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The Mystic star

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THE
MYSTIC STAR:

N

A Monthly Magazine

DEVOTED TO

FREEMASONRY AND ITS LITERATURE.

JAMES BILLINGS, EDITOR.

SOL. D. BAYLESS, P. G. M., AND T. F. GREEN, ASSOCIATE EDITORS.

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THE MYSTIC STAR.

JANUARY, —— 1871.

THE GROUND OF MASONIC MEMBERSHIP.

BY REV. A. W. BRUCE.

It is not unfrequently a subject of regret that men do not think alike. A man of pronounced convictions becomes uneasy when withstood, and dictatorial when a leader. In difference of opinion there is an originality and variety of views, the evil of which good sense will not fail to reject, while the good, though intermingled with an endless variety of shades and shadows, will not fail to be perceived and applied. It is the glory of human nature, that while its benevolent sympathies appear strikingly prominent in contrast with their opposites, Intelligence, enthroned above all, sits with a clear and placid countenance, lighting up what otherwise might have been dark, confused and mistaken.

It is expected of a candidate for Masonic honors, that he has a head not only alive to the tenderest emotions and a zeal ready to execute, bnt a disposition to learn; for whoever may enter its portals will find ample room for the exercise of the head as well as the heart, not only a privilege but a duty, which his own high interests as well as that of the institution imperatively demands. It behooves us, therefore, who are engaged in forming designs on our trestle-board, to look well to the character and qualifications of those whom we would employ as "workmen from the temple." To penetrate with a keen, piercing glance, the motives and the material of those who would aid us in our noble and glorious undertaking.

Now, any one cannot but admire and respect the wisdom which has established the grounds of Masonic membership. The requirements are in perfect keeping with the spirit of our ritual, and in every land and every clime they meet the approbation of reflecting men. The ground-work of our system — Temperance, Fortitude, Prudence and Justice — must have emanated from a breast that had no feelings in common with their opposites. They prepare the way for Brotherly Love, Relief and Truth, and enable us to "preserve the reputation of the fraternity unsullied." As rank has no claims to membership, neither has position, intellect or wealth, prescriptive rights; for these are qualities useful according to the character of the possessor. If we were to express, in one word, the Masonic quality that can alone bind our brotherhood in one grand and harmonious union, it would be strict and unswerving integrity. To this, more than to any love of our ritual must be attributed the strength and durability of Masonry, amid the changes, persecutions and trials which it has been called to pass, and its growing power as the grandest illustration of brotherly-love, relief and truth, to be found among human institutions. The number of recusants are far less in this than in any other institution. The number unworthy to bear the Masonic name is less. According to the cardinal prrinciples which constitute the bonds of our union, so has been, and is the perpetuity of its existence.

But if these principles are to continue triumphant, and stand in their true and legitimate proportions, we must not be negligent of counter influences, working slowly and insidiously, and assuredly tending to undermine our moral fabric. It is not enough that a Mason should be bright, outspoken as a defender, ready to "stand guard," regular in attendance, and intellectually competent for emergencies. If he fail in morals, is a tipler, careless in the use of language, addicted to habits inconsistent with his obligations, oblivious of honor, or engaged in business disastrous to public morals, he is as surely a cumberer of Masonic ground, and as unfit to be the defender of Masonic faith, as there is a difference between "a just and upright Mason," and a blatant apostate!

Masons must know that in membership, as elsewhere, one "sinner destroyeth much good." The excess of charity that would continue such in affiliation, is like fondling a serpent which will plant his fang in the bosom of his benefactor. No one can enter our portals until of an age sufficient to appreciate the requirements of Masonry. And though our principles, and our objects, are the line of charity and the Golden Rule, we do not profess to keep a hospital for the recovery of the debased in morals. Nor is there more need, or a more pressing obligation, for doctoring the incurable within our Institution, than there is for opening our doors to them. In some instances, we are happy in knowing success has crowned our moral and Masonic efforts, but even in most of them only for a time. What radical difference is there between open violations of our vows on the streets, in business, or on festive occasions, and in lodge meetings? If a Mason may be justified in bad conduct anywhere, may he not everywhere? If he can be excused for staggering on the streets, and into his sacred retreat of home, *drunk*, why not when he gyrates into the lodge-room?

Yet, when he does this, a charge, a trial, and expulsion winds up his career of membership. Elsewhere, however, he does not appear to so disturb the equanimity of members.

We do not hesitate to charge that the reason for this state of things, including analogous cases, is directly traceable to lodge action. Consider, for a moment, a supposition not at all unlikely or strange, and see by what slight and almost imperceptible causes great evils frequently find themselves introduced. One of us, with the greatest zeal and best intentions for the advancement of the craft, might recommend an individual for membership. To this individual upon first appearance, there might seem to be no valid objection. "A hale fellow, well met," open hearted to a fault; always ready to "do his part;" fair position; and the "soul of honor." From close examination the committee find some traits of character,— very probably like some of their own,— that they wish were different; but "he is as good as the majority in the lodge," they safely conclude, and besides has traits of character honorable to any man, and the outgrowth of a generous heart On the whole his blemishes are passed over, and he is, at the test, declared "fair." And yet, the man is known as just such an individual as in time of prosperity we do not need, and in time of adversity, or when we would feel safe in confiding to him our Masonic welfare, we cannot depend upon.

It is for want of such an analysis as this, that shaky material is found among Masons. What though the reasons that induced concurrence in the recommendation, were of another kind from those shown in the supposition? Is it enough that the candidate is *my* friend, and I would do him a favor? Is it enough that in some respects, he is fully my equal, or even superior? Is this sufficient to cover the darker aspect thus left out of view? Admit that I, or others, are unfit to enjoy the Masonic privilege; does the admission increase his fitness? This natural and most easy process of making Masons goes on, unless withstood, until the spirit of decay shows itself, and our honored Institution is eliminated of its grandest material, and turned over to the morals and the orgies of a past age.

As the writer has no personal complaints to make, so he does not conceive an apology necessary for giving utterance to views thus offered. If true, they need utterance; if untrue he would rejoice to be convinced accordingly.

◆

When you see a man with a great deal of religion displayed in his shop window, you may depend upon he keeps a very small stock of it within.

Keep clear of a man who does not value his own character.

SECTARIANISM IN MASONRY.

BY WM. ROUNSEVILLE.

It has been our good fortune to see very little of the virus of the religious sects in Masonry, and in our opinion the less we have of it the better. The great fundamental fact that underlies and forms the foundation of all religions that now prevail or that ever have prevailed in the world, is also the corner-stone of Masonry. So far as that foundation is concerned there is no dispute. The existence of a God, and his overruling power are Masonic axioms, and no man who disputes them can legally be a Mason, any more than he can be a religionist, a Christian, or a Mahometan. These facts being acknowledged by all nations to be such, have wisely been incorporated into Masonry and compose the theology of the fraternity. If there was any other indisputable fact, universally received and unquestioned, that could command universal faith, then it too, might be incorporated in Masonic theology but not otherwise. Masonry is universal — its theology must also be universal. Any book or writing, ceremony or rite, public or secret, that would command the respect and unseen observance of Masons must have the qualifications.

We have been led to these statements, in which all Masons will coincide, in consequence of the issue of a work designed for Masonic burials and lodges of sorrow, which does not conform to these landmarks. Of course we refer to the "Ritual of Masonic Service for the Burial of the Dead and Lodge of Sorrow," by J. B. Sackett, District Deputy Grand Master in New York. We the more regret that objectionable features are found in it, because on the whole it is a valuable work, which we believe would receive the unqualified approval of the fraternity, were it not for a few sentences that would commit the fraternity to sentiments that many of them regard as not only untrue but as impossible.

The resurrection of the body may be held by many Masons, but many also regard it as untrue and entirely out of place in the Christian's faith, and more so in a Masonic ritual. We do not now propose to argue the grounds for the rejection or reception of this article of the creed. We do not care so far as the objection is concerned, whether it be true or false. It is enough for our present purpose to state the fact. It is the interpolation of such doctrines as are not now usually acknowledged truths, which may or may not be in harmony with the main theologic truths of which we complain. The truth or falsehood of the thing does not enter into the investigation. We only lay down the fact that there are many who cannot conscientiously use the ritual and on whose sense of propriety its use by others would grate very harshly.

We find in this work such language as the following: "We have a strong and abiding faith that the grave is but a temporary resting-place, and that the body, lifeless though it be, is not worthless, but that it will be found and be raised by the strong arm of the Supreme Grand Master!" That may be beautiful. To some it may convey consoling truth, but to others, just as pious, just as conscientious and just as reverent to the Supreme Grand Master, it is but foolishness· And these last recognize all that Masonry requires of them as regards the being of God, the resurrection, &c., just as vividly and honestly as those who believe in the dogmas contained in the extract. It is in their behalf we speak. Again we find these words: "The body must be destroyed, but it must be rebuilt." This is found on the thirty-third page.

An intimation is given on the thirty-fourth page that the body shall be raised, but as that language is susceptible of another interpretation it is not so objectionable, and were it the only place where the doctrine of a material and fleshly resurrection is taught or recognized we should have been silent. A similar objection can be raised to the structure of the language on the forty-ninth page, except that there the body and soul are represented as sleeping until the sounding of the archangel's trump. We have no idea that this was intended by the author, but that is certainly the most obvious meaning of the language. And yet, this idea, so presented, is directly contradictory of another sentence on the thirty-third page, where we are assured that "his soul is living in an unbroken existence." The same sentiment of continued living is expressed on the sixty-second page: "Our brother is not dead but lives in that blissful world." The revivifying of the body which we bury, is again insisted on, in the sixty-third page: "So in the bright morn of the world's resurrection, your mortal form, now laid in dust shall spring again into newness of life and expand in immortal beauty in realms beyond the skies."

Again we have the docrine of the resurrection of the body set forth on the one hundred and fifth page: "The grave is but the temporary resting-place of the body." It is worthy of remark that it is said that "the soul freed from its thralldom, mounts upward to that blissful realm, that land where sorrow never comes and friends are never parted." Immediately following this enunciation we are informed that "our brethren are not dead but sleeping — awaiting the Grand Master's word which shall raise them to that blissful lodge where we hope to meet them."

We regret that the work is open to these objections, and the more, because in general it is a wide stride in advance of any Masonic burial service that has before been published. The language is smooth and the construction of sentences good. The sentiments are generally beautiful and well expressed, and the whole breathes a spirit of resignation and confident trust that cannot be too highly approved. The consolations that flow from that trust are vividly in view and strongly painted through the above work. With the exceptions noticed, the book is one that ought to be adopted by the Masonic fraternity everywhere. These exceptions are no doubt the result of inadvertence, and will be corrected in subsequent editions. That done, with our whole heart we could endorse its sentiments, its language and its teachings throughout.

We have to thank the publishers, E. B. Myers & Co., of Chicago for a copy.

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THE MARK.

Every Mark Master is required, and should be compelled before he is exalted, to choose and record his mark. The duty is too much neglected. The council of every Chapter should be a committee to examine and receive these marks, to see that no improper mark is selected; yet a wide liberty of choice should be allowed. The Scribe should keep the Mark Book, and no mark should ever be changed, except for good cause.

We have always placed the mark within the letters arranged in a circle. Yet I have before me, in the title page of an old volume of Divinity, written in 1629, these letters arranged in the form of an arch. This probably was the more ancient custom. This old divine John Boss, Dean of Canterbury, places his mark under his name on the title page of his life-work. It was a good, an honest custom. A Mason cannot part with his mark. It serves to identify him; it represents him; it is himself; not only is it a proof that he is qualified to perform rightly every work of the Craft, but it is his support in time of need. By it he pledges himself to the performance of any duty promised; it is a sacred token, and its use involves his Masonic character. And, beside the friendship taught and the charity inculcated in this degree, it is impossible for Mark Masters to remain in difficulties or quarrels with one another when so easy a means of becoming reconciled is afforded by its lessons and practice.— *Little.*

◆

Don't believe the man who talks the most, for mewing cats are very seldom good mousers.

Drink nothing without seeing it; sign nothing without reading it; and make sure that it means no more than it says.

MASONIC JURISPRUDENCE.

Maryland.—When a ballot is taken for any degree, or for membership, the result alone may be made known.

A separate ballot must be had for each degree, and the application should be made for them separately.

Mississippi.—A lodge has not the power to assess a special tax on its members other than annual dues, which the lodge may fix and change, as the exigencies of the times and circumstances require.

A fellow Craft is not a member of a lodge, and none but members are entitled to a dimit

A ballot must be had upon the petition of every applicant, whether the report of the committee of investigation be favorable or unfavorable. The ballot must be spread in all cases. If an unfavorable report rejects, a favorable vote elects. All applications can therefore be decided by secret ballot only.

New York.—A lodge having given its consent to the foundation of a new lodge, can not revoke that consent at pleasure.

The petitioners for a new lodge become permanently affiliated with it when it is constituted, and can only withdraw from it by dimission.

A member has a right to object to a candidate at any stage of his progress; and he can not in any manner be called in question for the exercise of his right.

The territorial jurisdiction of a lodge extends to a point equidistant between it and the nearest lodge in this jurisdiction.

There is no such thing as the carrying of material for inspection from one symbolic lodge to another.

The subsequent removal of a rejected candidate to the jurisdiction of another lodge makes no difference with his Masonic condition. He can carry himself where he pleases, but he can not change his Masonic status without the consent of the lodge which originally rejected his application.

If by falsehood or fraud he subsequently obtains the degrees, he obtains them unlawfully, and he should for such offence be tried and expelled from all the rights and benefits of a fraternity whose laws he has violated.

A lodge may waive its rights over its rejected or accepted material, and transfer its jurisdiction to another lodge, and give its consent that such other lodge may act upon the same.

This consent once given and acted upon by another lodge transfers jurisdictions, and the latter once lost, is lost forever.

Objection may be made to the initiation of a candidate or the advancement of a brother any time before O. B.

If the objector is unable from any cause to attend and make his objection in person, he may make it in writing over his signature and cause it to be presented to the lodge, and it shall be a bar to such initiation or advancement.

A member in good standing has a right to a dimit from his lodge and the lodge can not lawfully, without cause and arbitrarily refuse to grant it.

Entered Apprentices and Fellow Crafts have no right to dimit.

One who removes into this jurisdiction from another state, must reside here one year before he can be made a Mason in a lodge here, unless consent thereto is given by the proper authority of the jurisdiction from whence he removed.

IOWA.—The dimit deposited by an applicant for affiliation should be returned to him, if he is rejected.

There is no law, custom or usage authorizing a change of venue in Masonic trials. If the accused is aggrieved by the action of his lodge the remedy is an appeal to the Grand Lodge.

The vote granting a dimit severs a brother's connection with his lodge, and he can be restored to membership only by petition, reference and unanimous ballot.

The Secretary's certificate, commonly called a dimit, is but the evidence of the action of the lodge.

The stationed officer of a lodge, who by the laws of Masonry, is a legal representative in the Grand Lodge, can not lay aside his representative character and become the proxy of an officer of another lodge.

SOUTH CAROLINA.—The right of appeal is an inalienable right which belongs to every Mason. It is, however, controlled by circumstances and relations. An accused brother who claims that wrong has been done him on his trial, has the right of appeal. The accuser, in Masonry, however, occupies a similar position to the prosecutor in the civil courts. The principle of the civil law is, that when the defendant is acquitted, the prosecutor or state, can never appeal, for the effect would be to try a man twice for the same offence.

TEXAS.—It is irregular for a lodge to elect or appoint an officer who is not a member of such a lodge.

A member in good standing who applies for a dimit at a stated meeting of his lodge, and pays all dues, is entitled to such dimit, and the lodge must grant it.

LOUISIANA.—It is improper to perform public ceremonies peculiar to the fraternity in connection with other secret associations, and especially so in regard to the funeral services.

There is no propriety in burying a brother Masonically, unless he or his family have expressed a desire that it should be done.

When, however, it is done, the Masonic ceremonies should not be encroached upon, after the religious rites are ended and the body taken charge of by the brethren, by the ceremonies of any association or of any kind whatever.

KANSAS.—Before a candidate can be initiated into the mysteries of Masonry, he must declare, on his honor as a man, that he has never made application to a lodge and been rejected.

A lodge under dispensation has no authority to try a brother whether affiliated or not.

A candidate must be in full possession of the ordinary physical and mental faculties of manhood.

CONFLICT OF DECISIONS.

A want of uniformity in the laws of the different jurisdictions, is quite as apparent as the want of uniformity in work. We give examples:

In some jurisdictions, among others our own, it is held that a member of a lodge may dimit at pleasure, on the payment of dues: in others it is held that he can not dimit unless he intends to remove from the jurisdiction, or for the purpose of joining another lodge.

In some, a brother becomes a member of a lodge in which he receives the third degree; in others, he can become a member only by signing the by-laws.

In some, a brother maimed after his initiation may be advanced; in others, they can not be advanced.

In some, a lodge can not be opened in the absence of the Master and Wardens; in others, in their absence, the oldest Past Master of the lodge present succeeds to all the rights, powers and privileges of the Master.

A CHARGE GIVEN BY A FATHER TO HIS SON, AT HIS INITIATION INTO MASONRY.

DEAR SON—I congratulate you on your admission into the most ancient and, perhaps, the most respectable society in the universe. To you the mysteries of Masonry are about to be revealed, and so bright a sun never shed luster on your eyes. In this awful moment, when prostrate at this holy altar, do you not shudder at every crime, and have you not confidence in every virtue? May this reflection inspire you with noble sentiments; may you be penetrated with a religious abhorrence of every vice that degrades the dignity of human nature; and may you feel the elevation of soul which scorns a dishonorable action, and ever invites to the practice of piety and virtue. These are the wishes of a father and a brother conjoined. Of you the greatest hopes are raised: let not our expectations be deceived. You are the son of a Mason, who glories in the profession; and for your zeal and attachment, your silence and good conduct, your father has already pledged his honor. You are now, as a member of this Order, introduced as a subject of a new country, whose extent is boundless. Pictures are open to your view, wherein true patriotism is exemplified in glaring colors, and a series of transactions recorded, which the rude hand of time can never erase. The obligations which influenced the first Brutus and Manlius to sacrifice their children to the love of their country are not more sacred than those which bind me to support the reputation of this venerable Order. This moment, my son, you owe to me a second birth; should your conduct in life correspond with the principles of Masonry, my remaining years, will pass away with pleasure and satisfaction. Observe the great examples of our ancient Masters, peruse our history and our constitutions. The best, the most humane, the bravest, the most civilized of men have been our patrons. Though the vulgar are strangers to our works, the greatest geniuses have sprung from our Order. The most illustrious characters on earth have laid the foundation of their most admirable qualities in Masonry. The wisest of princes — Solomon — planned our institution, as raising a temple to the Eternal and Supreme Ruler of the universe. Swear, my son, that you will be a true and faithful Mason; know from this moment, that I center the affection of a parent in the name of a brother and a friend. May your heart be susceptible of love and esteem, and may you burn with the same zeal your father possesses. Convince the world by your new alliance you are deserving our favors, and never forget the ties which bind you to honor and justice. View not with indifference the extensive connections you have formed, but let universal benevolence regulate your conduct. Exert your abilities in the service of your king and country, and deem the knowledge you have this day attained, the happiest acquisition of your life. Recall to memory the ceremony of your initiation; learn to bridle your tongue and to govern your passions; and ere long you will have occasion to say, "In becoming a Mason, I truly became the man; and while I breathe I will never disgrace a jewel that kings may prize." If I live my son, to reap the fruits of this day's labor, my happiness will be complete; I will meet death without a terror, close my eyes in peace, and expire without a groan, in the arms of a virtuous and worthy Freemason.

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RESPECTABILITY. – It seems that in Rio Janero Masonry has become the standard of respectability. A missionary states that nearly every Brazilian who wishes to be thought respectable becomes a Freemason. We are glad to hear that Masonry is thus tending to the elevation of the Brazilians; and we trust they will show that Masonry not only makes them respectable, but virtuous and useful.

REBUKE TO MOURNERS.

BY L. E. DIEKENGA.

Love ye the living, bewail not the dead,
Why should ye mourn over the cherished one fled?
With them it is well, their sleep is for aye,
They know you not, heed you not, hear not your cry,
Graves have no hearing, why labor the sod?
Death has no feeling, dark courtier of God!
Fate has no changing, fixed are its decrees;
Why burden God's ears on the often bent knees?
He takes as it seems in his sight to be good;
Presume not to murmur, thou worm of the mud!
Cling to the living, and let the dead rest,
Sing ye a song, and let tears be repressed,
Garland the graves of the friends that ye know
But smile as ye do it nor wail out your woe.
What good will it do, tell me, sorrowing one,
To let from your wild eye the blinding tears run?
Will it open the door of the silent sealed tomb?
Will it bring the dead from their far away home?
Will it bring back the roses now fled from your cheek?
Will it lighten the load from the slow, dragging feet?
Will it be to your God more acceptably true
Than seeking with patience some good work to do?
Or would your friend thank you that you in your call,
Begrudged him the heaven so dear to us all?
Wishing and sobbing, and mourning in vain,
Would'st call him right back to this poor earth again?
Ah, no! far better the low lying dead,
Than they who accustomed our daily haunts tread;
Their home is much better, much brighter than ours,
Their songs are much sweeter, much lovelier their flowers.
Cease then these falling tears, meaningless flow,
Cease then this bowing and bending so low,
Cease this vain wringing of hands in your grief,
The proof in God's promise your sure disbelief,
Dry the wet eyelids, erect the bowed head,
'Love ye the living, bewail not the dead.

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Never open the door to a little vice, lest a great one should enter too.

THE POPE'S SYMPATHY.

Vatican thunders in the middle ages portended storms, but in these times they do not seem to be as terrific as formerly. Had it not been for the overshadowing importance of the events occurring in the progress of the Franco-Prussian war, we might have another source of public sensation. The meetings called to express sympathy with the Pope have been large and enthusiastic. But though respectable in numbers, and influential in personal character of the speakers, these meetings do not seem to carry much weight.

The Pope having lost his temporal possessions, has hurled his anathema against the King of Italy. This some hundreds of years ago would have proved a powerful weapon. But this bull has fallen harmlessly at Victor Emanuel's feet, instead of its terror overwhelming his devoted soul. Time was, when such an excommunication and interdict would have been a serious matter for any monarch in the Christian world. Curses, *ex Cathedra*, used to be, more than so much stage thunder. They formerly carried with them some of the scathing power and effect of devastating lightning. They struck down formerly the object who unfortunately fell under the ban. Subjects absolved from all the obligations of civil obedience, by the curse of the Pope, upon the monarch to whom they owed political allegiance, felt and acted in those former ages, as if they must obey the old man at Rome in all such cases rather than their own king. No civil government was strong enough to hold out long under such extreme measures from the Vatican.

But those days are now happily past. Papal excommunications and interdicts have lost much of their mediæval terror. Both princes and people can breathe more freely, and have bread and water, and also a tolerably easy conscience, and be without other serious troubles, though cursed, as we Protestants are by the official order of a supposed infallible Pope. The old lion seems now to be verily chained; and his teeth are worn pointless, so that, if even his old instincts to fear be roused by violent fits of frenzied rage, they are comparatively harmless.

Romanism has lately been rousing itself by spasmodic agitation, for only in this direction can its waning power be heard of. Great mass meetings have been held to aid in restoring and sustaining the Pope in his temporal power. The shell of infallibility is badly bursted and the political power in the person of the Pope is certainly getting fast beyond his reach, and therefore zealous Romish religionists are invoked for sympathy and aid. There is felt to be such an intimate relation between politics and religion in the papal system, that all the spiritual subjects of Papacy, no matter in what land or nation, nor under what civil government, are asked to unite publicly in support of the claims of the Pope, as successor of St. Peter and the Cæsars. The late political subjects of the Pope in the Roman states only, of all men, seem to take the least active interest in his favor. This is somewhat remarkable. They seem to feel no very strong reason for rousing in behalf of this matter. They even appear to be well satisfied on the other side, with their newly appointed king. Their popular sovereignty, expressed in a large majority against the Pope's cause, does not seem to be a hankering desire for the restoration of the worst government, notoriously so, on the face of the civilized globe.

Here, chiefly in our free America, above what is seen now in Italy or Spain, or indeed in any European papal country, the subjects of the Pope are most active in making efforts to bolster up the sinking cause of his holiness, now lately proclaimed infallible! Public meetings held on Sunday, and harangued by hot-house politicians, are to create a sensation and arouse the old spirit of Romanism. At this stage of the drama, it would seem "That distance lends enchantment to the view," which makes it quite attractive for enthusiastic Americans. Not so with the Romanists who live in Rome, and have a practical experience of the powers of the Pope.

Doubtless the massed thousands who assembled to express their sympathy for the holy father in his troubles, if they all had the experience of the miserably governed Romans, under the successor of St. Peter, their active sympathies would greatly subside. We have heard of enthusiastic boys who had read in romantic story books such captivating representations of the sea as to cause them to run away from home and ship on board a whaler. But their experience is generally more severe than their enthusiastic imaginations pictured the distant view of sea life.

There would, no doubt, be a similar letting down of those who applaud the blatant speakers on the rights of the papacy, whose political power, they say is so essential to the spiritual. To know its real value one must have been a miserably governed, squalid Roman subject of the Pope. Perhaps they would then, as gladly as the Romans themselves, exchange by a significant vote, the government of the Pope for that of the King of Italy. Strange indeed that free American citizens should raise an alarm against the choice of a people freeing themselves from the most despotic government known to man.

But the Roman states are said to be not only one with the papacy, but essential also to it, and therefore divinely appointed for its well-being. Hence, the temporal power of the Pope is a part of the Holy Catholic Church, so that all Catholics are directly interested. If it be thus identical with the church of Christ, it must be eternal, and the Pope's civil power must be perpetually protected therefrom by Romanists throughout the world. If this argument be true and it is, if you grant their main proposition, then it is easy to see that the persecutions of Romanism, which are sometimes saddled upon the civil power, were nevertheless, inspired by the papacy itself.

Notwithstanding these curses, and their supporters, Victor Emanuel lives in peace. Himself and his family are apparently in high favor, even among the most Catholic nations of Europe. Especially among the late political subjects of the Pope.

American mass meetings will not bring back the terrors of the papal curse, once so alarming and effectual in the middle ages The whole effort is a significant lesson in the teachings of history. Writhing in its impotent rage, Romanism may curse Victor Emanuel in his hair, his brains, his teeth, his veins, and all his parts down to his toe nails, but it will only show its present weakness. It was formerly almost boundless in its power over the minds and hearts of men. But the bulls from the Pope and the thunders from the Vatican can no longer lash the general public feeling into a foam, however much it may try to rouse the human passions of its own blind subjects into a storm.

X. Y. Z.

Jan. 1, 1871.

GENERAL N. D. GROVER, OF LOGANSPORT.

Nicholas Dorsey Grover was born in Baltimore county, Maryland, in the immediate vicinity of the monumental city, on the first day of May, A. D. 1793. Shortly after in 1794, he, with his parents removed thence and settled in Mercer county, Kentucky, near Danville. Remaining in this locality only for a brief period, he next settled in Hardin county, in the latter part of the same year and abode there until about the year 1801, when he returned to the vicinity of Danville. In 1806, he moved to Greene county, Ohio, and settled in Xenia. There was,at that time, in Xenia, not a building covered with shingles and, indeed, but few with anything else for the settlers were not numerous. The same was true of Dayton, also, at that period. Here, however, a short time subsequently, the anomaly of a shingled house presented itself, a percursor of the numerous specimens of architectural magnificence which now grace that beautiful city. In 1811, at the age of eighteen years, he commenced learning the saddle and harness making business in Xenia, and continued to reside there until 1813. In the spring of 1815, in the month of June, he settled in Madison, Jefferson county, Indiana, having spent the two year's previous at Cincinnati, then but a small town. During a period of twelve years, up to 1826, he pursued his vocation in Madison, which, at the time of his removal thither, was among the more remote settlements of Indiana Territory. Here, in the month of December, 1815, having already become imbued with the genial and humanizing influence of those principles which underlie and sustain the grand old Masonic edifice, and felt in his heart the impressive impulse that first prepared him to be made a Mason, he received the first degree in Union Lodge, No. 29, then, and until the organization of the Grand Lodge of Indiana, in 1818, operating under a charter from the Grand Lodge of Kentucky. After the organization of the Grand Lodge of Indiana, Union Lodge became No. 2.

Having received the first degree, he received the second and third within a month after. There were some ten or twelve persons who received the degrees there about the same time. Union Lodge being the only one in that vicinity at the time, members were received very fast from Brookville and other places not very remote. During his residence in Madison, on the 12th of January, A. L. 5818, the Grand Lodge of Indiana was organized, at which session, being a member of that body, he was elected Grand Pursuivant. At the sessions succeeding, in September 1818, 1819 and 1820, and again in October, 1823, he was elected Grand Senior Deacon. Of the members who participated in the proceedings of the Grand Lodge at its first session, Gen. Grover and John B Rose are the only survivors; in consideration of which, those two brethren, with the others then alive, were, at the session of 1867, the fiftieth anniversary of its organization, made life members of that body, which, half a century before, they, with the others then constituting the representation from the six subordinate lodges of the state, brought into existence, a striking illustration of the continuing brotherly love and esteem reposed in and toward them by the spirit of Indiana Freemasonry in the maturer stage of its organized form.

In 1822, Gen. Grover received the Chapter degrees, in Madison Chapter, No. 1. The degrees were conferred upon him by Comp. Snow, then, and since, a lecturer and worker of considerable note. About the same time, probably at the same time, Jordan Vigus, John Sheets and his brother William Sheets, afterward Grand Master, Judge Floyd, —— Dunbar, and others, six or eight in all, from Corydon, received the degrees also. There were some fifteen, in all, from Corydon, Louisville and elsewhere, availed themselves of the opportunity of receiving the degrees from a workman of Comp. Snow's ability. The demands on his time were so great that he worked night and day during his stay in that locality, Gen. Grover receiving his in daylight. It was during this period of labor among the workmen about the Temple, that Gen. John Tipton, afterward, also, Grand Master, received the degrees in the Chapter at Louisville, Kentucky. Comp. Snow's working period lasted about twenty days.

During the period commencing about 1817 to 1828, when the military fever ran high, Comp. Grover, being strongly imbued with the spirit o' the prevailing epidemic, was elected first to the position of Ensign, and was successively promoted, step by step, to the position and grade of a Brigadier General, which last position he continued to hold until his removal to Logansport, when he resigned - hence, his title of General, by which he is now familiarly known.

In the latter part of the year 1826, he moved from Madison to Saluda township, in Jefferson county, some fourteen miles from Madison. During his residence there, in 1827, shortly after the Morgan tragedy, when the spirit of Anti-Masonry hovered over the land, aiming to destroy our beautiful edifice, an incident occurred there that palpably illustrates the temper of the profane and the inadequacy of some of the material partially inwrought in the structure of the Mystic Temple. At that time, Gen. Grover, N. B. Palmer and Judge Hillis, were candidates for the legislature. The two former were Masons, the latter not. Two were to be elected, the choice to be determined by the highest and next highest number of votes received. The county, at that time, had a Whig majority of about two hundred votes. Candidates were not elected by caucus and convention, as now, but were self elected. Gen. Grover was known to be a Mason, and Judge Hillis was known not to be one; but as to Mr. Palmer there was a question of doubt. The Anti-Masonic fever was contagious and made sad havoc in political affiliations and became for the time predominant. In order to test the question whether or not Mr. Palmer was a Mason, and thus decide the election, the choice lying between Gen. Grover and Mr. Palmer. Aside from the Anti-Masonic question, Grover and Hillis would have been elected, the Whigs having a good working majority. At this juncture of affairs, the Anti-Masonic adherents of Saluda township, the residence of Gen Grover, held a private meeting during the temporary absence of the General, for the purpose of ascertaining whether Mr. Palmer was a Mason. Esquire Lee was delegated for the purpose of procuring the required information. While on his way, in pursuance of his mission, he met Mr. Palmer, then a non-affiliated Mason, and propounded the question: "Mr. Palmer, are you a member of a Masonic lodge?" Mr. Palmer answered, "No, sir, I am not," and immediately put spurs to his horse to avoid committing himself further. By this piece of tactics Gen. Grover was defeated, and Mr. Palmer elected.

While residing in Saluda, in 1828, he was appointed, by John Quincy Adams, sub-Indian agent at Logansport, to which place he removed January 1829. He was not removed by Gen. Jackson upon his succession to the presidency, but continued in office sometime after. Having become a resident citizen of Logansport, under the circumstances that first induced his removal thither, he so continued to reside there until 1851, when he again became a resident of the city of Madison, and remained there until 1855, when he returned to Logansport, and has continued to reside there ever since. At the time of the organization of Logan Chapter No. 2, in October 1837, at Logansport, he at once affiliated with that body, was elected Scribe during the first year, and afterward served in the same position three terms, at different periods

Shortly after his removal to Logansport, on the 24th of June, 1829. at the laying of the corner stone of the Hall of Tipton Lodge, No. 33, he acted as marshall of the day, and has subsequently participated in similar ceremonies at Logansport and elsewhere.

In 1839, he was elected mayor of the city of Logansport, which position he filled with great credit and ability. In 1841, he was elected to represent Cass County in the state Legislature.

While he was a resident of Madison, from 1851 to 1855, served as civil magistrate about four years, three months of which time he was acting mayor, under appointment from the mayor in fact.

At the sessions of the Grand Chapter and Grand Council of Indiana, held at Fort Wayne, in October, 1867, Comp. Grover was made a life member of each of those bodies, according to the example of the Grand Lodge, with per-diem allowance and mileage, the right to a seat in the East, and to vote upon all questions — honors rarely if ever before under similar circumstances conferred upon a member by either Grand or subordinate bodies of the order of Freemasonry.

Now, at the advanced age of seventy-eight years, Gen. Grover is the active and efficient Tyler of Tipton Lodge, No. 23, and Logan Chapter, No. 2, in which two bodies he has filled the same position for the past thirteen years; also of Orient Lodge, Logansport Council, and Consistory of the A. & A. S. R., since their organization at Logansport, and of which several divisions of the Order, except Orient Lodge, he is at this time an exemplary and honored member.

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WHERE DOES CHARITY BEGIN?

BY J. NORTON.

I use the word in the sense of donations, benefits, relief, &c. I answer that it begins or should begin with the need of it. There are many brethren whom the Good Master has placed beyond the reach of want, and who can daily feel how much more blessed it is to give than to receive. To them it is the great privilege of seeking out the needy, suffering brother, the widow and the orphan, and contributing to their relief. To give to such a one is not charity. To add to his stores when he has no need of aid is not charity, nor is it required in any sense to fill a measure of duty.

In some other societies, of most worthy object and benevolent design, a system of mutual benefit prevails wherein the rich are as much the recipients as the poor. This is a system peculiar to themselves, but it is not Masonry. We have no weekly stipend for the sick, no compulsory watchings, no funeral expenses for the affluent. These are reserved for the cases which require them — the poor and the humble.

Let me give a case in point. A brother, unmarried, of ample means, is sick unto death. He has no family or relative dependent upon him for support. He has ample means to provide himself with every comfort and even luxury. He can command all the aid he requires, food, medicine, watching, with but a slight draft upon his income. Is he a proper subject for the contributions of the brethren? They may show their good will, their fraternal sympathy, as they ought, by frequent visitations to the sick bed, they may pass with him the long vigils of the night ministering to his suffering body and spirit, as they should, but they should be inspired to these aids by the spirit of Masonry, and not by the code of by-laws or the command of the Worshipful Master.

The charities of Masonry are voluntary and not compulsory. It discriminates between the worthy and the unworthy, the needy and those who are rich. It governs by the law of love and not by the arm of peace. Its benefits fall like snow flakes upon the needy everywhere, regarding all mankind as brethren and the poor and suffering as their most proper objects. When it assimilates to other institutions, however worthy, it loses the distinctive characteristics of Masonry, and is something else not known to the fathers.

FREDERICK THE GREAT AS A MASON.

Frederick II., while still a prince, was initiated in Masonry, but never dared, during his father's lifetime, to acknowledge the fact. When he ascended the throne, in 1749, he founded a lodge at Berlin, to which he gave the name of "The Three Globes," which is now the national mother lodge of Prussia.

Frederick recognized Masonry as the greatest of human institutions and beneath its envelope of symbolism, discovered its true aim. During the first year of his reign he founded a lodge of which he held the gavel as Master. This lodge was composed of his most intimate friends, men of tried loyalty and morality.

But all who are called are not chosen; and every man carries within himself the germs of good and evil, and remains frail in whatever position fate may have placed him. No one is exempt from weakness, as experience taught Frederick. In the restricted circle of the lodge — composed of but twenty-four members — was a man who betrayed at once his king, his country, and the craft, and toward whom Frederick, moved by superhuman generosity, acted as a king and a Mason.

After having conquered Silesia, the king was obliged to take measures to preserve his conquest and guard the other provinces, to which end he restored the old fortresses and erected new ones. The execution of his plans was confided to General Walrave, one of his most expert engineers. The fortress of Neise was especially placed in most complete order by the establishment of forts and mines surrounding the city at short distances, and destined as a frontier stronghold to defend Prussia against Austria. General Walrave, a favorite of the king, and member of the lodge over which he presided, allowed himself to be seduced by the love of money, and opened a correspondence with Vienna to sell Austria the plans of the fortress, with indications of the mines and their connection with the works.

But the negotiations not having been conducted with sufficient care, the Past Master General conceived suspicions which he imparted to the king.

The general was watched, and the first letter he attempted to send was intercepted and taken to Frederick, who broke the seal, and had before him the ocular proof of Walrave's crime.

He found himself betrayed by his favorite, by a member of his lodge in whose fidelity and devotion he had the most absolute confidence; he found himself betrayed and sold as king, as friend, and as a brother, and placed under the sad necessity of punishing, as guilty of high treason, one who had enjoyed his utmost liberality, and been embraced as his brother.

After long reflection, Frederick arrived at a conclusion which proves him to have been a true Mason.

He called a meeting of the lodge, and delivered an address, in which he spoke with moving eloquence of the duties of every Mason toward the craft, his country, and rising from his seat, he concluded with these words:

"One of the brethren here present, violating at once the laws of the fraternity, his duty to the State, and his obligation, forgetting all sentiments of fidelity towards his Master and his king, has been guilty of a capital crime.

"As king I desire to ignore it, as Master I pardon him, as a brother I extend my hand to raise him from his fallen condition, and as a man I would forget the past.

"I only require that he here acknowledge his crime, and promise amendment, and all shall remain among ourselves, and never be mentioned again.

"But if he is silent, and will not accept the pardon offered, I give notice that I shall be obliged to quit this lodge forever, and that as king and chief magistrate of the country, I shall be obliged to place him in the hands of justice."

Silence and consternation fell upon the assembly, and there was no explanation of the king's terrible words. Walrave himself did not suspect that his treason had been discovered, and that the words were intended for him.

After a brief interval, Frederick repeated what he had said. Silence followed. A third time he pronounced them, but there was no response. With tears in his eyes, the king continued:

"As a Mason, I have discharged my duty. Unhappily, I am forced to the conviction that no Masonic sentiment pervades this small assembly of initiates; that obligation, fidelity, duty, gratitude, are impotent to bind men and restrain their passions. I shall for the last time proceed to close, and never again will I preside."

With due solemnity the closing rites were performed, and then, with uncovered head, the monarch deposited the gavel upon the altar.

In the ante-room he ordered General Walrave to surrender his sword, and placed him under arrest. He was subsequently condemned to perpetual imprisonment in a prison which had previously been constructed under his own supervision. Originally destined for a prisoner of state, it had been so constructed as to render escape or suicide impossible. The prisoner could not even wound himself by striking his head against the walls, which were padded and covered with black.

Walrave passed seven years in this narrow prison, with no light but a faint ray coming from the top of the prison, without books, pens, paper or ink, given up to himself and his remorse. No one was allowed to speak to him, not even the officers who took him his food, which he was obliged to eat without a knife, fork or spoon.

At the end of the seven years he was transferred to another and less terrible prison, where he had a small garden, could breathe the air and move about. Here he remained until his death in 1776, thirty years.

Once only Walrave sought pardon by sending the king the 89th Psalm, to which the king responded by sending in return the 101st.

The circumstances here related prevented Frederick from ever again being present in a lodge, but he never ceased to be a friend of the craft.—*New York Dispatch.*

BRO. ALEXANDER DUMAS.

The sad news comes from the Old World that this brilliant and profound writer has passed from earth to the Grand Lodge on high. The Masonic fraternity of France, together with the entire world, have met with a serious loss.

Riches are but ciphers: it is the mind that makes the sum.

HOME DEPARTMENT.

ESSAY ON ELECTRICITY, AND ITS AGENCY, IN THE OPERATIONS OF NATURE.

BY H. R. SCHETTERLY, M. D.

Let it be admitted that sun-light is electricity, and almost the entire system of physics as now received tumbles to pieces of mere guess work; and physical phenomena that now perplex the most profound savans, become easily explicable in the most lucid manner; but only a specimen can be given.

In concocting their theories, physicists either take no notice of the agency of electricity, or treat it as the merest booby playing hide and seek around the operations of nature. For instance: Seebeck proved that, in the process of combustion, electricity always flows towards the point of ignition; and chemists state that in the combustion of a pound of charcoal at least eleven pounds of atmospheric air, which always contains electricity in large quantities, is consumed. But the various theories of combustion take not the slightest notice either of Seebeck's currents, nor of the electricity contained in the air. Oxygen is assumed to be not only the supporter of life, both animal and vegetable, and the cause of most of the physical phenomena; notwithstanding the evidence is positive that oxygen will not sustain life in any form, when separated from its combination with nitrogen and electricity, and deprived of sun-light; nor can it be substituted for electricity in the Laboratory, nor be made to produce a magnet. To be sure oxygen contains a very large comparative quantity of organized electricity, and so does fuel, which being set free, of course augments the heat evolved. But combustion is not at all necessary to the evolution of heat; for, there is nothing in the condensation of oxygen and hydrogen resembling combustion in the remotest degree, except the production of heat; and that both Faraday and Berzelius agree in attributing to the action of electricity; and it is indisputable that the condensation of electricity and sunlight, in various ways evolves the most intense heat that art can generate, without the least sign of combustion; and hence it is obvious that the heat evolved by combustion is produced by the condensation of the electricity concentrated by Seebeck's currents,— by currents of air and set free from the fuel. It is, indeed, probable that oxygen serves merely to combine with the carbon of the fuel to carry it off; for, if the carbonic acid thus formed, be confined around the ignited fuel, the combustion can not proceed at all. Both carbonic acid and water have an immense capacity for receiving electricity and distributing it among their atoms, thus rendering it inactive. Hence their efficacy in extinguishing conflagrations.

Faraday says water possesses small conducting power of electricity, except by convection, which takes place in the form of currents, though it increases the power of conductors by its strong attraction of and great tenacity to hold electricity, though the small quantity that wets a conductor is incapable of receiving or holding much. During the summer season, and under a cloudless sky, water receives and distributes among its atoms an immense quantity of electricity, which it throws off gradually as it cools, and in large quantities during the act of congelation into ice, which frequently warms the air so as to bring on a thaw, if much ice be formed suddenly. But, if after a hot and sunny summer, but little ice be formed, part of the accumulated electricity remains in the water till it begins to get warm the next spring, as has been the case last summer and winter, the electricity may be thrown off then as it was last spring; for Faraday has shown that ice is a complete barrier to electricity, and consequently confines it in the water during the winter. In lakes and small oceans extensive currents cannot be formed; for every part of their surface is nearly alike exposed to the sun's rays and consequently alike electrified, so that attraction between the waters of different regions can not be established. But in the Atlantic and Pacific Oceans, which extend across the equator and the waters of which are exposed to very great differences of solar influence, convection produces currents from polar to tropical regions and vice versa. Of these we are best acquainted with the gulf stream. In the torrid zone far the largest part of the surface of the oceans is exposed to the light of the sun all the time, except while the equatorial and tropical cloud rings pass over limited breadths, semi-annually, in their alternate journeys north and south. In this zone and adjacent regions of the temperate zones, the water consequently becomes intensely electrified and to the same degree, while the water in the frigid and temperate zones undergoes electrization in a greatly inferior degree. Now, as equally electrified substances repel, and unequally electrified attract each other, the equally electrified atoms of water in the torrid zone, must necessarily produce currents by repulsion, north and south to probably half its depth, in directions towards the poles. At the same time the water north and south of the tropics remains negative to that in the torrid zone, and the more so the nearer the poles; and since unequally electrified substances attract each other, these two opposite conditions of the water of the ocean, in different regions, cooperating, must, of course, produce currents both from and towards the torrid zone, their directions being deflected by the contour of the continents. But the specific gravity of the electrified (heated) water being considerably less than that of cold water, the former currents set necessarily from the torrid zone and constitute the upper current, while cold sets towards it and constitute the current underneath.

Now this is not a fancy sketch unsupported by facts. It is a well ascertained fact that, in the gulf-stream an undercurrent of cold water flows into the Gulf of Mexico, while the upper current of warm water flows out of it. It is also known that the specific gravity of cold water is greater than that of warm, which makes the former sink in the latter and consequently constitute the undercurrent. In his Geography of the Sea page forty-nine, Maury states that the surface water entering the Caribbean Sea from the Atlantic Ocean is three or four degrees, and that in depth forty degrees, cooler than when it escapes from the gulf, the electricity it brings from the equatorial region of the Atlantic becoming condensed in the sea, develops this increase of temperature; while this local deduction of temperature is caused, probably, by the cold water poured into the Atlantic by the Amazon and other rivers near. On page one hundred and forty-three, Maury states that the Atlantic currents, including the gulf stream, have their "fountain head in the warm waters about the equator between Africa and America." Here, then, is the gulf-stream, precisely such as the constant action of electricity in the water would produce by repulsion and attraction; and the corrosion of the copper on ships proves that the electricity — the primary and only agent that possesses these two forces — exists in the water with its greatest energy. Does not the cause produce the effect? In 1848, the Secretary of the Navy appointed a Commission to investigate the corrosive effects of sea-water on the copper sheathing of ships. The commissioners carried on their investigations during ten years, and reported that the copper on ships sailing in the Caribbean Sea and Gulf of Mexico, is corroded much faster than on ships cruising in any other part of the ocean; and, being not able to discover the cause, they attributed it to the salt in the water forming a more powerful galvanic battery there than any where else. But it never has been proved that such is the case; and it is very unlikely, when it is considered that an immense current is continually pouring into the Caribbean Sea, around the West India Islands, and out of the Gulf into the Atlantic again, at the same time carrying with it the fresh water of the great rivers of South America. The fact is, the corrosion of the copper is confessedly a chemical action and chemical and electrical action are identical, as Faraday asserts repeatedly, and there is no other source whence the electricity can emanate but the sun, salt does not furnish electricity in quantity to make the gulf a galvanic battery.

The theory at present entertained seems to be, that the trade winds driving the waters of the Atlantic ocean into the Gulf of Mexico, produce a higher level in it than the level of the ocean; and that the water runs out in a stream impelled by gravitation. There are several facts that militate against this theory; but the question that presents itself first, Is there any necessity for a higher level? If the gulf-stream requires a higher level at its source, does not the stream pouring an equal quantity of water from the Atlantic into the Caribbean Sea require also a higher level than that of the gulf? If so, then the level of the Atlantic south of ten degrees N. latitude must stand much higher than that north of twenty-five degrees; but even if not, the level of the Atlantic at the entrance of the Caribbean Sea must stand considerably higher than at the issue of the stream from the gulf into the Atlantic again, else there can be no descent for the gulf-stream. If any difference of level exists, then, why does not the water run directly from the higher level to the lower, without entering the Caribbean Sea and Gulf of Mexico, at all? In fact, this permanent difference of level in different parts of the ocean, is purely ideal; and has been invented under the necessity of an argument to support a false theory. The gulf stream does not run down, but up on an inclined plane, as facts prove. Repeated soundings with thermometers have proved, indisputably, that a stream of cold water runs under the gulf-stream at least from the Grand Banks in latitude forty or more degrees N. into the Gulf of Mexico. In the strait of Florida the gulf-stream is thirty-two miles broad and at least two hundred fathoms deep; off Cape Hatteras, the same quantity of water spreads out to the breadth of seventy-five miles and, therefore, can only be eighty-five fathoms deep. Consequently the gulf stream runs up an inclined plane, the ascent of which is not less than ten inches per mile. Now calculation shows that the force required to propel this stream, three thousand times as large as the Mississippi river, a distance of more than three thousand miles through mid ocean, at an average rate of four miles an hour, would be sufficient to propel ninety thousand millions of tons up an inclined plane, or railroad, ascending three inches per mile, acting as a constant force, and leaving friction entirely out of the calculation. It is perfectly manifest that nothing less than a constant force can, under any conceivable circumstances, exert such power. But if it be admitted that the permanent level of the Atlantic is the same; and if the trade winds drive the water from it into the Caribbean Sea, they must act solely as a *vis a tergo*, and exert a force, as such, that is equivalent to produce the same effect as the constant force just calculated and must overcome all the resistance incident to friction, in addition; which is, to say the least, absurd. Hence it is perfectly manifest that the gulf-stream is impelled by the constant force of attraction and repulsion, and that these two forces must reside in the water itself. But these forces belong to electricity only.

That water, so intensely electrified as is that of the gulf-stream radiates electricity into the atmosphere, may be inferred from the fact that accumulations occurring in lakes are thrown visibly into the atmosphere, and also from the fact that immense quantities, often sufficient to warm the air so much as to bring out a thaw, are thrown off by congetation. That extraordinary accumulations sometimes take place in the ocean and are carried off by inter-oceanic currents, is indicated by the storms that occasionally take place in connection with such currents. Air in the atmosphere, like water, being a non-conductor of electricity, accumulations are discharged by convection as they are in the ocean, either gradually or suddenly by disruption. In the latter case the air impending over the highly electrified current, also becomes highly electrified, but suddenly, and therefore, powerfully, attracts the ambulant surrounding but negative air. Hence the most terrific hurricanes of the north Atlantic, like that which destroyed the steamer San Francisco, follow the gulf-stream, sometimes lasting ten days and crossing the ocean to Europe. But accumulations and sudden disruptions of electricity also take place in other parts of the ocean, and in such case, if in the Atlantic, they come straight to the gulf-stream. Lieutenant Porter traced one in 1848, which commenced more than a thousand miles from this stream, but which made straight for, joined, and traveled with it many days. But it is evident that hurricanes constituted by and consisting in the motion of the air can not produce the effects resulting from tornadoes, or land and water spouts as they are sometimes called. In 1780, a tornado at Barbadoes lifted men, animals and great iron cannon, and carried them about in the air, tore rocks from the bottom of the sea seven fathoms deep, and cast them on shore. Tornadoes are not necessarily accompanied by any considerable commotion in the atmosphere. That near Utica, N. Y., was expressly stated to have been attended by little wind at first though it produced wind afterwards; yet it lifted Mr. Budlong's house bodily from the cellar wall, carried it across a grass plat without touching the ground, and then dropped it a perfect wreck. In tornadoes electricity is always the visible active agent, unless it be wrapped up in a body of carbonic acid gas as was the case in that near Utica. The only hypothesis by which such effects can be accounted for is, that the air over the object lifted, is so intensely electrified as to attract them with a force sufficient to overbalance gravitation, while at the same time, perhaps, a very inferior conductor underneath remaining negative repels those objects.

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Things in death that are pleasant and terrible, are made so by looking back upon our acts of life.

Many a poor mortal sift their brains all their life time, and obtain nothing but bran.

THE GOLDEN AXE.

BY SAMUEL BURNHAM.

A woodman was working beside a stream;
His axe gave many a glittering gleam,
As with sturdy stroke
The gnarled old oak
Gave fitfully forth its chip by chip,
Clean cut by the sharp-edged axe's lip;
And branching limbs high up in air,
Began to sway now here, now there,
As the severed sinews, one by one,
Lay bare to the rays of the setting sun.
Whack! crack!
Crack! whack!
And echoes flung their voices back,
The woodman smiled as strokes fell fast,
And hurried on to strike the last,—
When, losing grip
The axe did slip
Out from his hands down into the stream,
And sank from sight with a glittering gleam!
While the waters splashed and rippled away,
And seemed to laugh in a derisive way,
While down on the bank in utter dismay,
The woodman sank
In the grasses dank,
And tears did start from each watery eye,
Which saw no aid in earth or sky.
The branches aloft mocked his despair,
And dropped their acorns in his hair,
And seemed to sway in very delight
At the mourning woodman's sorry plight.

Now these were the days
We read of in plays,
When goblins and fairies and naiads and satyrs
Had much to do with humanity's matters,
And talked,
And walked,
And chattered and sung,
And played,
And strayed,
Woods, and waters among,

And cut up their pranks,
With curses and thanks
From those who, according to what they received,
Good or ill of those creatures fully believed.

Now Mercury heard,
First, the crash of the axe,
Then the splash of the axe;
And quickly a word
Of inquiry put to the woodman affrighted,
Who, as if a live ghost at his feet had alighted,
Sank back in alarm
All fearful of harm,
Scarcely raising his head,
He modestly said,
How in cutting the oak the axe had "cut stick,"
And was now far away on the road to Old Nick.

Then Mercury stooped. When he rose, he did hold,
All dripping with water, an axe made of gold.
"Not mine, my dear good man,
Not mine," said the woodman.

Again dipped old Mercury into the stream,
And bright in his hand, did a silver axe gleam.
"Not mine, my dear good man,
Not mine," said the woodman.
"Neither silver nor gold was the axe I have lost;
'Twas of steel, and of course of much smaller cost;
And, though I am poor, there's nothing will make
It honest the things of another to take."

Again Mercury down in the water did feel,
And this time brought up an axe made of steel.
"'Tis mine!" cried the woodman, with genuine pleasure;
"'Tis mine!" and he grasped his water-lost treasure.

His honesty pleased old Mercury so,
He laid the three axes all in a row,
And said to the woodman,
"Come, take them, my good man;
These axes are yours; and thus I will pay
The first honest man I've met with to-day."

A covetous fellow, hearing the tale,
Went and dropped in his axe, and set up a wail;

Which Mercury hearing, came to the place,
And told the loud bawler, with dignified grace,
To point him the very identical place,
And with infinite pleasure
He'd find his lost treasure.

Then Mercury, plunging just where he was told,
Brought up a bright axe all glittering with gold.
Said the covetous man, "'Tis the one that I lost —
The axe that I purchased at very great cost."
And he reached out his hand and clutched at the prize,
When, lo! it vanished away from his eyes!
Nay, more, the axe, which in fact was his own,
Old Mercury far down the river had thrown;
And the covetous man soon found to his cost,
The gold axe was gone, and his own he had lost.

And here's the first moral: the most solemn fact is,
Dishonesty's always a very poor practice.
And this is second: be true to yourself,
Nor barter your conscience for pitiful pelf,
Don't clutch at gold axes that are not your own;
Use well what you have, let others' alone;
Or else, when you stand on eternity's brink,
You'll see all your ill-gotten treasures to sink;
And, though you will wish to flee from Old Nick,
You have lost your steel axe with which to "cut stick."
— *From Oliver Optic's Magazine.*

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A MR. BEARD.— While traveling in Wisconsin and the northern portion of Illinois, last summer, we frequently heard of this miserable specimen of humanity. He purports to be a minister of the United Brethren Order. There appeared to be nothing but a stream of falsehood and vile slander that he could utter against Masonry and its membership. He seems to be one of the bright luminaries employed by the anti-Masons to do the filthy work of the evil spirit He, like Blanchard and Company has schooled himself in slander and lies so long that it would be very difficult for him or them o tell the truth about Masonry or Masons.

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We must follow virtue in youth, if we will flee vice in old age.

The golden link in the chain of human life is virtue.

THE CHICAGO ACADEMY OF DESIGN.

BY GEORGE B. CARPENTER.

The ideal, is the hint of heaven God gives to every man. It lures him with a beckoning beauty to the very limits of the possible, and then, like an angel-courier, crossing the threshold of the Beyond, it perceives the soul in its out reaching longing after the unrealized attainable.

Emerging from the barbarous past, the race has been led down through the widening centuries by-paths which always end in a Millennium. However pleasant and satisfying the present may be, there is a haunting hope that will let no one rest here, but ever stands, pointing a finger of promise to the ever better beyond. It is the earth's hope in a Millennium which has given mankind its best history.

Every effort made to realize the ideal, is a step toward heaven. Each noble endeavor in a man's life, each epoch in a nation's history, each advance the race has made toward civilization, has been but an attempt to express the Ideal. For a deed is but the body in which a thought clothes itself when it appears in action, and an epoch is only the birth of a new national idea.

'Tis the life within that shapes the world without, as the sculptor's ideal shapes his statue. What a man believes that he becomes. What a nation hopes for, that it strives to realize. It is the effort to attain the ideal which has brought the race forward to its present attainments of greatness. For no man or nation has ever done great things that has not first dreampt them.

The best men the world has seen, and the most civilized nations the race has produced, have been those who were best able to express their best thoughts. These thoughts find their fullest expression in Civilization and Art. For Civilization and Art are both born of the Ideal. Twin-sisters, they have ever been inseparable. Hand in hand have they come down the rugged road along which the march of progress had to be made, strewing blessings like immortal flowers beside the barren way, and always leading the best nation to the highest end. We can not speak of the one, without in our thought associating with it, the other. Both are the best expressions of the best idea of which a nation is capable, and reveal the purest sentiments of the people. For the true artist is an interpreter. He translates the beautiful in a language so popular that its pure meaning can be understood by even the untaught eye. When, therefore, we see cities or states giving much attention to the beautiful, we immediately conclude civilization with them has advanced far along to its best attainment.

Where the beautiful is worshiped, there Art rears her temples. But men must see something more in a waterfall than the capacity to provide so much mill-power; and a landscape must suggest higher associations than a pasture field before Art will consent to abide with us. Hence a prosaic and practical age or people — seeing not the beauty of which these things are the types, but rather the pecuniary profit to be gained from them, or amount of money they represent — is incapable of expressing the ideal. It is to this fact we wish to call particular attention before proceeding to sketch the history of that enterprise which has grown out of that intense longing of a few followers of the Ideal and worshipers of the beautiful, to see reared in our city a temple in which Art should find a fitting abiding place, and to which her devotees should resort to study her works.— *The Art Review.*

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DON'T FRITTER AWAY YOUR TIME.

It is said that a man who had accustomed himself to seize a pen whenever his wife was putting on her shawl and bonnet for a walk, found, before he suspected such a result, that he had written a tolerable book. Wonders may thus be accomplished by all in their stray moments, would they but improve them. We would not prevent people from reflecting, from resting, or enjoying themselves; but the worst of it is, many waste large portions of their lives without doing any of these.

Circumstances favor persons thus bent on rational employment. Instead of idling away half an hour before dinner or some appointment, if they take up a book or pen, or undertake to do any little duty which demands their attention, they find often the time which they might have frittered away much longer than they anticipated. Many a friend might be secured or obliged by a letter written at these intervals by those who profess to have no time. We all have "time" more or less, which might be devoted to all the performance of neglected duties.

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When you see a man with a great deal of religion displayed in his shop window, you may depend upon it he keeps a very small stock of it within.

There are some animals that may lose their teeth, although clothed in a sheep's garb, but they will never lose their natures.

Do not be fond of compliments: remember that "thank you, pussy, and thank you, pussy," killed the cat.

EDITORIAL.

ANTI-MASONRY AND ANTI-CHRIST IDENTICAL.

BY M. W. ALFRED, A. M., M. D.

Chapter IX.—Truth and Falsehood.

We are accustomed to think of God as a being of truth. "The God of truth," as he is styled in the holy Scriptures. On the other hand, there are no traits so characteristic of the devil as falsehood, and treachery. These are his essential attributes. He is denominated the "father of lies," and from all appearances, has a numerous progeny. "He was a liar from the beginning." This accounts for the Savior's declaration respecting Judas when he pronounced him a "devil." Judas possessed the two essential attributes of his sooty majesty, treachery and falsehood. It thence becomes a fact nearly allied to an axiom, that those who are governed by principles of falsehood and treachery, are of the school of Anti-Christ. We know of some persons, who have betrayed those who reposed confidence in them, thus proving themselves traitors; and who proclaim that they have lied while under the solemnities of an oath, which is usually considered as vile a mode of lying as any, and who still continue and have all along for years continued to call themselves Christians! Far behind Judas in the manly confession of guilt, and deep sorrow for sin which he exercised near the close of his life. Such persons should always prefix the Anti to their names in their religious relations, as they choose to in their political relations.

Certainly Anti-Christian is as euphonious in its combination of vowels and consonants as Anti-Mason.

Now, as we have already demonstrated in the previous chapters of this work that these words are convertible terms, we may reasonably expect these persons to prefix the Anti to their Christian, as well as their political cognomen. If they refuse to do this, their ship is out at sea under false colors. Poet Burns was not far out of the way when he said:

"God knows I'm not the thing I should be,
Nor am I even the thing I could be,
But twenty times I rather would be
An Atheist clean,
Than under gospel colors hid be
Just for a screen."

It is not within the scope of my undertaking to prove these persons are traitors and liars. They so represent themselves without any disguise, that suffices. Destroy all regard for truth in man, and what must society inevitably become? Annihilate the solemnity of an oath, and the world would become a fit haunt for traitors and assassins.

Promises made upon human veracity are lawful and binding. There may be a few exceptions to this general rule. First, when the performance of a promise is, by the occurrence of some unforseen event rendered impossible. This forms a valid moral acquittal, from its fulfillment. Second, when one promises to violate his obligation to God and his fellow man.

Masonry requires the promise of no impossibilities, and inculcates the strictest observance of every duty which we owe to God, or a fellow being. Hence there is no Masonic promise but what is binding, because they require every one initiated into the order "to walk uprightly before God and man." Ah, what kind of pursuit is that which would destroy truth and veracity among men, and render the solemnities of an oath a thing as trivial as the whistling of a schoolboy, or the soap bubbles a little girl may inflate.

Promises made to society, or between societies or states, or kingdoms, are no less binding than those made between individuals. An author gives the following illustration: Shortly before the death of the Duke of Burgundy, the pupil of Fenelon, a cabinet council was held at which he was present, to take into consideration the expediency of violating a treaty, which it was thought could be done with manifest advantage to France, by acting in defiance of its solemn obligations. Reasons of state were of course offered in abnndance to justify this deed of perfidy. The Duke heard them in silence. When they had finished, he closed the conference by laying his hand upon the instrument and saying with emphasis, "Gentlemen, there is a treaty." With an upright man the Duke's argument is all-sufficient. Truth is truth, inspite of all the machinations of Anti-Christ and perdition.

We read in an Anti-Masonic journal, such statements as these: "A professed Christian proposes to discharge, what he regards an imperative duty, by violating his Masonic oaths. Is he not going to perjure himself? Not at all. Those oaths are a sinful nullity." To relate an oath is not perjury, "not at all." It is only a pleasant recreation for a priest of Anti-Masonry! False swearing is an imperative Christian duty, Anti-Masonically. Should characters like these succeed in seducing the community to such a moral plain as they seem to occupy themselves, to what lower standard could it sink unless it sank into hell? God is "the God of truth," and Satan the father of lies and liars. Truth is a divine attribute. Take truth from his character, and his divinity ceases. Truth is sacred, and fundamental in the divine mind. The man who would barely compromise truth to gain the favor of king or potentate, becomes a menial of Satan. Such a favor, so secured, would be more expensive than an honorable exile, or a glorious death. "Great is truth, and mighty above all things," dearer than this fleeting life, and enduring as the throne of heaven. We can form no conception of a truthless deity. He is the center and pattern of all truth, in his universe—its fountain, its exhaustless source. That which is not after this pattern is false, is of the world beneath.

The time will come when traitors and perjurers will be convinced that their sport was a most serious affair. The experience of mankind has taught them the great necessity of arriving at truth by human testimony. And that a man may not lightly falsify under oath they have annexed penalties to this crime and considerations which are supposed to influence his condition in the life to come, and which outweigh any mercenary motive that could be brought to bear upon his mind. Men are sworn in respect to the present time to speak the truth, and in respect to future time, as when an officer is sworn to execute the duties of his office according to the best of his ability. The object of an oath is to secure truthfulness by motives of infinite importance addressed to the understanding and conscience of the person sworn.

Pagans have attached as much importance to truth as Christians. One of this class of writers has said that "if God should render himself visible, he would choose light for his body and truth for his soul." The devil when he speaks like himself propagates falsehood, for "he is a liar and the father of it." Liars have not a very respectable parentage on the side of their father. There are then two families, and it is easy to determine to which family falsifiers and perjurers belong. The other family walk in the truth and hate dissimilations.

What kind of political leaders are men who announce from the pulpit that they have committed perjury occasionally, but that it was no crime at all! "An imperative Christian duty!" We are entirely willing such men should oppose us, but that they should place themselves in such an unenviable attitude before an intelligent community must be embarrassing. Perhaps they might handle some other weapons beside betrayal and perjury, and which would not inflict so deep wounds upon themselves, and harm us just as much. The Scriptures do not serve their purpose, notwithstanding their perversion of the sacred book.* The entire literature of Anti-masonry proceeds upon the hypothesis that solemn obligations may be violated with perfect impunity and that perjury when relating to their attacks upon the venerable, hoary-headed institution is a commendable virtue. Thus it strikes at the very foundation of all veracity and saps that confidence which man desires to repose in man. He who attempts to destroy the ground of confidence by undermining human veracity is sowing the seed which will produce him a dismal crop. Thorns and briers will make a softer couch than treachery and lies.

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*That our readers may be informed as to the perversions of Scripture by the anties we instance one case simply. The perverted text is adopted as the motto of the organ of the "American anti-Masonic Association," published in Chicago. The motto is this, "In secret I have said nothing," and signed Jesus Christ. The circumstances of

These falsifiers are also distinguished by the baseness of their accusations against the objects of their remorseless hatred. This we propose to elucidate in another chapter. Diabolus is said to be a liar, a traitor and a slanderer, and it is no more than reasonable to expect his dutiful children will follow the footsteps of their amiable father. "He abode not in the truth." He was once in the family of the faithful, but abode not in the truth. He violated his obligation, became a traitor to his God and his brethren, and the celestial lodge expelled him, thrust him out, and with accelerated velocity this champion anti sank down to the ignominious level, where his family can greet him on an even scale. All liars and traitors as naturally feel his attractive force, and gravitate in that direction as our globe gravitates toward the sun, or an apple toward the earth. The analogy existing between anti-Masonry and and anti-Christ is obvious, clear and instructive.

To be Continued.

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this garbled motto were these: Pilate on the trial asked the Savior of his doctrine. He said to Pilate here are those who have heard me, ask them, for "in secret I have said nothing" different from my public discourses. Any man blessed with a grain or two of sense cannot make a mistake in this matter. He never intimated that he was silent and never spake except there was a large audience to listen. He had many private conversations with his disciples and commanded them to keep what passed to themselves, and let no human being obtain any knowledge of it. "He said unto them, But whom say ye that I am? Peter answering said, the Christ of God. And he straitly charged them and commanded them to tell no man that thing." Luke ix: 21. "What I tell you in darkness that speak ye in light, and what ye hear in the ear, that preach ye upon the house tops." Matt. x: 27. Here are words in darkness, words spoken in the ear of privacy. "And when they were alone, they that were about him with the twelve asked him of the parable. And he said unto them, unto you it is given to know the mystery of the kingdom of God, but unto them that are without all things are done in parables." Mark iv: 10. "Thou hast hid these things from the wise and prudent and revealed them unto babes." Matt. xi: 25. "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them (outsiders) it is not given." Matt. xiii: 11. "Then charged he his disciples that they should tell no man that he was Jesus the Christ." Matt. xvi: 20. This was a charge of secrecy made secretly. "And he charged them that they should tell no man of him." Mark viii: 30, Matt. xiii: 11. "When they were alone he expounded all things to his disciples." Mark iv: 34. He had his confidants and alone he spake to them. This subject is clear and shows how anti-Christ uses the Bible—perversely and blasphemously.

NEW MASONIC HALL WEST SIDE AND ROYAL ARCH MASONRY.

The past year was one of great importance in substantial improvements to Chicago; many costly and beautiful structures were erected in all parts of the city, none, however, more creditable or prominent as an evidence of utility and taste than the edifice above named, devoted to Freemasonry. We recently made a visit under the escort and companionable protection of the High Priest of Washington Chapter who is no *lighter weight* than our worthy Bro. Capt. A. R. Atkins. In the council chamber we found ourself amid one hundred and fifty Royal Arch Masons, surrounded by all the evidences of taste and skill, comfort and conveniences that can be witnessed in any Masonic hall in this or any other city. Our space will not admit of a minute description of all the details of the inside excellencies of this temple, it is only necessary to say the chambers for working all the degrees of Masonry are perfected with all the modern improvements known to architecture. The zeal in organizing a Masonic Board for the purpose of erecting such a structure, the energy and speed with which it was prosecuted, and the splendid results will be a lasting testimonial of credit to Cleveland, National and Hesperia lodges, Washington Chapter and Chicago commanderies. We have not the names of the active men and officers of these respective bodies, else they would appear in this notice. The reception room and appurtenances are the first intimations and sure guarantees of the refinement, taste and splendor of the furniture, and ornamentation, without gaudiness, of the Sanctorum. The well appointed hall of refreshment is by no means the less important item of forethought, and the presence of the supervisor of the bountiful larder in the person of Bro. Moses Gray, and I. P. Hatfield, Captain of the Guard, must not be overlooked. It is no exaggeration to at once place this Masonic resort first among similar edifices in this city, and it is *old fogy* for the South Side to *air* herself upon the supposition that she possesses all the results of Masonic unity in beautifycation and appropriateness of Masonic halls; a visit to the West Side will relieve any extra amount of importance any one may be burdening themselves with on this meritorious point. No derrogation from the mead of praise due the South Side is intended, but only an intimation that the West Side has growing claims.

On the occasion it was in our way to be present the companions on conclusion of labor called all to refreshments. The banquet was abundant, substantial and palatable; the *smallest man in weight*, heaviest in labor, and least in diet was the High Priest, Capt. Atkins, in the robes of office and power; he was as impressive in hospitality as the plains of our great Northwest are extensive for emigrants. Good place to go to! We advise our visiting brothers from abroad when they visit Chicago not to depart hence without a visit to the West Side temple. The robes of the High Priest, King and Scribe are the most superb in the state, and all the working tools are in harmony with these important articles in Royal Arch Masonry. The armory of the Knight Templars of Chicago Commandery is without rivalry, being the result of the united fine and necessary points of the best armories in the union, and will be the model for similar creations in future for other jurisdictions.

We conclude this account of our visit to Washington Chapter and Masonic Temple with a condensed report of the general conversation we had with the companions during the hour devoted to the feast, which will in some measure illustrate the sublime lessons imparted in Royal Arch Masonry, and refresh the memories of very many companions among our patrons and their friends abroad.

"The block of stone is torn from the quarry and known by us as a rough ashlar; under the appliances of chisel and mallet, in the hands of skilful operative Masons, it becomes what we term a perfect ashlar, and is assigned to its proper place in the building. Speculatively we have been doing this work to-night, and we believe that we number among us new ashlars that will advance in the noble work of moral excellence, and as their labor runs with life, they will become chiefs in some Masonic colony engaged in promoting and preserving the moral beauty and practical harmony of the temple. Their journeyings to-night, remind them and us, who bore them company, of the privations and fatigues of our ancient brethren, in and through all cheered by promises of reward from Him who never failed, and whose goodness endures forever. It is likewise singularly illustrative of life, as most of us find it, to-day fraught with disappointments and beseiged upon all sides with delays, and perhaps encompassed entirely by adversity, but the Mason who keeps his stars uppermost in his soul will be lead as surely to the fields of light and victory as were the pilgrims of antiquity, whom they personated to-night. Clear through the grand and ennobling avenues of Masonic light, do we recognize the great truth that human nature was two thousand years ago as we find it to-day, and that in subverting vice and sustaining virtue, in subordinating the disposition to do wrong by promoting right. We have not made in these modern days any very great discoveries, and our obligations to Masonic lessons are incalcalable. The intelligent Freemason, therefore, can not but be at once amused and surprised at the moral contortions of a singular curiosity known in this day of enlightenment as an Anti-Mason, sickly schools of which are to be found in our thriving, active and progressive state. In this condition of affairs, however, it should be consoling to us to know that while

Noah was building the ark there were some who had no faith but were caught in the deep waters; that when Moses spoke the great speech of the world there were those who clung to disobedience and suffered. At the great tragedy that gave the light of redemption to creation there were to be found mockers and scoffers and their generation is not ended even unto this day. Companions, then let us stand firm to our temple lessons, and never let an occasion pass to mark the fleeting days with some symbol of Masonic wisdom, that our end may not be in darkness as we have reason to believe was those of the celebrated historical incidents cited. Four years ago I was favored with a meeting with you upon a similar occasion. It was pleasant then as it is happy now. In our Masonic labors let us bear in mind that our hours are 'pearls upon a golden chain, and melt one by one into the crystal stream of time upon which we are borne to that great final passage, bounded upon one side with oblivion to earth, upon the other with the opening up of immortality to the soul —

'Where an age shall fleet like earthly years,
Its years like moments shall endure.' "

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CORRESPONDENCE.

Editor Mystic Star — We were at Dallas City on the 27th of December, and it is a thing to be remembered. Those who were not there ought to regret it, and those who were there rejoice greatly in their good fortune.

In the morning we were present and assisted a little in the installation of the officers of Herrick Lodge No. 193, at Poontosuc, all of which was done in "due form," by Past Master Newlon, of Dallas; back to Dallas to dinner, and then the work of the day began.

First, the installment of the officers of Dallas City Chapter, done up in ample order by Companion W. H. Maier, of Carthage. The exercises were held in the Masonic lodge-room, and a large number of ladies and gentlemen not only witnessed the proceedings, but seemed to be highly interested in them. Then the officers of the Blue Lodge were duly installed by Past Master Rand. The following are the officers of Dallas City Lodge No. 235, for the coming Masonic year: Dr. B. F. Newlon, W. M.; P. C. Walker, S. W.; Dr. J. M. McLane, J. W.; John Cooper, Treasurer; Wm. Scott, Secretary; Wm. Avise, S. D.; John Brown, J. D,; J. B. Duffee, Tyler.

The installation was followed by an address by the Rev. Riebold, replete with useful information for the craft, and causing some outsiders to wonder how, if such were the teachings of Masonry, they could ever have opposed it or even thought ill of it.

The company then proceeded to the M. E. Church, where we found tables nicely spread with an abundance of good things to tempt the appetite, and although all "ate and were filled," yet were there many "basket fulls" not used.

After supper back to the hall again, and all went in for a good time generally. The exercises were varied by short speeches, song and jest, until about eight o'clock, when most of the company went home, but a part adjourned to the Central House and "danced the witching hours away," until quite a late, or rather early hour in the morning. May the Masonic year, thus auspiciously begun, continue prosperous till its close.

Being in Rock Island on the 5th of January we accepted an invitation of Past Master Cleveland to accompany him to Port Byron and attend the installation of the officers of Philo Lodge No. 436. The installation was public and the Masonic Hall was crowded with the best citizens of the place, their wives and daughters. The installation exercises were mostly conducted by the retiring Master Dr. Fleming, brother Cleveland acting as Marshal and assisting in other parts of the ceremony. Suffice it to say that they could be pronounced "well done," and the audience, some of them, for the first time partially understood what a Mason ought to be.

On taking the chair and assuming the gavel, W. M. F. S. Cone, in behalf of the lodge, presented to Dr. Fleming, the retiring W. M., a magnificent copy of the sacred scriptures, with a very neat and pertinent address. To our mind a more appropriate present could not have been selected. Bro. Fleming made no reply, but one look at him told of thoughts that could not be uttered — of silence more impressive than speech. We have rarely seen a more beautiful edition of the Bible, beautiful in typography, elegant in finish, and magnificent in binding, and add our congratulations on a fitting present worthily bestowed. May it ever be the *light* and *guide* of his life. It bore this inscription: "Dr. Wm. Fleming, from Philo Lodge, No. 436, A. F. & A. M., Jan. 1, 1871.

Then followed the supper, and the good time we all knew was coming. So much to eat, and all so good that we can not undertake to describe it. Suffice it to say that some two hundred people showed their satisfaction by their actions, and the next day many hearts were made glad by a proper distribution of the surplus to those who were needy.

The supper ended, then came speech and song and merry greeting until the hour of parting. A pleasanter party we do not remember to have ever attended — one where we could truly say "none went away disatisfied."

The next evening, January 6, in company with brothers Fleming, Cone and others, we attended an installation of officers at Cordova, of Cordova Lodge No. 543. All passed off pleasantly, and all seemed to feel a higher sense of their obligation as Masons, and a determination to live up to them. The supper at Mrs. Marshal's was too tempting — we give it up and will not attempt to describe. May the beautiful night of their installation exercises be a type of their future success.

We leave the STAR in efficient hands, Rev. W. J. Gordon representing it as agent at Port Byron, and close our brief notice with thanks to the brethren for many and repeated acts of kindness.

G.

EDITORIAL NOTES BY THE WAY.

Not many moons have waned since we started in a southwesterly direction from the *sanctum sanctorum* of the MYSTIC STAR to recruit our health and look after the interests of the STAR. Our first stopping place for rest and refreshment was at Blue Island. We have not as yet a lodge in this fine town. In a few years it will be one of the outer wards to Chicago. We have a number of good brothers living in this place and ere long they contemplate organizing into working order. We hope that they will carry their desire into effect.

Our next resting-place was at Mokena and Frankfort. The brotherhood are talking of making a move for a lodge. They are far away from any lodge and have a fine country, good community and could sustain an organization that would be a credit to the fraternity, provided they commenced aright.

WILMINGTON.— At this place we made but a short stay, formed a very agreeable acquaintance with Bro. Gray who presides in the East, and Bro. Pennington, a young gentleman who takes great interest in our order. We hope to meet the brotherhood there at some time not far future.

GARDNER is a town where we have a lodge in a tolerable good condition. Our old friend Dr. McMann placed us under many obligations for the kind favors we received at his hands.

DWIGHT.— There we have good and true brothers of the fraternity. Bro. H. A. Kinyon, a pastmaster who has had charge of the postoffice is especially entitled to our thanks for much information he gave us in relation to the good cause in that vicinity. We cherish his friendship with much pleasure.

ODELL.— In that town the Masonic banner is unfurled and hangs on the outer wall. Our old acquaintances were agreeably revived and new ones formed all of which was very pleasant.

PONTIAC.— There Masonry holds a strong position. Many of the best of men belong and do honor to the cause. Our old friend Kelley has a niche in one corner of our memory for his kindness and timely aid. In this city the STAR has always had cherished friends ever since it first made its appearance among the constellations of Masonic lights, and as years roll on they increase.

STREETOR.— This is a fine town of late and rapid growth, built up from the extensive Vermillion coal interest. It is on the Fox River Railroad and a road leading from Odell to Wenona. Having two roads crossing and diverging into every section, will make this an important inland point. The coal is said to be as good as any in the state and inexhaustible. The Masonic lodge is doing well. We formed a large acquaintance among our brothers who responded to our laudable mission for which they have our hearty thanks. We intend to visit them ere many full moons pass away.

FAIRBURY is a fine village that has been built upon the prairie, surrounded with one of the finest farming sections in the country. Coal shafts in town and working successfully. The Masonic brothers are doing all in their power to bless and benefit humanity.

FORREST.— In this town there is a flourishing lodge which starts with the town and county. We formed a few acquaintances only, as our stay could be but a few hours. Hereafter the STAR will assist them in keeping posted in matters of true Masonic interest.

CHATSWORTH.— This place is where the sugar beet manufacturing establishment is located. We were shown through the building; it is a costly concern. They make an excellent article, but they are somewhat in doubt whether it can be made a profitable business. Still this year is more favorable. The beet is better, there seems to be some defect in the quality of the soil to produce the ingredients necessary for sugar. Yet they think it improves as they experiment with the different kinds of fertilizers. The Masonic lodge is doing much good in smoothing the rough corners of society, its moral power is felt, and the good is seen in the improvements made. There, as everywhere else, our appreciative brotherhood unhesitatingly responded to our wishes and sent us to the next station rejoicing with references.

PIPER CITY is a lively little place and has a lodge in working order. We found a number of zealous brothers, whose short acquaintance was very pleasing.

GILMAN.— This town is becoming one of the railroad centers. It is improving rapidly. The lodge is doing good work. Our old friend and brother Dr. Winger is full of railroad enterprise. He ever lays us under renewed obligations to his kind hospitality, he and brother Dickinson are held in remembrance for the kindly aid rendered. Bro. Knickerbocker keeps the eating house at the crossing and Bro. Park keeps the Park House where a weary sojourner can obtain refreshments and sleep.

WATSEKA.— In this city we ever meet with warm-hearted brothers. One of the first countenances we noticed as we stepped from the cars was the ever smiling face or Bro. Ashley, of Kankakee. He is reported by those who are best acquainted with him to be one of the best and safest workers that we have in that section. The Masonic fraternity are well at work in that place, and while they have an eye single to the proper material for the temple, all will be well.

SHELDON.— This village is a new place on the railroad surrounded with a good country. They have just commenced a lodge. We became acquainted with a number of brothers and from what we could discover, if caution is observed, they will, in time, have a good lodge.

CONCORD.— We found this place by a careful search with the help of a stranger. The lodge there have had a rough and rugged road to travel. They seem to be struggling under some difficulties. They may recover and come out all right. It is hoped that they may. Let each one put a strong shoulder to the wheel and all will be well. Here again we met Br. Ashley and attended a communication of the lodge.

ONARGA.— The Masonic fraternity seem to be moving on in the even tenor of their way, endeavoring to do good work and advance the principles of Masonry.

BUCKLEY.— In this lively town we formed the acquaintance of quite a goodly number of brothers, who were glad of an opportunity to subscribe for a good live Masonic journal.

LODA.— In this town we ever find true-hearted brothers who freely respond and give us an increase of patrons.

PAXTON.— Our first inquiries that we were inclined to make, was if any one had seen our old genial companion and brother, W. Hoag, and we were informed that he had not been seen for some days, that he had gone on a pleasure trip to Wisconsin. We felt very much disappointed, but the next morning on looking around and making diligent inquiries we caught a glimpse of a form that made us glad in heart. He had unexpectedly returned looking hearty and was in fine spirits. Their Chapter had a convocation that evening which we visited and see them confer the Mark Degree, and think that we never saw it conferred much better. The Masonic bodies have a fine hall, good members, and they are striving to do good work, and the consequence is, they are having a membership that honors the institution of Masonry. We were kindly cared for at the Bennett House kept by Bro. Shepardson. It is a model house furnishing the best of everything that the inner man needs, neat clean beds and rooms. We can with the utmost cheerfulness recommend this house as being one that every lone traveler wants to find. It is refreshing to find a home like the Bennett House. Give the Captain a call and you will be well pleased.

LUDLOW.— In this place a lodge has of late been organized. We made the acquaintance of a number of brothers and hereafter shall visit many families with the STAR. By what we could discover with a few hours observation, we came to the conclusion that a good beginning had been commenced.

Rantoul.— Our brotherhood have enjoyed the privilege of a good working lodge, but for some cause, through some mismanagement or indiscretion, they have lost their charter. Some feel in hopes that it will be restored to them again. If it is, it is thought that more harmony will exist; more true Masonic love will be practiced, that all concerned will try to live more in accordance with the true principles of Masonry. This is quite necessary. Let all cultivate the valuable tenets of Masonry and each work up to the prescribed rules of the Order, and a greater good will be the result.

Champaign.— The Masonic order are doing well there. They are moving harmoniously in the right direction.

Urbana.— Masonry has gained a foothold that is very much envied by the narrow-minded bigots. The anties are trying to palm off a counterfeit and it is horridly disfigured in every way, so much so, that one of the Sons of Malta really supposed that the specimen he saw was a re-issue of that order. It is quite a laughable affair. President Blanchard, we learn, has been dead-headed through the secrets of the Malta Rite and is the Grand Duke of this right worthy institution. He runs it in secret, notwithstanding he condemns Masonry because it is a secret institution. The Masons are in hopes that he will not do as his predecessors did with Morgan. They will make some miserable Malta son skedaddle from the country for his country's good when they get ready for a political raid. Woe be the one around whose neck the rope is fastened. No mercy will come from the Grand Duke of the Sons of Malta in that day. This secret opposition concern does not effect any of the orders of Masonry in Champaign or Urbana, for they move on steadily with their respective work, bestowing blessings upon suffering humanity. The brotherhood are pursuing their labors with strict fidelity and integrity, and the Masonic temple is progressing finely in this locality.

Tolono.— As far as we could learn, Masonry is doing its good work in that vicinity. We had the pleasure of seeing many of the brothers. Our Bro. Culbertson and family have our thanks for the kindness which they manifested in our behalf.

Sidney.— Here we met with a goodly number of the Craft. They have a set of live Masons who are doing good work upon the Masonic temple.

Homer.— In this town we found many true Masons. The banner of our fraternity hangs upon the outer wall. They are not ashamed to let the world know that Masonry is truly loved and cherished.

Fairmount.— At this town we soon made the acquaintance of Bro Catlett who is a live Mason, one who has paid some considerable attention to the benefits of our beloved institution. We had a very pleasant visit with him and Dr. Gillam.

CATLIN.—We seldom enjoy more real pleasure among brothers whom we have never seen, than we did in visiting at this place. We found some of the best. They are outspoken, true and courteous. The lodge has a good record in future, if each one will only tile his own heart.

DANVILLE.—In this city we became acquainted with a large circle of brothers. Bro. W. J. Reynolds is well versed in Masonic work and law. He is not carried away with every new-fangled system and by some called Masonry. We were much pleased with what we saw and learned of the Craft. We met with Bro. Easterbrooks formerly of Kenosha, who had taken the STAR and had a good word for us.

ATTICA, IND.—Here we soon formed the acquaintance of Br. Powell, W. M. It happened to be lodge night and we had an opportunity of meeting with them and some visiting brothers from other parts. The work was well done. Br. Powell took possession of us and has laid us under lasting obligations for the kindness we received at his hands. Masonry, through the instrumentality of a good lodge is doing a noble work for humanity in that vicinity.

LAFAYETTE.—We once lived in this place called the "Star City" of the West. It is one of the head centers of Masonry in Indiana. Masonry in this city can boast of having as good material as can be found in the state. It is refreshing for a weary sojourner to meet with the brotherhood, and exchange fraternal greetings. Companion Carnehan and Rev. A. W. Bruce are entitled to our special regards for the interest they manifest for our enterprise.

DAYTON, Rossville, Frankfort, Logansport, Delphi, Monticello, Reynolds, Francisville, San Pierre, are all doing well Masonry in all these towns is exerting its beneficial influence. As a general work it is smoothing the rough ashlars of the community. The notoriety of bigots is growing beautifully less day by day.

In all these places, everywhere, without exception, we were greeted with that friendliness peculiar to Masonry. There is a heart and soul response not found in any other fellowship known on earth. When the hidden working power of the principles of Masonry is allowed to rise above selfishness and party zeal the minds of its members harmoniously blend in brotherly love. All parties and sects need the equalizing influences of Masonry. It should be more widely cultivated the world over. The nearer parties can be brought together in feelings of toleration, the sooner wars will come to an end. Let every brother Mason contribute his mite to usher in the bright morn of peace and good will among men.

CORRESPONDENCE.

MR. JAMES BILLINGS — *Dear Sir.*—The Eastern Star Lodge of Adoptive Masonry for whose benefit the STAR has been taken for the past four years have decided by vote that they do not desire your paper longer. We have in the main liked the STAR, and it has been regularly read at our meetings, but we have concluded not to patronize longer a paper that opposes with such vehemence as you do the very institution for whose benefit it is taken. We think that we live in a progressive age and cannot be satisfied to go back or stand still, but must move along with the true spirit of the age, and not even content with this must put our own hands to the work and assist in the great work of reform and advancement of humanity in general and women in particular.

Time was when woman was a mere machine, a slave to the caprice and bidding of man, and upon her devoted head and hands fell all the drudgery that was deemed necessary to be clean. She was not looked upon as being worthy or capable of taking any part or being consulted in any of the affairs of life, even when and where her own vital interest was the subject of contemplation. But thank heaven and the good sense of the generality of educated and civilized mankind, woman has been elevated from the state of slavery and degradation to which she was so long subjected through ignorance and superstition and will ere long take her place in the world, and he who seeks to obstruct her passage thither will not have to live any great length of time to discover his mistake.

Your article in the October number of the STAR in opposition to Adoptive Masonry or, as you see fit to term it, Woman Masonry, seems to me to disclose a prejudice unworthy the age we live in, otherwise you certainly must be totally ignorant of so-called Adoptive Masonry. Your sympathy for poor foolish and deluded women, as therein expressed is not well bestowed. The experience of four years has not yet revealed to me that any woman has been deceived in the direction you speak, nor have ever been led into and left in some by-path of Masonry that might possibly have led to some outer court of the sanctum of Masonry and then contemplate and mourn over her disappointment, for none to my knowledge have ever been led to believe that they could tread in that direction.

Our Michigan Masons are not of that character and Michigan Masons have no desire to step upon forbidden ground. You need not fear that the sanctum of Freemasonry will ever be invaded by a woman who has taken the Eastern Star Degree of Adoptive Masonry. Content are we that Masonry makes our fathers, husbands, brothers and sons better men. I will tell you a secret now and close, promising that you will never reveal it. My experience has taught me that Adoptive Masonry is a medium through which harmony, charity and kindly feeling toward one another may be fostered and disseminated. Come if you desire to know how and why this is so. If you are a Master Mason in good standing make your application in due form to a lodge of Adoptive Masons, pay to them the regular fee, and if you have good luck present yourself at the proper time, receive the light of Adoptive Masonry in due form and then you will be able to comprehend all.

Very respectfully,
Delia J. Hinchey.

We give the above letter from our worthy sister because we believe she has a right to be heard in our journal. She has mistaken our meaning altogether and has not comprehended our design in the article we published on Female or Adoptive Masonry. We did not, neither do we object to our sisterhood having an institution of their own, for their benefit, under their control. Masonry belongs to men, is under their supervision and control, and every Mason knows that there can not be such a thing as female Masonry.

We fail to see any improvement or progress in Masonry by countenancing this female Masonry so-called. Masons cherish Masonry because it is a peculiar institution for man and for his benefit. Its designs are to reform men and make a smooth ashlar out of a rough one, and the nature of the work is such, that his brother man must do it. The gavel can never be transferred to the hands of a woman, as an instrument of authority to knock off the superfluous and angular corners of man. Neither can it be put into the hands of a man for the purpose of accomplishing that work on woman. Each sex must do their work for themselves. Wisdom planned the system of Masonry for man. It has wrought its work for his benefit. It has proved to be the *ne plus ultra* system for his improvement and progress.

Let our female friends have an institution of their own. One wholly under their control and guidance. One in which no man can ever enter or know its esoteric workings. Let women take the gavel of authority and use it to improve her own sex. Masonry was created for man exclusixely and good has been the result. And we can not see why a system exclusively for women may not be inaugurated and accomplish a mission for the female part of humanity, as Masonry has for man.

This is not the principle objection we have to this new-fangled system of Adoptive Masonry called the Eastern Star. The evil arising out of it is beginning to develop itself in many sections where it is in full blast.

We will suppose a case. Brother Johnson is a good, true and devoted Mason of Fidelity lodge. The Deputy Grand Patron organizes an

Eastern Star Lodge. Bro. Johnson with others go into the enterprise. Things work smoothly for weeks and months. Finally Bro. Johnson desires that his wife and daughter become members of this order. Not many in the lodge want them there. They are proposed, and rejected, black balled. How is Bro. Johnson affected by this unexpected stab at his family. He says but little, but his feelings are intense. The point of the arrow strikes his very heart. He is well satisfied who has inflicted this wound.

Fidelity lodge has been doing good work and all has been going on harmoniously. Feelings of brotherly love heretofore has governed its members. Mr. Jacob Marsh sends in his petition. He is reported to be one of the best of men, just such as the Masonic edifice needs for its walls. But lo and behold he is rejected. Who has cast the negative ball? Is it Br. Johnson? It may be; yet there are others who have been served as he was in the Eastern Star or Female Masonry Rite. The downfall of Fidelity lodge is apparent. The evil has commenced and no one can tell where it will end. This is the legitimate fruit from this organization and in many sections the poison is at work.

NEW YEAR'S RECEPTIONS.

Illinois Grand Commander J. D. M. Carr and wife, received the members of Chicago Consistory, assisted by their venerable parents, in good old Virginia style. Bro. Joseph Pearson, wife, and their daughter Miss Minnie Pearson, had a bountiful welcome for their numerous friends. Bro. Professor Sam C. Blake, made his friends, one old gentleman in particular, feel young again, notwithstanding he had just passed through a period of pill diet. Bro. C. M. Hardy and wife, of Hyde Park, spread a board, around which were Bros. Hiram Sowles, of Iowa, Charles Reynolds, of New Mexico, and Sir Knight Sheridan of Chicago, and a Sir Knight from Kentucky, when these bountifully supplied gentlemen arose, they smiled grim hunger into Lake Michigan. Bro. H. J. Goodrich and daughter, Miss Maud, received friends in fine tone, which closed the day in peace and comfort. May they all live long and prosper.

THE following worthy brothers have been appointed by the Grand Master as Grand Lecturers: Sylvester Stevens, Knoxville, Knox Co., Ill.; J. H. Fawcett, Princeton, Bureau Co., Ill.; R. D. Hammond, Macomb, McDonough Co., Ill.; H. G. Reynolds, Springfield, Sangamon Co. Ill.; G. P. Randall, H. F. Holcomb, D. H. Kilmore, Chicago.

THE *Michigan Freemason* for December has arrived, filled with good reading. We were somewhat surprised to learn from its pages that its conductors had changed their minds and concluded to continue it themselves. We had agreed with the chief member of the firm to unite the *Michigan Freemason* with the MYSTIC STAR. We made arrangements accordingly, and printed a circular in accordance with the understanding of the union, but we find we are subject to many fluctuations, changes and reverses, while we traverse this mundane sphere. We find no fault, although with some to whom we have sent our circular we have been placed in an untrue position, consequently we deem it necessary to give this explanation. We shall strive to go on in the even tenor of our ways and do the best we can to serve the Masonic Craft with a first class journal, in the MYSTIC STAR, devoted to Masonry as a broad cosmopolitan system. We say to our readers, that we have on hand, from many of our noble correspondents, some excellent articles. Our aim shall be to furnish a work that every Mason can introduce to his family, free from all objectionable reading. We congratulate our brethren of the *Michigan Freemason* upon the new "assurances and promises" of success.

ALLEGAN, Mich., Dec. 18, 1870.

EDITOR OF MYSTIC STAR — *Dear Sir* — Please publish the following notice: "Hall Allegan Lodge, No. 111 F. & A. M. At a regular communication of Allegan Lodge, held at our hall on the 6th day of July, A. L. 5870, Bro. David D. Dana was expelled from our Lodge, and from all the rights and benefits of Masonry, for unmasonic conduct.

By order of the Lodge,

PERRY J. DAVIS, *Secretary.*

MASONIC LODGE, SPRINGFIELD, O., Dec. 18, 1870.

EDITOR OF MYSTIC STAR, CHICAGO — *Dear Sir* — At the last stated communication of Clark Lodge, Bro. John H. Babb was indefinitely suspended from all the rights and privileges of Masonry, for unmasonic conduct.

William M. Polan was also expelled from all the rights and privileges of Masonry, for unmasonic conduct.

The Secretary was ordered to have both cases published in your journal.

Fraternally yours,

LUTHER BROWN, *Secretary.*

MORE LIGHT — We call the attention of our readers to the advertisement of the Portable Gas Lamp Co. We have used it in our office, and would not exchange it for any lamp or light we ever used. There is no breaking of lamp chimneys. More light is obtained, and far superior to kerosene. Gasoline is used, and as a luminator is much safer than gas or kerosene. It is non-explosive, and as safe as a candle, and only 20 cents a gallon at retail. We recommend this lamp to all, knowing from experience what we say to be true.

AT the Annual meeting held on the 6th of December, 1870, the following persons were elected officers of Oquawka Lodge, Ill.: John E. Bosler, W. M.; James F. Francis, S. W.; Myron H. Mills, J. W.; James Cunningham, Treas.; Luke Strong, Sec'y; Lewis H. Hand, S. D.: George Cunningham, J. D.; Wm. H. Stockton, Samuel H. Darnell, Stewards; H. F. Patan, Tyler. We recognize our old friend among them, whose photo. is fitting adornment to house or hall. Accept our best wishes for prosperity and success the coming year. COM.

OUR EXCHANGES.

The Art Review, Chicago and New York, is a fine record of Art progress in America. It has for January one of the most amusing articles on "Chicago Statuary, by P. Green, to his friend John Ruskin," that has been published in this city so far in '71. The Chicago Academy of Design, by Geo. B. Carpenter; the merit of which can only be appreciated by reading, and will be a treat to all admirers of Art — which refines and tones the human heart.

New York Observer Year Book and Almanac; this is sent free to all subscribers to the New York *Observer*. The first Directory of New York printed in 1786, is reprinted entire; four years ago a copy of it brought $100 at auction. The work is valuable to every business and literary man in the country.

Scribner's Monthly, for the people. Conducted by J. G. Holland, New York. The readers, after perusing the best magazines of this or any other country, will be mentally hungry until they shall have devoured its rich and entertaining pages.

The Herald of Health, a Journal of Physical Culture; Wood & Holbrook, Publishers, fills a field in American literature of the greatest importance and worthy of the patronage of the public.

The Youths Magazine is full of useful and attractive reading for Young People. Terms, Seventy-five cents per annum. S. L. Cuthbert, Pittsburgh.

Old and New, Roberts Bros., Boston, Mass., and London, England. its readers are always in good company, following its pages from Alpha to Omega.

THE MYSTIC STAR.

FEBRUARY, —— 1871.

THE EYE THAT SEETH IN SECRET.

BY S. ASHTON.

There is an eye from which nothing is concealed. Which peers into the "hidden things of darkness" with the perspicuity of noonday, and sees with the unerring certainty of light, every secret thought. Not only the tangible objects of the outer world, which are subject to physical forces and visible to the natural eye, and are made apparent by the light of the sun; but even the secret things of the unseen world. To its microscopic power, not only are the latent wonders of science revealed, but even our very thoughts stand out in bold relief. Our most selfish and secret plans and ideas for present gain and future emolument, are photographed upon its retina, with a distinctness and certainty that is indelible. All our machinations of evil and our contrivances for good are alike open to that sight, to which darkness is no obscurity.

It is the want of a proper recognition of this great truth that gives a kind of immunity to crime. "Men love darkness rather than light because their deeds are evil." They will not come to the light lest their deeds should be reproved. Night is both the seed time and the harvest of the burglar, the incendiary and the villain of every grade. Crime awaits with satisfaction the lengthening shadows of the setting sun and is glad when the dark folds of night have exclusive control of surrounding conditions, so that amid prevailing gloom her operations may be the more secure against interruption. As the hours advance and slumber closes the eye of the weary, the curtain rises upon the carnival of iniquity. Honesty sleeps. Conscious integrity is blessed with happy dreams. But we know not what a day may bring forth. While innocence is disarmed by its own sense of purity, and the heart filled with the charity that thinketh no evil, Satan is busy. During the small hours all that we have treasured amid the toil and tire of long and weary years — the stately pile that we have reared and to which too often our hearts have bowed the knee may have vanished in flame. The strong box containing the dust that we have mined from the sweat and blood and pinching privations of ceaseless, anxious industry may have been confiscated by dishonesty and spirited away by adroit fingers to which both bars and bolts are no obstruction. Those whom we have loved as the apple of our eye, and whose endearing tenderness we have valued far above earthly treasures may lay empooled in their own blood. Assassination may have marked with an aim too deadly and unerring, the heart that beat but for the gratification of its own instinctive benevolence. All this and more, is chargeable to the covert shadows through which mortal eyes can not see.

But Masonry points her candidates to an overlooking eye to which darkness is light, and secrecy exposure. From the level upon which all are equals, and within the tiled doors of seclusion, she points to the eye that never sleeps and to which concealment is a word without meaning. She tells us that as to that orb all things are known, the path of wisdom is so to walk as to render secrecy unnecessary; so to walk as to challenge scrutiny and invite criticism, so to walk that an overflowing charity may bless our steps, and that the light of our lives may be so directed as to lead others into the ways of pleasantness and peace.

The eye that overlooks the Mosaic floor sees the virtues and the excellences of every heart, as well as the lies, the bigotry and prejudices to which we are all subject. It sees the divine image in every child of sorrow and even of crime, and recognizes, even when covered with obloquy and clothed with guilt, a brother whom it were worth our strongest effort to redeem. That eye frowns upon the clouded brow of exclusive righteousness and teaches a charity that breaks the trammels of creeds and bursts through sectarian boundaries, a charity that sees a brother through all the distinctions of nationality, race, color and condition.

That eye looks into the heart of every brother from the moment of initiation, not only during that communication but all others throughout his entire Masonic life. That eye that gazed upon us when first we saw the light, sees us through all our ramblings ever afterwards. In the great conflict with the world, in the perpetual strife for the dollar, in the home of meditation when in the silence of our chamber from which the world is shut out, that is cognizant of all we do and of whatever we think. We cannot avoid it.

What manner of men, therefore, should we be, to be always prepared for this grand visitation. Our house perpetually set in order, our jewels always bright and properly adjusted, our passions subdued, our propensities circumscribed by prudence and our hearts securely tiled against the intrusions of outside temptations.

Not being in any way sectarian Masonry has no rewards to offer to the good, nor punishment to the evil, as any motive to do right. To her view both such incentives are mercenary. She appeals to a higher sense of virtue and addresses the conscience of every brother to do right for the sole and only reason that it is right.

FREEMASONRY AND ODD FELLOWSHIP.

BY REV. C. P. NASH.

These two Institutions, though existing and operating separately, can hardly be said to be rivals; they more nearly sustain the relation of parent and child. Freemasonry is of ancient, Odd Fellowship of modern origin. They both teach by symbols, mainly, but they are neither of them the inventor of symbolic teaching. The "Egyptian Mysteries" certainly preceded Freemasonry, and the rites of the Persian Magi, as well as the numerous orders of Priesthood, into several of which the distinguished Pythagoras was initiated, about 550, B. C. But Freemasonry enjoys the enviable honor of having reduced instruction by symbolic to practical purposes. The more ancient rites related mainly, if not solely, to the ancient mysteries of the Pagan Religions; while Freemasonry, based upon that broad religious system upon which all Theists can, and do unite, weaves its teachings, mainly into the fabric of practical duty, growing out of the relations of man to his brother man, in life.

In these general objects, the two institutions under review, are co-laborers, though Odd Fellowship is an imitator of Freemasonry — let me not be misunderstood — I mean of course in the general scope of the teachings of the two institutions; not in the symbolry by which they impart the instruction. In teaching the necessity of qualification for the possession of privileged honors; of seeking for them if we would have them: the privilege of secrecy; of reverence for God, and love for man ; of honesty and integrity; of life as a progress, in which we are to be ever learning, but never learned; of the sacredness of life itself, with its manifold privileges and obligations, and the solemnity of death; the two institutions are a unit; though in the solemnity and impressiveness with which some, and the more important of these lessons are taught, if we can justly make such a distinction — the former has a great advantage over the latter. In the interest to be taken in, and the fostering care exercised over the widow and the orphan, both again unite their voices, but here the latter has much the advantage of the former, as Odd Fellowship makes this subject a specialty, by organized efforts, and systematic contributions; by founding schools and colleges for the latter, and asylums for the former, is doing a most noble and beautiful work; a work in magnitude, and magnificence, unequaled by any institution of the age in which we live.

Freemasonry on the other hand, takes an outlook into the eternal future, by its grand lessons on the resurrection, inspiring hopefulness, and imparting encouragement, which Odd Fellowship only teaches by implication. Odd Fellowship was originally, purely a "benefit" order, and many united with it, it is feared, chiefly for this reason.

It was a species of Health Insurance Co. But experience soon taught that this was not only impracticable; that the premiums paid as dues, were not sufficient to meet the demands against the lodge treasuries on account of impaired health and accidents, but that the system itself was not really charitable; that it as often assisted those who did not need assistance; those who were abundantly able to "take care" of themselves, as those who were "poor and needy," and that — so selfish is human nature — the demands from the former source were rarely waved in consideration of the depletion of the treasury, or the more urgent demands of the poor. So the system proved to be little short of unjust — not only on this account, but because, like all insurance companies, it was found necessary for the protection of the order, to exclude "unsound risks;" and this excluded many of the most worthy in every community. So, after many lodges failed from this cause, which came very near ruining the whole institution, the order was revived by leaving the benefit question to the option of the lodges, most of whom dropped it entirely, or reduced the benefit to a mere nominal sum; and so Odd Fellows again patterned after Masons in bestowing benefits according to the ability of the lodge, and the actual needs of the applicant, though there are a few lodges which still bestow benefits on the old system.

In symbolry, Freemasonry has decidedly the advantage of Odd Fellowship. In the former there is a regular advance, from one step to another, every degree, not only conferring new light, but more of it, and with increased brilliancy, at least until the third degree is reached; for the opinion expressed by many good Masonic critics that the third has never been exceeded, if indeed it ever can be, in pure, grand, impressive, and inspiring symbolry, as more than an unsupported presumption.

And the fact that the chapter degrees are liked by many still better, and the Commandery better still, conclusively shows that there is no waning in the interest of Freemasonry, as the candidate advances. The opposite, however. I am sorry to say, is true of Odd Fellowship. Here the initiatory degree is very fine. I have even found a few who preferred it to any degree of Freemasonry; but the five succeeding degrees are very tame; and for the reason simply, that while their lessons are beautiful and impressive, they are almost destitute of symbolry. The encampment degrees, however, are decidedly better; indeed, excellent.

For the reasons just named Odd Fellows lodges flourish best, where they have the smallest proportion of Masons in their membership, and for the reason that men instinctively love symbolry, and they natuarly go where they find most of it. Exoteric instruction can be had at any time, from all the pulpits of the land; but exoteric alone does not satisfy, it must be accompanied by its appropriate symbolism. Socially I have found quite a contrast between the two orders. The visiting brother is more, and better noticed among Odd Fellows, than Freemasons. For this there exists no good reason, for in Masonry, more especially than in Odd Fellowship, it is made the special duty of a certain officer to introduce and accomodate the visting brother, but practically the latter for some reason has the advantage. Perhaps the reason is, that Masonry is so much the older institution, and visiting has become so common and general, that it attracts but little attention; while Odd Fellowship having just turned its fiftieth anniversary, has less of the staid and sedate habits of old age, and more of the vivacity of youth, and hence more of the enthusiasm of the multitude, and intercommunication.

There may be a greater assimilation in this regard, as in many others, to the older institution, as greater age "creeps on apace," but I am sure there ought not to be, as I also am, that no such contrast should now exist.

I think the careful observer will have noticed another contrast between these grand and admirable orders: and that is in the relative ability of their presiding officer. The law of succession in office has been very damaging to Odd Fellowship, as it has also been in too many instances — though not near so many — to Freemasonry. The practice is more general among Masons, and it is every way, and incalculably the best — to select for W. M. the most competent member; and the S. W. or J. W. must not feel agrieved, if the same W. M. is continued for years. Hence in the presiding officers of Grand Lodges of Masons, we almost uniformly find the most eminent ability.

I am sorry to say that this is not always true of Odd Fellowship. Its law, which forbids the re-election of the N. G., I must think a very bad one. Regardless of the character of the "work" done, it soon fills the lodge room with the scarlet collars of P. Gs., too many of whom can not read a lesson from the ritual, and fulfil the directions given on Neh. viii : 8. "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."

What Odd Fellow has not been pained by the bungling efforts make in esoteric instruction? As a consequence, we too often find men occupying the highest position in the gift of the order in a state, who are not public men in any sense They can hardly entertain a lodge with remarks of an interesting character, aside from the esoteric work, which, of course they are expected to familiarize themselves with. I had the honor once myself, of an invitation to deliver the address upon the occasion of the public dedication of a new hall, where the G. M. was present in person, and for the reason that he was incapable of making a public address. I never knew a G. M. of Masons who could not make a public address; and a good one.

But I hope that the day is not distant when Odd Fellowship will discover, and rectify this defect.

I will only add' in closing, that these two institutions, upon the whole are closely allied to each other ; co-workers in a field of grand and glorious enterprise, and the good they have already mutually done can never be measured in time.

May the same kind Providence continue to shower its blessings upon them, which has favored them so long and through so many vicissitudes, with its beneficent smiles.

NEWTON, Iowa, Feb. 1871.

PUBLIC OPINION.

There is a large class of the brethren who live under very serious misapprehensions in regard to the relations of Masonry, and the good or bad opinion of the general public. Some, without much thought, and others, very seriously, and, beyond doubt, from a sense of conviction, declare that Masonry has nothing to do with the public, and neither can, nor ought to regulate its acts by the dictates of public opinion, frequently changing, and, at best, unsympathetic and unstable. Did it ever occur to these brethren that they have underrated the unbounded power of public opinion — that they have failed to read aright the history of its exorcise for and against us? In 1826, a plan for debauching public opinion, conceived in the brains of wily demagogues, was put into execution, and so successfully, that the unprepared legions of Freemasonry scattered before it like chaff before a gale. For the time being, and for years afterward, every ear was closed against us, and opened to our enemies and detractors. No calumny to our prejudice was so vile that it did not find ready acceptance at the hands of the general public; no truth — not even the most self-evident — uttered in our behalf, could gain a hearing or avail for a moment, in sustaining us against the avalanche of mendacity and detraction hurled against us. This dreadful storm, devastating so many fair fields, quenching the fire upon so many altars, carrying desolation to so many hearts, and division into the closest relations of life, was the work of public opinion — perverted and most unjustly exercised, it is true, but nevertheless a genuine exhibition of its powers for evil when its latent powers are once fairly or unfairly wrought into action. Public opinion makes and unmakes political parties, and sets up and anon destroys the administrations of our government.

In England, the ministry, in whose hands are placed the destinies of an empire, and who direct the actions of men separated from them by the diameter of the earth, lay down their powers at the breath of public opinion, and from the exercise of imperial powers descend to be the subjects of others raised to their places by the very power which has cast them down. On the other hand, public opinion being with us, we are armed as giants in that very fact. With its favorable influence on our side, we have not only recovered the ground lost in the desolation of 1826, but we have attained to a power and influence far beyond anything that ever entered into the wildest dreams of the fathers. We can now look with perfect equanimity upon the efforts of scandal mongers, gathered in conventions, national and otherwise, to put down our institution, and feel that their noisest declamation, their most villainous publications, cannot stir one true Mason from his allegiance, nor effect any breach in the wall of public opinion which surrounds and sustains us in our efforts to do good according to the means at our command. Our neighbors, friends and acquaintances know us in our several stations, judge of us by our daily lives and our relations with them, and conclude that they whose lives are right can not be wrong in their zeal for, and devotion to the interests of the fraternity. They judge, too, that the institution which gathers into its fold men of every degree, and conciliates friendship among those who else were divided by religious and political opinions, national prejudices, and all the dividing tendencies of the world, can not possibly have in its arcana the vile influences which zealots, blinded by passion and mistaken zeal, would fain have them believe, and so the artillery directed toward us fails to reach its intended mark, and we stand upright and unscathed. But we must not deceive ourselves with the idea that there is no danger, that our ramparts can never be thrown down, and that we can command a continuance of the same degree of prosperity which has attended us for so many years past.

The principles of Masonry are immutable and eternal, founded on the very rock of truth itself — they can neither change nor be cast down. Men may rail against them, endeavor to pervert and misrepresent them, but under the inflexible law of God they cannot prevent their existence nor hinder their gradual development in the understanding of men. They will not only continue to exist, but the world at large will be more and more convinced of their good effects, and thus be more and more inclined to adopt and stand by them. The acts of Masons are, however, quite a different thing from the principles of Masonry, and in this simple fact lies our greatest weakness — begetting apathy and dissapointment among well-intentioned brethren, who can not permit their ideas of right and truth to be thus rudely jostled, who feel almost inclined to keep away from the precincts of the temple because they must submit to meet with those whose very breath seems to be a protest against the purity which ought to reign where wisdom, strength and beauty preside, and through these brethren, whose Masonic ardor is thus cooled, exposing us to the loss of public esteem. The public is strongly in favor with us, but it will only remain in its present friendly attitude so long as it is convinced that the good work given us to do is being faithfully performed, and that we are not allowing ourselves to be cumbered with branches bearing none but evil fruit. If, then, as we have endeavored to show, the prosperity and stability of our organization depends upon the legitimacy of its claim to favorable public opinion, if, like every other purely humane institution, we must, to live, command the approval of the uninitiated by a meritorious exemplification of the lessons and principles we teach, how important it is that every Mason, for himself as well as in behalf of the fraternity, should see to it that his lightest act be guarded, not to hide it from the world, but that his own conscience may approve it so to walk before God and man that, his own life being pure, his reflection may add to, instead of detracting from the light of the craft. Thus acting in our individual capacity, we shall carry to our meetings a stronger influence for good, awaken a new interest in the minds and hearts of each other, and thus, as it were, build embankments to strengthen around us the walls of public opinion. —*New York Dispatch.*

ALABAMA.

The following extract is well worthy a place in our columns, and will compensate the reader by a careful perusal. Delivered before the Grand Lodge by M. W. Geo. D. Norris:

"Thus, in the church, the scholastic learning of the middle ages is stripped of its abstraction, and applied to the plain actions and objects of common life. Ecclesiastical supremacy is explained away in unmeaning spiritualism, and the bloody maxims of persecutions are left to slumber in the dust of the Vatican. The quarrels of kings and rulers cannot alienate the affections of those who have vowed themselves brethren. The elements of discord are not found in the hallowed circle of friendship; and peculiar favor to a few is no enemy to a larger philanthropy. Man, though powerful in society, is weak when alone; he feels himself such, and is continually forming associations to accomplish what isolated effort could not. Nations, societies, corporations, fraternities, are the offspring of human weakness, made to repel dangers or to overcome obstacles. Ambition and fear make use of the same means to conquer and to protect; security requires power, and power must be enlarged to be rendered more secure. What is a society? A union of effort, of purpose, and of feeling; an association of men pursuing the same object by the same means, and actuated by the same zeal. They consult together, they plan together, they act together, and where there is consultation there is secrecy; where there is contrivance there is secrecy; virtue is secret in its plans to bless mankind, and vice is secret in its plans to injure it. Who can influence another without caution? and who can be cautious without secrecy? Are the domestic affections published to the world? Why should those of friendship be? There are thoughts and feelings never made for the public eye — thoughts not criminal, and feelings not unholy. A society has all the essential qualities of an individual. It must use the same means to protect its existence — it must use the same caution in its plans, it must guard with diligence its motives, and those motives, with a like probability of being pure, may be covered from the gaze of the world. We cannot judge of a man's character by the manner of his operations; we can only do so by the operations. It is enough if his purposes are good, then publicity is a matter of indifference. Men are not made to be mutual spies upon each other, and existence would perform a poor office if its only employment was to inquire: "what news in Athens?" Private friendship impresses upon man the conviction that he is not to live for himself, that he has feelings and interests in common with others, and that personal ambition should be sacrificed for the furtherance of an association's weal; and can private friendship exist without confidence? Can confidence exist without secrecy? Who before the altar of God, when the sacrifice of contrition is offered up, can ever forget those formal vows, and learn to neglect with impunity the duties, whose performance those vows were intended to enforce? And who that has breathed the feelings of brotherhood in the stillness of the watching night can ever forget that fraternal band, learn unheedingly to see them suffer, and turn with coldness from them in the hour of calamity? In the numerous misfortunes which accompany life we are always seeking, through the selfishness of man, some secret consolation; some ultimate reliance upon some forlorn hope, on which to repose in a moment of time of danger or despair. We love to feel the consciousness of silent support; to know that when dead sympathy will reach those loved ones we leave behind, and that the offices of friendship stop not with the erection of a monument to the memory of the departed. These are sensations which are worth the world to man; he seems to live after his body is already in the grave, bearing consolation, and whispering hope to those who weep for his departure. But why does the secret tie create for us the sweet sympathy? Because there are mutual obligations and mutual good offices, and because we cherish more earnestly a connection which the world can not capriciously break; because the whole life is spent in the indulgence of friendly feeling, and because a common interest continued for a course of years has traced impressions on the heart which nothing can erase. In the rapidity of the changes which are going on around us, we need something to remind us of the folly of looking for perfection in human affairs, something which, in presenting to us a lively picture of the world centuries ago, will teach us how small has been improvement in the mind, and in the heart of man. The symbols of ancient customs, unaltered through the long period, pictures faintly now the truths which they darkly represent, and the soul of the Chaldean Shepherd of the Oriental Magi, and of the Feudal Necromancer, still breathe their obscure but sublime conceptions through the mystical language of astrology. There is a field where the thought of man has ceased to progress. A less mysterious truth has usurped the place of the ideal sciences; but those ideal sciences, arranged in perfect system and taught in the language of prophecy and song, have not yet ceased to fill the mind with admiration and the heart with awe. They are the offspring of the human soul when it was young and original, when its images were caught fresh from the hope of nature, and when its theories were untinged by the stale nonsense of scholastic learning. Those ancient sciences when the voice of nature first spoke in its purity are now symbolically conveyed to us through the avenues of an institution as ancient as the sciences themselves. Could learning have brought them? No; learning pursues new truths and shakes off its ancient robes when a brighter one is found. Could history have brought them? No; for the page of history was yet blank, and the harp of Clio had never yet told the tale of a hero's struggle or of a nation's downfall. Invisibly they yet linger in the unchanging revolutions of the stars, faintly they are traced in the shattered fragments of Egyptian hieroglyphics, mingled with the indices of heraldry, touched by the martial order and darkened by the religious zeal of the feudal age, they are now told in the signs which express and seal the devotion of friendship and brotherhood. They strengthen those endearing connections when the priest ould devote all but the bigot to hell, when the baron trod upon the neck of the vassal, and when the king swayed his hard sceptre in cruelty and bloodshed. They turned back upon the priest the curses which he uttered, they encountered the knight with a valor as hardy as his own, and they taught the tyrant that dungeons could not hold the innocent, and that wall and guards could not save the destroyer from destruction. Brutal power ceased to be a protection for crime, the absolute feared to exercise their omnipotence, and virtue dared to look abroad in the face of man again; man learned that there was a power behind the scenes, where the security of innocence was daringly asserted, and when the voice of injured nature spoke again as it burst from the irons of oppression and despotism. To the first laws of their being mankind again appealed, and in their wantonness tore away the machinery of injustice and inequality, which had been working and accumulating above them for ages. 'Tis true no violence marked their progress, but it was certain and irresistible; uneasily the oppressors felt the invisible restraint, but knew not the power which moved it on. He felt his arm paralyzed, but he knew not whence opposition came. The change was going on in the heart of man; it was a new combination against old oppression; it was seen in the sallies of the banditti; it was seen in the order of the monks; it was seen when some secret messenger from the mighty conclave shook the blade of warning in the face of power. From the silent errors of secret combinations the tyrant has always been arrested in his career of cruelty; they are the repositories where injuries are silently recorded, where they are perpetually remembered, and where revenge watches with unslumbering eye the moment of retribution. They are a tribunal where a judgment is pronounced, and sentence executed fcr wrongs which the slow arm of civil justice could never reach or redress. They impose upon society the laws of civility, gentleness and forbearance. But this retributive office hath long since fallen to decay; the uncertainty and the oppression of feudal days can never call again for its exercise. But in the kinder engagements of charity, friendship and brotherhood, in mitigating the misfortunes and in multiplying the blessings of social life, in making brothers of those who are separated by seas and climates, and language, and in breaking down the prejudices which that separation has hitherto created in the minds of men. This is now your fraternal occupation.

KING SOLOMON AND THE BEES.

When Solomon was reigning in his glory,
  Unto his throne the queen of Sheba came,
(So in the Talmud you may read the story,)
  Drawn by the magic of the monarch's fame
To see the splendors of his court; aud bring
Some fitting tribute to the mighty King.

Nor this alone; much had Her Highness heard
  What flowers of learning graced the royal speech;
What gems of wisdom dropped with every word;
  What wholesome lessons he was wont to teach
In pleasing proverbs; and she wished, in sooth,
To know if rumor spoke the simple truth.

Besides, the Queen had heard (which piqued her most)
  How through the deepest riddles he could spy;
How all the curious arts that women boast
  Were quite transparent to his piercing eye;
And so the queen had come — a royal guest —
To put the sage's cunning to the test.

And straight she held before the monarch's view,
In either hand a radiant wreath of flowers;
The one, bedecked with every charming hue,
Was newly culled from nature's choicest bowers;
The other, no less fair in every part,
Was the rare product of divinest art.

"Which is the true, and which the false?" she said.
Great Solomon was silent. All amazed,
Each wondering courtier shook his puzzled head,
While at the garlands long the monarch gazed,
As one who sees a miracle, and fain,
For very rapture, ne'er would speak again.

"Which is the true?" once more the woman asked,
Pleased at the fond amazement of the King;
"So wise a head should not be hardly tasked,
Most learned liege, with such a trivial thing!"
But still the sage was silent: it was plain
A deepning doubt perplexed the royal brain.

While thus he pondered, presently he sees,
Hard by the casement — so the story goes —
A little band of busy, bustling bees,
Hunting for honey in a withered rose.
The monarch smiled, and raised his royal head:
"Open the window!" That was all he said.

The window opened at the King's command;
Within the room the eager insects flew,
And sought the flowers in Sheba's dexter hand!
And so the King and all the courtiers knew
That wreath was nature's; and the baffled Queen
Returned to tell the wonders she had seen.

My story teach · (every tale should bear
A fitting moral) that the wise may find
In trifles light as atoms in the air
Some useful lesson to enrich the mind —
Some truth designed to profit or to please —
As Israel's King learned wisdom from the bees!

◆

Prayer should be the key of the day and lock of the night.

Cherish the buds of pity and they will bloom with benevolene.

FREEMASONRY, A POWER IN THE UNION.

Freemasonry figuratively takes man in his primitive state — rude, uncultured, savage - and develops his soul, by successive impressions, the dignity of his nature and the grandeur of his destiny. By a retrospective view, to the crowning degree of the craft, we behold the whole arcana of philosophy and religion, and dull, indeed, must be the soul which remains uninfluenced by the lesson it reveals.

It is not merely a question of imagination, although we will not ignore the fact that the effect is greater upon plastic and enthusiastic minds; it is an exercise of reason, and the highest faculties of man may be employed in the investigation of its mysteries. No frightful ceremonies to overawe the candidate; no vague oracular utterances are here presented. Truth in her divine simplicitly — Truth in her essential unity — is the teacher, and Freemasonry is but her heaven-inspired interpreter. It will thus be seen that we claim for our order an unseen and imaterial influence, and we appeal to all who have studied its esoteric principles, whether we are not justified in asserting its claims. It is the abuse of this power that we have to fear; it is the misdirection of this current that we have to deplore. Freemasonry, as the visible embodiment of an idea — as the representative of Universal Brotherhood — is made by some false brethren a convenient cloak for conspiracy, and a stepping stone to bloodshed and revolution. This degredation of her higher mission we strongly resent and will ever oppose. This interpretation of her doctrines we utterly repudiate.

We yield to none in our admiration of freedom, but we abhor anarchy and liberticide. We believe in progress, we endorse liberality in sentiment and act, but the humanitarian ideas by which we are actuated will never induce us to assert that Freemasonry is necessarily the pioneer of free-thought, of democracy, or of irreligion. These are subjects not so much considered by English brethren. Geographically isolated as we are from the continent, we are still more so in thought and feeling, but the time is rapidly approaching when an exposition of the true principles of Freemasonry will be sought at our hands; the time is coming when the real power of our order will be felt, and shall it be said we were dumb in the presence of the destroying angel?

Freemasonry on the Continent is fast becoming a political and antireligious movement. In the British Islands, and in the United States of America it happily still preserves its original character as a glorious allegory of the present eternal life and prospects of man. Supported by our American brethren, we hope to lead the erring sheep into the fold — we hope to dissociate the abiding precepts of Freemasonry from the ephemeral doctrines of a day; and if all comes to the worst, we hope to prove to the world that true Freemasonry still exists, and owns no fellowship with anarchists and atheists, that it is not our mission to pull down the altar of any man's faith, or to shatter the allegiance he owes to himself, his country, and his God. We hope to prove that the strength of Freemasonry is to be found in its power for good; that its might is based upon toleration, brotherly love, relief, and truth; that its ceremonies are the cement of kindly feelings, friendly fellowship, and unchangeable affection; that, in a word, it fulfills the dictates of charity, rivits the bonds of amity, and by cultivating peace and good-will to all mankind, may justly claim to be a vital power in the universe.— *London Freemason.*

HAVE BEEN COMPELLED TO COME OUT AT LAST.

It appears that the leaders of the Congregational denomination have been pushed to the wall, and are forced to come out and let the public know how Pres't Blanchard stands. We have been taken to task by one of our co-laboring journals in the Masonic fraternity for expressing what appeared to be truth about Blanchard, but it appears that we were in the right, and now his own religious brethren come out and virtually confirm all that we have ever said. As it regards Masonry we know that he does not hesitate to tell and publish the most bare-faced falsehoods in harmony with his cultivated depravity.

He has used the columns of that filthy sheet published in this city, slanderously called the *Christian Cynosure.* The idea of calling such a publication "Christian" is a greater burlesque upon Christianity than it would be to call the Boston *Investigator* by that name, and the Christian religion will ever be below par as long as such untruthful men as Blanchard & Co., are kept and supported as its exponents. There appears to be no depth to his reckless vituperations against Masons and Masonry, and as long as he kept himself in that channel his brethren permitted him to go on, but when he touched upon things which involved their standing of integrity they came out in the following card in the *Advance:*

"The attention of the undersigned has been called to a report made by the Trustees of Wheaton College, published by its President, Rev. J. Blanchard, in which he endeavors to account for the recent rejection of that institution by the College Society. The charges made in that document against ourselves in company with the College Society, the Rev. Drs. Sturtevant, Dexter, Quint, T. Baldwin, Ray, Palmer and other gentlemen at the East and West, are so gross in character, so preposterous upon their very face, and so lacking in the element of truth throughout, in general and in detail, that we are compelled either to prononnce Mr. Blanchard a reckless slanderer of his brethren, or charitably to suppose that he is in a state of mind which relieves him from moral responsibility for his words and deeds. If, therefore, now or hereafter, we decline all controversy with Mr. Blanchard, however bold or numerous his statements, the public may attribute it to our charity for him, and not to the slightest intention to acknowledge the correctness of his charges.

"HENRY L. HAMMOND,
"SAMUEL C. BARTLETT,
"G. S. F. SAVAGE,
"W. W. PATTON,
"C. G. HAMMOND."

It appears that Blanchard was not quite so far gone into a state of moral irresponsibility in his own estimation, as the above gentlemen's Christian charity prompted them to express, therefore he proposes to refer the case to a Committee, and the following report was made by them. Their charity can easily be interpreted:

"Your Committee, after reviewing the evidence, feel impelled to say, that the *facts fully show* that President Blanchard has fallen into many *historical errors in the statements he has made;* has so connected one thing with another, or has placed words or expressions of others in such connections as to give *false impressions* to the public about his brethren, and has imputed motives of conduct that did not *exist;* and your Committee think that in this he has violated that *Christian fellowship* which he ought to have preserved with his brethren.

"ROBERT PATTERSON,
"THOMAS M. AVERY,
"CHARLES M. TYLER."

Thus it is that this slanderer of Masonry has fallen, and is buried beneath the falsehoods of his own coining. He was tried, found guilty, and condemned by his compeers. His brethren, whose Christian fellowship he should have cherished — although himself unworthy — were compelled to come out and say he manufactured falsehoods and grossly misrepresented things It is true that for which he was condemned was not uttered against Masonry. Yet, they were falsehoods, nevertheless. And it was undoubtedly a righteous judgment. Let all concerned realize that it is impossible to gather figs from thistles, or obtain sweet water from a bitter fountain. Neither can good moral influences be instilled in the minds of the young who are under the teachings of such men. The same moral pestilence that flows from their minds, and cultivated by such bigots, inflames the minds of those who receive instructions from them; and the young will become contaminated with evil.

We think the time has come when such tares should be separated from the wheat. Charity might say, dig about, and apply moral fertilizers at the roots of the barren fig-tree, mother reason. But when his head has become whitened with years in sin, there is no hopes. Cut him down, cast him out, with bigots and hypocrites.—[ED.

SALT.

Tetragrammaton.— The Jews are quite sure the true pronunciation of the Word is lost, and regard it as one of the mysteries to be revealed in the days of the Messiah. They hold, however, that the knowledge of the name of God does exist on earth, and he by whom the secret is acquired, has, by virtue of it, the powers of the world at his command; and they account for the miracles of Jesus, by telling us that he had got possession of the Ineffable Name. Rightly understood, they seem to mean that he who calls upon God rightly, by this his true name, cannot fail to be heard by him. In short, this word forms the famous tetragrammaton, or quadrilateral name, of which every one has heard.—*Kitto.*

Third Degree.—In the ceremonial of the Third Degree, the last grand mystery is attempted to be illustrated in a forcible and peculiar manner, showing, by striking analogy, that the Master Mason cannot be deemed perfect in the glorious science, till, by the cultivation of his intellectual powers, he has gained such moral government of his passions, such serenity of mind, that in synonymous opposition with Mastership in operative art, his thoughts, like his actions, have become as useful as human intelligence will permit; and that having passed through the trials of life with fortitude and faith, he is fitted for that grand, solemn and mysterious consummation, by which alone he can become acquainted with the great secret of eternity.— *Crucefix.*

Travel.— Our ancient brethren are Masonically said to have traveled from west to east, in search of instruction; and it is an undeniable fact, that all knowledge, all religion, all arts and sciences, have traveled, according to the course of the sun, from east to west. From that quarter the Divine glory first came, and thence the rays of divine light continue to diffuse themselves over the face of the earth. From thence came the Bible, and through that the New Covenant. From thence came the prophets, the apostles, and the first missionaries that brought the knowledge of God to Europe, to the Isles of the Sea, and to the West.—*Adam Clarke.*

Tubal Cain.— Before the deluge there was a man named Lamech, who had two wives, the one called Adah, the other Zillah; by Adah he had two sons, Jabell and Juball; by Zillah he had a son called Tubal, and a daughter called Mahmah. These four children found the beginning of all the crafts in the world. Jabell found out geometry, and had divided flocks of sheep and lambs; he built the first house of stone and timber. Juball found out music. Tuball found out the Smith's trading or craft, also the working of gold, silver, copper, iron and steel.— *Ancient Masonic Manuscript.*

THE ENEMIES OF MASONRY.

Those who enroll themselves as the real and avowed enemies of our institution, examine the history of Masonry with an eye single to every evil report. They are prepared to believe everything they hear and drink it in as the parched earth takes in the refreshing shower. With motives impure, minds morally corrupt, and sunk in depravity, overflowing with bigotry they cherish as God-sends everything evil said against Masons and Masonry.

Not to be wondered at in the least that men should be found whose hardened and wicked hearts find employment in this foul work, just as the counterfeiter employs his time for base and dishonest ends. If it were not for the genuine, he would not debase himself in making bogus coin, or producing his counterfeit bill. Such persons are students in the school of prejudice taking lessons in a false philosophy. Their thirsty souls drink from the cesspools of iniquity, and their starving minds feed upon the dry husks of slander. Some of them are traveling missionaries of falsehoods and are the high priests of deception. Poor diminutive mortals, moral dwarfs in everything noble and good! Moral vampires in human form, they are objects of pity and the higher grades of human intellect are ashamed that such specimens of humanity walk the earth that God has created. It seems to the noble minds in society that such have switched off the track of human beings, that they compose a race distinct from those created in God's image.

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DISTRICTS AND DISTRICT DEPUTY GRAND MASTERS.

District No. 1.—"South Chicago" and all the parts of Cook county east of the Illinois and Michigan Canal, together with the county of Will. R. W. H. Frank Holcomb, Chicago, Cook county.

District No. 2.—All that part of West Chicago and the counties of Cook, DuPage and Kane lying south of the Fulton Branch of the Chicago and Northwestern R. R., and west of the Illinois and Michigan Canal. R. W. John W. Clyde, Chicago, Cook county.

District No. 3.—All that part of the city of Chicago and the counties of Cook, DuPage and Kane lying north of the Fulton Branch of the Chicago and Northwestern R. R. R. W. David A. Cashman, Chicago, Cook county.

District No. 4.—Lake, McHenry and Boone counties. R. W. John C. Baker, Waukegan, Lake county.

District No. 5.—Winnebago, Stephenson and Jo. Daviess counties. R. W. Loyal L. Munn, Freeport, Stephenson county.

District No. 6.—Carroll, Ogle and Whiteside counties, (except

Mystic Tie, 187.) R. W. Reuben H. Adams, Fulton City, Whiteside county.

District No. 7— Lee and DeKalb counties, (except Friendship Lodge No. 7.) R. W. William A. Levanway, Dixon, Lee county.

District No. 8.— LaSalle, Kendall and Grundy counties. R. W. Thos. J. Wade, Ottawa, LaSalle county.

District No. 9.— Marshall, Putnam and Bureau counties. R. W. Joseph Holland, Hennepin, Putnam county.

District No. 10.— Henry, Rock Island and Mercer counties. R. W. J. Silas Leas, Rock Island, Rock Island county.

District No. 11.— Henderson, Warren and McDonongh counties. R. W. Richard D. Hammond, Macomb, McDonough county.

District No. 12.— Knox, Fulton and Stark counties. R. W. Wm. Sylvester Stevens, Knoxville, Knox county.

District No. 13.— Peoria, Tazewell and Mason counties. R. W. Wm. Rounseville, Peoria, Peoria county.

District No. 14.— McLean, Dewitt and Logan counties. R. W. Lee Smith, Bloomington, McLean county.

District No. 15.— Ford, Livingston and Woodford counties. R. W. Wilson Hoag, Paxton, Ford county.

District No. 16.— Kankakee and Iroquois counties. R. W. Rodney Ashley, Kankakee county.

District No. 17.— Hancock and Adams counties. R. W. Joseph Robins, Quincy, Adams county.

District No. 18.— Schuyler, Brown, Scott, Pike and Calhoun counties. R. W. Archibald A. Glenn, Mt. Sterling, Brown county.

District No. 19.— Sangamon, Morgan, Cass and Menard counties. R. W. Newton Bateman, Springfield, Sangamon county.

District No. 20.— Champaign, Douglas, Platt and Macon counties. R. W. Joseph O. Cunningham, Urbana, Champaign county.

District No. 21.— Vermillion and Edgar counties. R. W. Daniel G. Burr, Paris, Edgar county.

District No. 22.— Moultrie, Coles, Cumberland and Clark counties. R. W. Wm. H. House, Mattoon, Coles county.

District No. 23.— Shelby, Christian and Montgomery counties. R. W. Geo. M. Raymond, Litchfield, Montgomery county.

District No. 24.— Macoupin, Greene and Jersey counties. R. W. John Patrick, Bunker Hill, Macoupin county.

District No. 25.— Madison, Bond, St. Clair and Monroe counties. R. W. E. T. Hollister, Madison county.

District No. 26.— Clinton, Marion, Fayette, Effingham and Clay counties. R. W. Hiram W. Hubbard, Centralia, Marion county.

District No. 27.— Jasper, Crawford, Richland, Lawrence, Wayne, Wabash and Edwards counties. R. W. John L. McCullough, Olney, Richland county.

DISTRICT No. 28.—Alexander, Union, Jackson, Perry and Randolph counties. R. W. Kirkpatrick, Anna, Union county.

DISTRICT No. 29.—Washington, Jefferson, Franklin, Hamilton and White counties. R. W. C. H. Patten, Mt. Vernon, Jefferson county.

DISTRICT No. 30.—Pulaski, Massac, Johnson, Williamson, Pope, Aardin, Saline and Gallatin counties. R. W. Thos. Moore, Metropolis, Massac county.

Lodges working in the German language in the First, Second and Third Districts. R. W. Wm. Floto, Chicago, Cook county.

NAMES OF GRAND LECTURERS.—M. D. Chamberlin, Freeport; G. W. Barnard, Chicago; G. O. Ide, Princeton; T. J. Prickett, Carbondale; Sylvester Stephens, (Reappointed) Knoxville; H. F. Holcomb, (Reappointed) Chicago; J. H. Fawcett, Princeton; G. P. Randall, (Reappointed) Chicago; R. D. Hammond, (Reappointed) Macomb; H. G. Reynolds, Springfield; D. H. Kilmore, Chicago; D. G. Burr, (Reappointed) Paris; W. J. A. Delancy, (Reappointed) Centralia; Thos. J. Wade, (Reappointed) Ottawa; John W. Banker, (Reappointed) Quincy; E. Cook, Chicago; D. C. Jones, Salem; Rodney Ashley, (Reappointed) Kankakee.

MASONIC LIBERTY.

The great principles of liberty and tolerance are peculiar to the institution of Masonry. The liberty cultivated by this fraternity underlies the foundation of all true government which are based upon moral philosophy and equality. Progress and improvements can not be enjoyed or realized without liberty. Where that kind of equality exists, founded upon this principle, who can do the most good, and not claim cast or hereditary descent is Masonic liberty. Where it is abridged and conscience circumscribed the one deprived is a slave. No real life, social, moral, domestic, intellectual or spiritual, can be enjoyed without liberty. We may have a nominal enjoyment in these several relations, but to be in a condition to speak boldly our own free thought is impossible. As slaves we must please our master. If we are slaves to fashion we must degrade our manhood and bow to all the follies of the king of fashions. If we allow ourselves to become slaves to the political chicanery of party leaders, our real citizenship is sunk out of sight, and we are led like the sheep to slaughter, we become mere tools in the hands of these political mechanics, or animals to draw the political hack out of the mire as directed by the drivers. The liberty inculcated by Masonry is not of that grade which infringes upon or abridges the rights of others. Masonic liberty never enters into the sacred citadel of conscience with intolerance.

It elevates mind, purifies thought, and makes us, in every way, better.

The religious and political liberty incorporated into the constitution of the government of the United States was borrowed from Masonry. The great principle was taught in the Masonic lodge that men of various shades of faith could step upon a platform and treat each other as brothers. This light and knowledge, learned from the lessons of Masonry, made an impression upon the minds of those who inaugurated the American government. And like the sun at high meridian, they formed a constitution with principles of liberty and toleration that stands alone as a model for all the civilized nations of the globe. Humanity demands that the governments of the world endorse this feature of liberty in their respective organic systems. If the constitution and laws of nations could only have the American system of liberty incorporated into their superstructures wars and bloody strife would soon cease from off the fair face of earth.—[Ed.

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THE EASTERN STAR — WHAT IS IT?

Keeping in mind the fact that "No woman can be made a Mason," what, we ask, is meant by some of our *prominent* Masons, insisting and persisting in conferring the degrees called "Eastern Star," and calling such degrees "Masonry." Is it not the merest sham — may I not say *humbug?*

Is there a Master Mason within the jurisdiction of Illinois that does not *know that no woman can be made a Mason?* We think not; and we therefore think that said degrees should be prohibited, for the following reasons:

1. Social equality cannot be established among women, simply because they are Master Manson's wives, sisters or daughters.
2. Because Masonry does not intend, and never was intended to bring all persons to a *common level.*
3. No sufficient guards are thrown about the order, to prevent the introduction of persons who might produce discord.
4. But few Master Masons are connected with the society, and therefore the objects of the society can not be carried out.
5. There is not, and cannot be any Masonry in said society, and therefore the whole thing is a fraud and a deception, so far as it purports to be connected with Masonry.
6. As no woman can be made a Mason, the *name* is a delusion and a fraud.
7. Little or no benefit or advantage can accrue to any person joining said society; and therefore all who pay their money are deceived and misled as to the benefits.
8 In the opinion of a great majority of good and true Masons, said

society is being run by persons whose *only* desire is to make money by establishing chapters.

We think the above reasons sufficient to convince any intelligent mind; but if they are not, we ask our friends to remember and remark whether or not the persons who are *running* said society, *are not asking for money for conferring said degrees?* * * *

CHICAGO, Feb., 1871.

UNIVERSALITY OF MASONRY.

Freemasonry under one constitution or another has spread itself over the whole habitable world. Not merely by the going out of its members into places far distant from the scene of their initiation is this declaration true; but the science has become established, and the art is practiced, in every quarter of the globe, and it counts up its members—home made—in every country and among all people. In principles and language it is the same everywhere; these do not change, they are universal. The traveling Mason can not go where its universal language has not preceded him, and its principles are not recognized, and where he will not find brothers with whom he can communicate, though he may be able to speak no other language than his native tongue, save only the language of Masonry. He will find them amid the snows of Greenland and Lapland, all over the continents of America, Europe and Asia, all along the shores of Africa, and in the great islands of the sea, provided with this language he can make himself understood, and be sure of finding friends wherever he may wish to go and wherever friends will be necessary or desirable.

BURNET, Wis. J. C. P.

SEMPER EADEM.—What is this imperious inititution which has spread her wings over the whole continent of Europe, and which, without the slighest dependence on any form of government, has preserved its purity amid every species of political convulsion, the disasters of empires and religious wars? What is this immense and influential association whose origin is lost amid the darkness of antiquity, and whose ramifications branch out amid the conflicting interests of commercial speculation, diplomatic alliances, and all the social establishments of mankind in every country of the world, in spite of differences in climate, color, language and manners? What is the signification of its rites and ceremonies, its usages and its symbols? What services is it able to render to the sacred cause of humanity? Every reasonable man will answer these questions by a reference to the mysteries of Freemasony.—*Janvier.*

HOME DEPARTMENT.

ESSAY ON ELECTRICITY, AND ITS AGENCY, IN THE OPERATIONS OF NATURE.

BY H. R. SCHETTERLY, M. D.

If the sun be the great fountain of the electricity appertaining to our solar system, the electricity irradiated by him and impinging on the planets, etc., must return to its sources, else the fountain would ultimately become exhausted. That it does return, the *Aurora Borealis et Australis*, which have been proved (Smithsonian Report, 1865, pp. 208–248) to be produced by discharges of electricity from the earth, the zodiacal light and other phenomena clearly indicate.

The dimensions of the solar system affords no argument against the electrical theory. Faraday placed an electrified brass ball four inches in diameter in the centre of his large lecture room fifty-two feet square, and found that it electrified the walls of his room, and he remarks that probably there is no distance so great that electrical induction can not take place through it. Now, suppose the sun to be reduced to a diameter of four inches, and the respective distances of the planets from him to be diminished in the same ratio, and Mercury would be four and one-half inches from the sun, Venus eight and three-tenths inches, the Earth one foot, Mars one and one-half feet, Jupiter six and one-tenth, Saturn twelve and two-tenths, Uranus twenty feet, etc. Hence it is obvious that if the sun be capable of condensing as much electricity upon himself, in proportion to his size, as the brass ball was to condense upon its surface, the quantity is amply sufficient to produce all natural phenomena observed in the solar system, without the assistance of any other cause or agent.

Newton's demonstration of the cause of the ellipticity of the planetary orbits, though strictly mathematical, has never been thoroughly convincing because it assumed such an exact and permanent half ounce balance of every body belonging to the solar system as could scarcely be supposed to exist. Faraday has shown that when a body is made to approximate another polarized body — and the sun and all the planets are polarized — a current of electricity passes from the latter to the former; and when the former body is withdrawn, the current of electricity returns to the latter. Now, commencing when a planet is in her Perihelion, several thousand miles nearer the sun than in her Aphelion: During the previous half of her revolution, the sun has been discharging and increasing quantities of electricity upon her, they have become equally electrified and therefore repel each other and consequently recede, each to a distance inversely proportional to its mass. During the remaining half of her revolution the surplus electricity returns to the sun, they gradually become more and more unequally electrified, and therefore they attract each other and approach till they arrive at the Perihelion again Now, if the legitimacy of this reasoning be admitted, it furnishes an argument to prove that no comet nor any other body consisting of inert ponderous matter can ever fall into the sun or come into collision with any of the planets, because they would equally electrify and repel each other.

A fanciful etherial medium has become the idol at whose shrine many savans worship, some devotedly and others demurely, because it can be fancied more or less dense and either to accelerate or retard the motions of celestial bodies. Vaughan says it is a million of millions times as elastic as air, but deigns not to inform us how he ascertained this. Dr. Youmans (Cor. & Cons. of Forces) is both pro and con — citing Helmholtz pp 242, he truly says — "the celestial spaces must be absolutely empty····they have never been able to detect any retard ation of the planets, such as would occur in a resisting medium." But, page 271, citing Mayer, he refers to Euche's Comet, the period of whose revolutions has been shortened six hours by this medium, he supposes, and from this fact he predicts the final collapse of the whole solar system millions of years hence. What an advantage to be gifted with a fertile imagination. It assists its possessor vastly to build up theories.

Much diversity of opinion exists among philosophers and savans as to the cause and materials by which solar heat and light are produced. Vaughan attributes them to the conflagration of the etherial medium, which is a purely imaginary substance, having never been the object of any of our senses. Prof. Helmholtz and Dr. Mayer tumble a boundless and inexhaustible quantity of comets and other cosmical matters into the sun to undergo combustion. But, as Arago has proved that solar heat and light are not produced by the combustion of solid nor liquid matter, but by a gaseous substance, that is by a substance in the form of a flame, *i. e.*. by the electrical atmosphere that surrounds the body of the sun — which has been proved to be composed of materials similar to those that constitute our earth, in at least a partially solidified condition. See Smithsonian Reports. It is manifest that there is no such tumbling of fuel nor conflagration necessary. And it is by no means certain that there should be any very intense heat in the sun's body. Dr. Youmans is a devotee to the tumbling of comets and cosmical masses into the sun, but ignores the combustion and asserts that the motion of the comets and other masses metamorphoses itself into heat and light but he is forced to admit, pp 266, that the most rapid motions in the solar system — that of the outer ring of Saturn and of other planets — produce no heat nor light, being unaccompanied by friction, which is essential to rub the electricity out of bodies so as to develop heat. But whether the comets and cosmical masses are burnt or not, they must increase the volume and mass of the sun, and every philosopher admits that this increase would augment all the motions of the planets; but as La Place has demonstrated that the planetary orbits have been altered so little, if at all, during the last two thousand years that the length of the day has not been altered one three-hundredth part of a second, it follows that both the above theories have not the slightest support from any known scientific facts, and it also appears that they are purely imaginary.

In his Physical Astronomy, Vaughn, among others, makes these statements: Our atmosphere affords the nearest resemblance to cometary matter, though the latter is much more attenuated than the former. In fact stars are seen shinining even through the nuclei of comets, as they do through the Aurora Borealis. Piazzi saw a star, having its lustre considerably augmented by shining through the nucleus of the splendid comet of 1811; and a star shining through the nucleus of Broisen's comet was augmented from the eighth to the sixth magnitude. There is no instance of a comet disturbing the motions of any body. Though that of 1870 came very near the earth, it produced no effect on her motions. The comet of 1680 almost grazed the sun's surface; and, according to Euche's calculation, then moved one million one hundred and twenty-thousand miles per hour. It retired seventy thousand four hundred millions of miles from the sun, and then moved only ten feet per hour.

Many comets never return. Great commotion exists in comets as they approach the sun; and their envelopes are diminished; while the length of their tails increase, but diminish as they recede. They are seldom of the same magnitude at their different returns.

Now, since comets so much resemble the Aurora Borealis, which is known to be constituted of electricity discharged by the earth; an attentive consideration of the above facts authorizes the following conclusions: The comets are embodiments of electricity, and were created for the purpose of preserving the electrical balance of the different solar systems, principally, and probably for other purposes yet to be discovered. The changes they exhibit from one return to another, are effects of diminution or increase of the quantity of electricity they carry, which depends on the quantity they distribute to, or receive from other bodies — suns or planets. This hypothesis will account for changes in their orbits, and also in the periods of their return. The alternate exposure to intense heat and cold, is a mere assumption suggested by groundless theory, there being no scientific facts to prove that the vicinity of the sun is much hotter than our earth would be were it exposed constantly to the uninterrupted rays of the sun; nor so hot unless it can be proved that the electrical atmosphere is surrounded by an atmosphere of air or gas that condenses the rays of electricity radiated by the sun, as the earth's atmosphere does; nor is there any evidence that Bielas comet was divided in 1846, or at any other time,

Since Faraday has proved that Electricity, Magnetism, and Chemical Affinity, are the same. It is plain that the forces of attraction and repulsion belong to electricity, for it is shown that electricity produces all the physical forces in every form. And, it may be added, all the vital forces, which however, are controled by a principle or force that, as yet, comes under the ken of science only by inference from its effects; principally by its preserving the identity of the species of living beings, both vegetable and animal. This principle is permanent, passing from parent to offspring, preserving those properties of the species by which they are distinguished from each other during all successive reproduction of individuals.

Attraction and repulsion in their varying intensities of action, having their various operations modified by intrinsic and extrinsic circumstances, are manifestly adequate to the production of all the effects produced in nature's operations. Indeed, it would be difficult to imagine any other forces that could act. But the reasons: Why equally electrified bodies repel, and unequally electrified attract each other; why different bodies possess different capacities for receiving, and different tenacity of retaining free electricity; while in a few substances it can be analized in such amounts as to produce magnets, and in others not; why electricity must be condensed to evolve heat, and reflected, refracted, and undulated by an atmosphere, in addition to being condensed in it, and other facts all determined by observation and experiments — at least seem to be hidden among the sublime facts, in the arcana of the Majesty of creation, and we can attribute to them, as yet, only to the fiat of the Creator adapting everything to every other, with an exactness calculated to excite the highest adoration.

Savans object that electricity does not contain the force or power necessary to produce the effects attributed to it, even in the vital economy. Let the following facts, selected from a number, answer. About the middle of the last century, a rock of micaceous schist, measuring one hundred and five feet long, ten feet broad, and about four feet thick, was struck by lightning at Funzie in Fetlar, Scotland, and was broken into three fragments. One of these fragments twenty-six feet long, ten feet broad and four feet thick, was merely inverted in its position; another piece twenty-eight feet long, seven feet broad and five feet thick was projected over a hill to a distance of fifty yards; the remaining piece, forty feet long, was projected in the same direction with still greater force and fell into the sea. On the 6th of August, 1809, at Swinton, about five miles from Manchester, Mr. Chadwick's house was struck by lightning: the external wall of a building erected against it was torn from its foundation and raised in a mass, one end was transported nine feet and the other four feet. The wall remained standing vertical. It was composed of seven thousand brick which independent of the mortar would have weighed twenty-six tons.—Landseer's Lectures. And yet, Mr. Wells says in his Chemistry, "The whole electricity of a destructive thunder storm would not suffice for the gilding of a single pin, so insignificant is its amount." To ascertain the compressibility of water, the Florentine Academicians burst a brass ball by freezing in its center a cubic inch of water; and Muschenbroeck calculated that the force exerted was equivalent to the pressure of twenty-seven thousand seven hundred and twenty pounds. Some Physicists assert that this force is exerted by the pressure of the ice crystals in arranging themselves into the crystalline form of ice. The truth is, water cooling below thirty-nine degrees shrinks, and in freezing throws off an immense quantity of electricity which diminishes its volume still more; but with all this decrease of volume, the ice still occupies a greater space than did the water from which it was formed, and it is the repulsive (expanding) force of the electricity thrown off that bursts containing vessels; the incipient crystals in a cubic inch might be easily crushed by one's finger.

It will be observed that, in developing the electrical theory we reason only from what we know. From the fact that inert matter and electricity are always organized together in every substance, and that bodies thus constituted receive an additional quantity of free electricity, either on their surface or into their substance, and from facts observed in the operations of nature's laws.

There is not the slightest occasion for conjuring anything or any law of the existence of which our senses do not take cognizance. There is no collission of theory with facts. No exceptional cases requiring special explanation; and no hair splitting to preserve, protect and perpetuate the stability of the solar, or of any other system of the universe against the slowly destructive operations or resistance of a resisting imaginary electrical medium. No incredible and exhaustless quantity of fuel is needed to evolve heat, to illuminate and make things visible, and to protect the vitality of vegetable and sentient beings. For not a particle of fuel is converted into ashes sufficient ultimately to smother any conflagration, or to augment the volume and mass of the sun, so that thousands or millions (?) of years hence, he would draw upon himself all the comets, asteroids and planets, producing a conflagration that might scorch even the Creator himself. All such, and all other absurdities are done away; and if we cogitate erroneous conclusions, we have only to return to first principles to get again in the right track; for the electrical theory will stand, being supported by and founded upon poistively known facts only.

NEWPORT, MICH.

THE SACRED TEMPLE.

The thinking and reading public, seem quite generally interested, at the present time, in questions pertaining to women; her rights, her sphere, and her relations to herself and the human family in general. Some would have her all political, some all domestic, a few would have her true to herself; honored and beloved in all her relations of life, seeking earnestly the best gifts, and dispensing words of wisdom and works of charity wherever she may tread.

Something less than three years ago Mrs. M. Adell Hazlett, of Hillsdale, Michigan, completed the foundation of a society for the elevation and improvement of her sex; and assisted by a few ladies of talent and ability, organized and sent forth to a watching public, the institution of the Sacred Temple. Like every living thing its entree into the world was one of sorrow and pain; its march through life, promises the triumphal, and its death to be feared only when woman has no need of help from her own sex. Its founder is a lady of culture and ability; and has, for many years been a writer for various Masonic publications; is an advocate of Masonry, and a devoted admirer of the ancient and honored institution. Thus it seems natural that a thing of her erection should partake, somewhat of the elements of Masonry. As a line must be somewhere drawn, to prevent a successful society from being over-crowded at the birth, its membership is limited to the relatives of Master Masons.

In coming years, this restriction may, or may not, be deemed expedient. It is removable in time, if circumstances render it advisable, at present it is a wise restriction. Such a society can live and flourish only when it is removed from the common public, and though its object is to improve and elevate the female mind, and to sow seeds of wisdom and virtue in the hearts of all its members; to increase the social facilities by encouraging it members to speak freely and fully upon all questions for discussion, yet these very objects would be defeated by a too general introduction. This society has become very generally known throughout Southern Michigan, and some parts of Ohio, and some of the best female talent of the State is interested in its advancement. Every village and town in the country should have and would handsomely sustain the institution of the Sacred Temple.

By associating together in the Temple, women would acquire more enlarged views of life and their relations to each other. They would learn that "it is not all of life to live," there is life for the mind as well as the body, and it is quite as essential that that life should be fed with the bread of intelligence, as that our bodies should be fed and sustained by the life-giving elements of nutritious food.

Woman has too long suffered mental starvation, and is making many efforts in many ways to recover her lost status. In none more quietly, simply and hopefully, than in the organization of the Temple; and I trust, and believe that the day is not far in the future when this society will be a power in the land; a power of wisdom and intilligence; zealous in every good work, and striving earnestly to know the great and true object of woman's existence. Let every woman who has the interest of the social and intellectual improvement of her sex at heart correspond with the founders of this institution and learn how truly and yet how simply and beautifully a woman's efforts can benefit a woman's head and heart; and through her, society and humanity at at large. M. A. B.

THE LAST OF THE BUCKWHEAT CAKES.

Some years ago there lived in one of the rural districts of the state of ——, Mr. W., who by his frugality and patient industry had accumulated some of this world's goods. His wife was kind, affectionate and industrious. Always neat and tidy in her appearance; very tasty in all her domestic relations, and ever ready to make her husband happy and comfortable when in her power to do so.

The farm upon which they lived came through inheritance by his wife, and one-third to be paid out of it to an only surviving heir. The farm in some respects might have been expected to yield a fair crop, yet the soil was light and thin, and therefore required much manure, careful culture and much hard labor to secure an approximate recompense. With half the number of acres, with half the labor on our Western prairies, Mr. W. might have been thribly rewarded for his honest toil. But like the Swiss farmer, he had become attached to the hills of his native state, and loved to linger among the fields where two generations of the family ancestry had lived and died.

His ideas of extended prairies, dense forests, waving woodlands and sparkling lakes filled with the choicest fish and game, were rather vague. And to see a city set upon blocks, was to him one of the seven wonders of the world. In all things pertaining to his rural home Mr. W. seemed very studious, though he never took any agricultural or county paper, for they were too expensive, and even discontinued his religious paper at the end of the first year's subscription, believing that the Bible furnished him sufficient religious news. And as to finding anything good in an agricultural paper about farming, that was all nonsense, for in order to make a farm good it must be worked, and these city fellows who printed the agricultural papers, were too lazy to work, and he never would support or indulge any man in laziness, believing it to be a sin.

On all these things Mr. W. had a mind of his own, and had he been satisfied with the practical knowledge of farming as he had acquired it, he might have been comparatively happy in his way. But believing that he was "lord of all he surveyed," about farming, church and state, with nothing but his Bible for consultation, and this carefully laid up on the bureau, without being opened for six or eight months in a year, would be but natural to suppose, and not unlike many of his sex, that he understood equally as well about cooking, baking, etc., and would thus transfer his extensive knowledge to the kitchen and laundry. Mrs. W. was acknowledged by her neighbors to get up as tasty a meal as any one in the neighborhood, and though the conduct of her husband was reprehensible in the highest degree, yet her charity for this weakness in him seemed at all times sufficient for the emergency.

One autumn, after the fall crops had been gathered, a small pig slaughtered for early use, the buckwheat taken to the mill, the first baking from the flour used, Mr. W. seemed more than usual to call his extensive knowledge of kitchen work into question, and plainly told his kind wife that "any fool could beat her baking buckwheat cakes." With an air mild and gentle as a May morning, she told her man of "great lore," to "try it." The next evening he did try it. After emptying the batter all out of the pitcher, he set the cakes himself. He got the flour, salt and water, put in a liberal quantity of eggs and shortening. Not being able to find any lard just at hand, he used the tallow from roast beef. The batter did not look quite right to him, so he lit his pipe and pondered. Yeast — yeast! Finding the yeast, of which his good wife seemed to have plenty, he put in ten times more than was necessary, and then set the pitcher behind the sitting room stove, and retired for the night.

In the morning he got up early and prepared to enjoy his triumph; but he didn't. The yeast being in entirely too large proportion, was strong enough to raise the dead, and the batter was running all over the carpet. He scraped it up and put it into another dish, though the cat and the children had been around the stove in the evening. The fire being made in the kitchen, the griddle was put on the stove. The first lot of cakes stuck awfully; the second dittoed, only worse. By this time his good natured wife came into the kitchen and asked ' what was burning." She advised greasing the griddle. It was done. One end of the griddle got hot, and in the act of turning it he dropped it on the tenderest corn of his small toe! Finally the cakes were ready for breakfast, his wife getting the other things ready. They both sat down to the table. The cakes did not seem to have exactly the right flavor. He took one mouthful and was satisfied. He lost his appeitite at once. His wife would not have any on her plate. Mr. W. came to the conclusion that the cakes were a dead loss. The cat under the table was tried with one but refused to eat it. The dog in the yard being offered one ran away and stayed from the house three days. The hens would not go within ten feet of them. Finally they were thrown into the back yard for the pigs, and for six days not a pig was to be seen in the said yard.

Since this experience Mr. W. has become a wiser man, and is satisfied to eat what is set before him, without referring to his knowledge and is willing that all meddlesome and fault-finding husbands may profit by his experience. X. Y. Z.

BARIEN, MICH.

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THE NEWS OF FREEDOM.

BY THOMAS L. HARRIS.

I saw a Spirit, God-like, vast and glorious
Upon the summit of the ages stand;
His countenance of light, his brow victorious
Shone with a Love no mortal might withstand.
His voice went forth in vast reverberations
Over each isle, and continent and sea,
Waking enrapturing earth's downtrodden nations,
With God the Father's great command —"BE FREE!"

And there was silence for a space in Heaven,
And the mute Seraphim gazed far abroad,
And saw earths ancient darkling stillness riven,
And the wide nations hear the voice of God.
And as the mandate of that mighty Angel
Fell sunlike on the hearts and souls of men;
The Seraphs echoed Freedom's great evangel,
And the vast conclave sounded back —"AMEN!"

Thus came in my vision adown the swift years,
The voice of the Angel to me —
"*Be Free!*" saith the Spirit who ruleth the spheres
That circle eternity's sea.
Like light to all worlds from the Infinite Sun

Flows the Word to all nations that be,
And it moveth and waketh all Nations as one,
And their hearts all re-echo —"Be Free!"

From the Pleasures that woo with their azure-veined arms
But fetter the Soul in its sleep;
From the Sirens that lurk in the wine-cup's red charms,
Like sea-snakes far down in the deep;
From the sloth that doth eat and the vices that tear
The strength and the splendor from thee,
Arise! as the lion springs forth from his lair,
In the strength of thy Manhood, "Be Free!"

From the Creed, whose red leaves are all blistered with lies
That learn thee to fear and to hate;
From the shrines that have rung with the martydom cries
Of the Pure, and the Good and the Great;
From the Priest who sits throned in the Juggernaut car
And launches out curses at thee,
As he rides on his ruin-spred path from afar —
Arise! in thy Godhood —"Be Free!"

From the wolfish ambition that learns thee to rear
O'er thy brother's crushed spirit a throne,
From the thirstings for gold that would learn thee to sear
Thy warm heart till it hardens to stone;
From the darkling distrust that would drive thee afar
From the Natures all kindred to thee,
Come forth, as from Night comes the Morn's golden star,
In thy Holiness come and "Be Free!"

Be Free in the Truth that comes down from above
As glory flows down from the sun,
And shows the wide universe dwelling in love,
And God and humanity one.
A spirit art thou in thy garments of clay
The heavens are open to thee,
And angels look on thee with eyes like the day —
Lift thine eyes, and behold, and "Be Free!"

Be free in the Love that eternal pours forth
From thy spirit's divinest profound,
As the infinite ocean encircles the earth,
Let its billows Humanity bound.
With a heart and a hand, and a smile and a tear,

And a blessing for all things that be,
In beauty move on through thy Duty's wide sphere,
From envy and hatred "BE FREE!"

Be free in the Strength that the Hero puts on,
When he tramples the thrones in his wrath;
Let the nations rejoice in the way thou hast gone,
Let the dungeons fall down in thy path.
And stay not thy footsteps and sheathe not thy brand,
Till Love reigneth over each jubilant land,
And each heart clings to heart, and each hand joins to hand
And a voice like the voice of the sea,
"IT IS FINISHED?" responds to the Father's command,
And the Earth, like the Heaven, is FREE!

THE LAW OF KINDNESS.

BY ELIHU BURRITT.

The most effective working force in the world in which we live is the law of kindness. For it is only moral force that operates with the same effect upon mankind, beastkind and birdkind. From time immemorial, music has wonderfully affected all beings, reasoning or unreasoning, that have ears to hear. The prettiest idea and simile of ancient literature relate to Orpheus playing his lyre to animals listening in intoxicating silence to its strains. Well, kindness is the spontaneous music of good will to men and beasts. And both listen to it with their hearts instead of their ears, and the hearts of both are affected by it in the same way, if not to the same degree. Volumes might be written filled with beautiful illustrations of its effects upon both. The music of kindness has not only the power to charm, but to transform both the savage heart of man and beast; and on this harp the smallest fingers in the world may play heaven's sweetest tunes on earth.

Some time ago we read of an accident that will serve as an illustration of this beautiful law. It was substantially to this effect: A poor, coarse featured old woman lived on the line of the Baltimore and Ohio Railway, where it passes through a wild, unpeopled district of Western Virginia. She was a widow, with only one daughter living with her in a log hut, near a deep, precipitous gorge, crossed by the railway bridge. Here they contrived to support themselves by raising and selling poultry and eggs, adding berries in their season, and other little articles for the market. She had to make a long, weary walk of many miles to a town where she could sell her basket of produce. The railway passed by her cabin to this town, but the ride would cost too much of the profits of her small sales, so she trudged on generally to the market on foot. The conductor came finally to notice her walking by the side of the line or between the rails; and being a good-natured, benevolent man, he would often give her a ride to and fro, without charge. The enginemen and brakemen were also good to the old woman and felt that they were not wronging the interests of the railway company by giving her these free rides. And soon an accident occurred that proved that they were quite right in this view of the matter.

In the wild month of March, the rain descended, and the mountains sent down their rolling, roaring torrents of melted snow and ice into this gorge near the old woman's hut. The flood arose with the darkness of the night, until she heard the crash of the railway bridge as it was swept from its butments, and dashed its broken timbers against the craggy sides of the precipice on either side. It was nearly midnight. The rain fell in a flood, and the darkness was deep and howling with the storm. In another half hour the express train would be due. What could she do to warn it against the awful destruction it was approaching? She had hardly a whole tallow candle in the house; and no light she could make of tallow or oil, if she had it, would live a moment in that tempest of wind and rain.

Not a moment was to be lost, and her thought was equal to the moment. She cut the cord of her only bedstead, and shouldered the dry posts, side pieces, and head piece. Her daughter followed her with their two wooden chairs. Up the steep embankment they climbed, and piled all their household furniture upon the line a few rods before the black, awful chasm, gurgling with the roaring flood. The distant rumbling of the train came upon them just as they had fired the well-dried combustibles. The pile blazed up into the night, throwing its red, swaling, booming light a long way up the track. In fifteen minutes it would begin to wane, and she could not revive it with green, wet wood.

The thunder of the train grew louder. It was within five miles of the fire. Would they see it in time? They might not put on the brakes soon enough. Awful thought! She tore her red flannel gown from her in a moment, and, tying it to the end of a stick, ran up the track, waving it in both hands, while her daughter swung round her head a blazing chair post a little before. The lives of a hundred unconscious passengers hung on the issue of the next minute. The ground trembled at the old woman's feet. The great red eye of the engine burst upon her, as it came round a curve. Like as a huge, sharp-sighted lion coming suddenly upon a fire, it sent forth a thrilling roar, that filled all the wild heights and ravines around. The train was at full speed; but the brakeman wrestled at their leverage with all the strength of desperation. The wheels ground along on the heated rails slower and slower, until the engine stopped at the decaying fire. It still blazed enough to show them the beetling edge of the black abyss into which the train and all its passengers would have plunged, and into a death and destruction too horrible to think of, had it not been for the old woman's signal.

They did not stop to thank her first for the deliverance. The conductor knelt down by the side of the engine; the engine-driver and the brakemen came and knelt down by him; all the passengers came and knelt down by them; and there, in the expiring light of the burnt out pile in the rain and wind, they thanked God for the salvation of their lives. All in a line the kneelers and prayers sent up into the dark heavens such a midnight voice of thanksgiving as seldom, if ever, ascended from the earth to Him who seeth in darkness as well as in secret.

Kindness is the the music of good-will to men; and on this harp the smallest fingers may play heaven's sweetest tunes on earth.—*Manufacturer and Builder.*

SELFISHNESS.

Live for some purpose in the world. Always act your part well. Fill up the measure of duty to others. Conduct yourselves so you shall be missed with sorrow when you are gone. Multitudes of our species are living in such a selfish manner that they are not likely to be remembered after their disappearance. They leave behind them scarcely any traces of their existence, and are forgotten almost as though they had never been. They are, while they live, like some pebble lying unobserved among a million on the shore; and when they die they are like that same pebble thrown into the sea, which just ruffles the surface, sinks, and is forgotten, without being missed from the beach. They are neither regretted by the rich, wanted by the poor, nor celebrated by the learned. Who has been the better for their life? Whose tears have they dried up? Whose wants supplied? Whose misery have they healed? Who would unbar the gate of life to readmit them to existence? or what face would greet them back again to our world with a smile? Wretched, unproductive mode of existence! Selfishness is its own curse; it is a starving vice. The man who does no good gets none. He is like the heath in the desert, neither yielding fruit nor seeing when good cometh; a stunted, dwarfish. miserable shrub.

MAKING PEOPLE HAPPY.

BY HENRY WARD BEECHER.

Some men move through life as a band of music down the street, flinging out pleasure on every side through the air to every one, far and near, that can listen. Some men fill the air with their strength and sweetness as orchards in October days fill the air with ripe fruit. Some women cling to their own houses like the honeysuckle over the door, yet like it fill all the region with the subtle fragrance of their goodness. How great a beauty and a blessing is it so to hold the royal gifts of the soul that they shall be music to some and fragrance to others and life to all! It would be no unworthy thing to live for, to make the power which we have within us the breath of other men's joy; to fill the atmosphere which they must stand in with a brightness which they cannot create for themselves.

Men neglect frequently these very simple and very obvious truths, because there is still a remnant of stoicism and asceticism among good men, leading to an unexpressed contempt for happiness-making. There are many men who feel that being happy is well enough in its way, but that its way is a very superficial way. "Oh," say they, "make men better, make them strong, make them pure, and then their happiness will take care of itself." They undervalue the moral results of making men superficially happy. For much of men's selfishness and querulousness and pain-making springs from their own unhappiness. And whatever shall take that away will tend to make them better. A gentle happiness is favorable to virtue and to morality, as excessive excitement and warring, and discontent, are favorable to murmurings, and to rebellion and sin. And he who can please his neighbor in things good, is actually making his neighbor a better man by making him a happier man.

Men feel that life has far weightier duties, however, than tickling each other's fancies. There are many men who think that every one should take care of himself. They say, "My business is to be honest, and true, and right and just, in the main, but it is not my business to go round tickling people's palms to see them laugh." Yet you have no business to be just and true, and honest and right, in such a way that those who stand next to you shall be less happy by your way of being honest and true, and right and just. Of all creatures, there is not one that has a better right to be a hedgehog than a hedgehog; but is he a good neighbor? A thistle standing in the corner of the garden where the gate opens, all men have to avoid; but it never avoids any that it can scratch. A thistle has been ordained, and belongs to the economy of nature; and yet, is it the model of a man? How many men there are who, blunt, rude of speech, and thoughtless of expression, go thrusting here, and piercing there, and treading down sensitiveness on every side, with no other excuse except this: "Well, I believe in a straight, out-and-out kind of blunt man. Jack Blunt is my model!" Undoubtedly, and a very bad model very well imitated, too!

No man has a right to carry himself in such a way that he shall gash his fellow men; in such a way that he shall strike them by rudeness, either of the tongue or of the hand.

If a man should swing himself through an orphan asylum, saying, "I like to see a manly carriage, and I like to see a man take as much air as belongs to him;" if he should sweep past the children, knocking them right and left, and saying, "Let others take care of themselves!" he would be turned out as a brute, and would deserve to be. And yet, how many men go through life carrying their tongue, carrying their temper, carrying their whole dispositions, so that wherever they go, men, though they say, "There is much that is good in them," dread them, and expect that somebody will suffer before they get away.

Oftentimes it is set down to the credit of blunt honesty; and men say, "How much better it is, after all, to have a man who speaks his mind, than to have one of these Machiavelian men, who is all smirks, and full of gentleness, and very offensive, but in whose exceeding good nature you know there is not a particle of sincerity!"

But why not have a man *right?* Why not have a man that is just and true, and honest, and that so carries his honesty, and truth, and justice, as to be pleasant to men, and not painful? Why should any one go about perpetually with his nails uncut, so that they shall scratch and give pain to all who take his hand?

Love has no duties that can be put aside worthily. Even when love demands that we shall produce pain, it is to be done in the spirit of benevolence. The essential spirit of Christianity requires that men shall so carry themselves in the weightiest affairs of life that shall please their neighbors and their friends for good to edification; for even Christ pleased not himself. He lived, not for his own comfort and convenience, but for the welfare of other people.

We are not at liberty, as I have already intimated, to please by pandering to the bad elements in men's characters. We have no right to make men happy by feeding their malice; by feeding their avarice; by feeding their unmanly appetites. We must move upon the right feelings in men, and not stir up the wrong ones, nor the evil ones. It is not only for us to make men happier, but to make them happier by using that which is best in them, and that which is best in ourselves, and so promoting the reign of good will and peace.

"Blessed are the peace-makers."

Yes; I think you might construe that without violence so as to make it read, Blessed are the happiness-makers. Blessed are they that take away attritions; that remove friction; that make the courses of life smooth, and the intercourse of men gentle. Blessed are they who know how to shine on one's gloom with cheer. Blessed are they whom God has equipped with humor and wit, and a good imagination and a buoyant temperament. They are God's torch-bearers, sent to those that sit in darkness and despondency to cheer them.

Sometimes men have thought that it was useful for a Christian to lay aside smiles, and laughter and gayety. Nay! nay! Till the world weeps less, I shink there should be more smiles. Till the world sorrows less, there should be more gayety. Till the world lives better, there should be more of the imagination and of refined taste thrown over the rude forms of actuality in life. They should count themselves signally blest of God who are endowed with a nature so full of pity, and kindness, and love, and imagination, and taste, and music, that they can throw these joy-bearing elements abundantly out of themselves. and make the whole of life around about them sweeter and happier. Blessed are they to whom people go when they are in distress! Blessed are they around whom little children flock! Blessed are they that are sent for by men when they are in extremities and emergencies! Blessed are they upon whom grateful eyes look, saying, "Come again; I am better for your coming." Blessed are they in whose presence the dust of care is laid by moistening drops! Blessed are they whose eye is serene; whose voice is gentle; whose life makes happiness!

MYTHOLOGY REWRITTEN.

BY THE "FAT CONTRIBUTOR."

Pegasus, the winged horse on whom the poets are supposed to mount during their inspirations, whether their inspirations 'mount to anything or not, was a blooded steed. He was produced from the blood which flowed when Persius cut off Medusa's head. This leads us to give some account of Persius and his famous achievements.

Persius was not a Persian, as some might hastily conclude, but a semi-celestial, his father being no less a personage than Jupiter himself, and his mother a terrestrial, that Olympian old mormon frequently letting himself down so far as to wed the daughters of Earth, greatly to the scandal of these times.

Persius had a rough experience in his infancy. His grandfather, alarmed by an oracle that told him his daughter's child would be the instrument of his death, caused the mother and child to be shut up in a chest and set adrift on the sea. It is rarely that an infant recovers from so severe a chest difficulty, but Persius did. The chest was hauled in one morning by a fisherman, who proceeded to haul Persius out, taking him to the king of the country, Polydectes. Poly. treated Persius with great kindness, sent him to the district school when he got old enough, let him go to the shows, and kept him in spending money.

At length he grew up and the King sent him to attempt the conquest of Medusa, a terrible monster who was largely engaged in the stone business, her occupation consisting in petrifying every one who had the temerity to look at her. The region where she dwelt resembled Tom Jones' studio on a big scale. Men and women turned to stone stood around in all attitudes. They lined the roads leading to her house, and the front yard was crowded with them to an uncomfortable extent. These latter were principally women, whose curiosity to see the monster overcame their terror and they were stoned to death. Thus Medusa really did more stonework than all the Masons put together.

Medusa was once a beautiful maiden — so the neighbor said — whose hair was her chief glory. As she dared to vie in beauty with Minerva that usually wise old goddess allowed her envy, very unwisely, to get the better of her so far that she deprived Medusa of her charms, and changed her beautiful blonde ringlets into hissing serpents. She became a monster of such cruel aspect that no living thing could behold her without changing into stone.

Persius borrowed Minerva's shield and Mercury's winged shoes and went for Miss Medusa. (It was a peculiarity of the gods and godesses that after making a monster of a gentleman or lady, they would afford every facility for dispatching it.) He dosed Medusa with chloroform while she slept, and taking care not to look at her, guided by her visage reflected in the bright shield he bore, he cut off her head.

While conveying Medusa's head to Minerva who wanted it to put in her scrap book, Persius met with numerous adventures. King Atlas, the biggest man in the world, refusing him the hospitalities of his place one night. Persius exhibited the head to him, and turned him into a stone quarry, a proceeeding which, in the classic language of the day, was called "putting a head on him."

Atlas changed to stone, his beard and hair being forests, his arms and shoulders cliffs, his head a summit and his bones rocks. He became Mount Atlas, and was made to support the heavens, somewhat assisted by an astronomical geography.

This is how he won his wife on the way. Her name was Andromeda. Her mother, an old (Ann) dromedary, was Queen of the Æthiopians, and she had dared to compare herself to the sea nymphs, declaring that no one could ever see nymphs fairer than what she was. The nymphs took offence at this, probably because the Queen of the

Æthiopians was black, and the fifteenth amendment had not then been adopted.

They sent a prodigious sea monster to ravage the coast. To appease the deities the King was directed by the oracle to expose his daughter to be devoured by the monster. That was where Persius found her, chained to a rock in the sea, and the monster in the distance bearing leisurely down on her, licking his chops in anticipation of a warm meal. Persius slew the sea serpent, (his ghost is seen off Nahant, occasionally, to this day,) released the maiden, and claimed her hand in marriage.

The family consented. On the wedding night the ceremonies were interrupted by the betrothed of Andromeda's, who burst into the room, backed by some friends, and demanded his bride. Perseus declined to give her up, having had so much trouble in getting her, and a fight ensued. It was going against the house, when Perseus thought of Medusa's head. He held it aloft, shouting to his friends to look the other way, when instantly his assailants all turned to stone, having no other way to turn. They were petrified right in their tracks, just as they stood. One was in the act of hurling a beer mug; another was about to smash a pitcher over the bald head of the bridegroom's respected father-in-law, while another was reaching for an ice-pick. The rival lover, whom Andromeda, heroically defending her husband, had just stood on his head, was left standing there, all stone. Persius left them remain, and they afterward served to start a museum with.

Thus much regarding Persius. Persius, as we before remarked, sprang from the earth that soaked up Medusa's blood. Minerva, who had taken some lessons of a horse tamer, caught him, tamed him and presented him to the muses. He distinguished himself on Mount Helicon by kicking a hole in the ground from which flowed the fountain Hippocrene.

He changed owners very frequently. Once he became the property of a needy poet who was compelled to send him to the horse auction to be sold, much as he regretted it. He was knocked down to an old farmer from Indiana, who experienced great difficulty in breaking him to farm work. He filled the other horses full of all manner of poetic nonsense, unfitting them for the common-place, every-day affairs of life, and making them discontented with their situation.

He coaxed a steady old ox, twenty-five years and upward, to run away with him one day, while plowing together, and cut up continually in a manner wholly unbecoming a horse. When the farmer, who was a deacon in the church, attempted to drive him to meeting, he would run by every other team on the road, greatly to the scandal of the family.

One day when he was particularly fractious and unmanageable and the old farmer was endeavoring to hitch him to a wagon load of potatoes to take to market, a young man came along and requested to mount him. He was allowed to do so and immediately the old Dutch harness slid off and Pegasus, spreading his wings soared away with Mercury (for 'twas he) toward Parnassus.

The farmer felt sore about it himself at first, but at length concluded it very good riddance. Horses that had more poetry in them than work, he thought, wern't of much use on a farm. No doubt the farmer was right.—*Cincinnati Times.*

THE UNSEEN CITY.

BY LESLIE EARLE.

Long years ago when I used to read
  Of that beautiful city not made with hands;
It seemed so far and cold, indeed,
  My heart refused to understand;
But since my loved are gathered there:
  The household pet with his curls of gold,
And the sainted mother, whose hands in prayer
  On our bowed head lay till her lips grew cold.

And the dear loved one who went away,
  To the glory and rest of those unseen lands,
That long ago September day,
  With my breaking heart in his still white hands.
It seemeth not half so far away,
  Nor half so stately, nor grand, nor high,
But only a beautiful home which we
  Shall have of inheritance by and by.

This earth is glad with song and light;
  'Tis a bright and beautiful home we know;
But oh, our hearts cry out to-night
  For the dear white lips that are under the snow
And the dear white hands so still and cold;
  Like waxen lilies the waves have tossed,
Guarding the secrets that they hold
  From our aching hearts when we need them most.

Oh, beautiful city not far away,
  With your gates of pearl and your streets of gold,

You are nearing us surely, day by day,
With the precious freight ye hold;
And by and by, when done with time,
And done with suffering, toil and sin;
Those beautiful gates shall be unloosed,
And the weary feet shall enter in.
— MUNCIE, IND., Feb. 12, 1871.

THE CEDAR AND THE ROSE.

A tall Cedar stood in a high place. His roots had penetrated deep into the mountain, while the morning cloud rested among his branches. He lifted his proud head far above the neighboring trees and was filled with conscious pride, as he measured his own greatness by the dwarfed shrubs at his feet.

A wild Rose grew near the cedar — and the pale flower besought the tree saying: "Shelter me, I pray thoe, from the Tempest when his dark wing is spread upon the mountain, for I am frail and weak."

"And who art thou," replied the Cedar "that I should head thy prayey? Thou hast truly said, I am frail and weak, for thou art too small and worthless to merit my regard. I have a loftier mission than to watch over a thing so mean and contemptible as thou art. Thou shalt perish, and none will miss thee."

As he spake, the mountain trembled beneath the footsteps of the Tempest. The Cedar spread his arms for a moment in defiance — there was a fearful shock — and then — a sudden chrash, as the glory of Lebanon bowed his head to the earth. And the winds as they went on their way, sighed mournfully through his branches, as if breathing a low requiem for the fallen.

The Rose meekly bowed as the rude winds went by, and when all was silent it lifted its head unharmed, and spread its leaves to the morning light. The gentle breezes murmured in low spiritual cadences, and as they passed along, a sweet spirit went out from the flower and was borne away on the wings of the zephyrs. At evening the grateful rose offered incense to the winds, because it was spared. As the traveler went that way he blessed the modest flower, and turning away from the prostrate Cedar, a still, small voice broke on the silence of the night air, saying, "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Lake House, Michigan City Ind., G. W. Patterson, proprietor. Travelers can be well served at this house. Fair, reasonable and not overcharged as they are liable to be at other places. We speak from knowledge.

EDITORIAL.

WATCH THE TRAIN.

In the modern mode of travel, it becomes necessary to keep a lookout for the train. A few moments of thoughtlessness may throw us behind time, and no effort of ours will enable us to regain what we have lost. And the damage connected with this inattention depends upon the magnitude of our business, and the nature of what is dependent upon our punctuality. It may be a great amount of property; it may be life. It may be the utterance of a truth, which will give the signal warning, to guard against the conspirators, plot of evil. All, or any of which, are sufficient reasons that we should be on time, and watch the train.

This suggests a few profitable reflections touching the prosperity of our Masonic Institution. A conductor of the press, is bound, if he is true to humanity, and honest with his patrons, to be on time with everything which is connected with their interests, their rights and their prosperity. It is often the case that he will be condemned; will be read out of his party or treated uncourteously by those who do not know the facts, and pronounced false by those who are guilty. But notwithstanding all this his duty is plain as a brother. Truth should come to light if the heavens fall. What if he knows that condemnation will follow? There are many things that will console him. The reward is sure to come for the promulgation of truth. He can enjoy the common blessings of life with a greater degree of thankfulfulness when he comes out boldly and reveals iniquity, fraud and hypocrisy.

A publisher of a Masonic journal will feel stronger in the advocacy of truth than he possibly could in allowing wrongs to exist and wink at them. Hope of position, power and might, may keep a tongue from uttering the truth when selfish ends are at stake. History furnishes us many cases of this kind connected with sects and parties, and these are some of the rocks and sandbars which we must steer clear of in bringing the Masonic vessel safely into harbor. We must watch our points of compass as well as our reckoning.

The individual who contends for truth and right against wrong and evil can congraulate himself as did the great philosopher who, to save his life denied the revolution of the earth around the sun, but still said "it moves nevertheless." So with truths and facts. They may be denied, still they are true and exist. Therefore we feel thankful and rejoice that there are immutable laws which regulate the revolutions of the earth, as well as all moral revolutions. The earth still turns upon its axis. So when truth is crushed to earth, it will rise again. Our good old mother earth pursues her accustomed beaten path. So it is with truth, it will come to light, and bring to view the hidden things of darkness, and woe be to him who is found in that l ness of selfishness and fraud.

And he who watches the train and with the search warrant of truth, arrests the guilty, is entitled to the thanks of every true lover of all good. It is not unfrequently the case that a faithful conductor, and his engineers may be killed with those who are in their charge, by some mischief that a corrupt individual may have done to the track. So many times it happens, that when a person unfolds and unhides iniquity that he will be vehemently denounced by the guilty party. Yet the good of the cause at stake, the worth of truth, and beneficial results which will follow, fully justify every move made.

Our motto is, if a truth need to be spoken, speak it boldly. What if we are ground beneath the wheel? The edicts uttered by the potentates of earth who may claim *infallibility*, will be more likely to be carefully investigated, and more vigilantly the train will be watched, and our duty well done like true and faithful servants.

CHICAGO COMMANDERY, NO. I.

This chivalric body of Masons gave a festival and banquet on the evening of February 13, receiving in the most princely manner two hundred couples embracing Knight Templars from St. Barnard and Apollo Commanderies and visiting Sir Knights from several other jurisdictions in Illinois and other states. The halls of the Masonic Temple on the West Side were a scene of brilliant festivity, graced with the presence of the *elite* and refined of Chicago's fair women. The event will long hold a pleasant place in the memory of every Knight and lady who participated in the successions of well regulated and graceful pleasures. The ornaments in the drill-room set apart for dancing were of festoons of evergreens interlaced with flowers shields, spears, lances, flags, arms of the order, with the banners and motto, "*Pro aris et Focis.*"

Eminent Sir Charles McFarland, Commander of Chicago Commandery may well refer to this celebrated event as one of the brightest in his official life. To Sir Knight Brower, of Apollo Commandery, is due the exquisite order and beauty of the ornamentation. To Sir Knight Commander McFarland, and Sir Knight John McLaren the thanks of the MYSTIC STAR are returned for knightly courtesies. Sir Knights Atkins, Gurney and Bennett were beaming with their usual geniality. We would gladly record the names of hundreds of fair ladies that ornamented and charmed the circle of pleasure with their presence. They each merit mention, but the roll would be so lengthy that our space would be all occupied with the names of brillaints. No Masonic event in this city has given greater pleasure and its recurrence would be heartily welcomed by all who were present.

C. C. POMEROY.

MICHIGAN.—The following brothers were elected as grand officers of this jurisdiction for the ensuing year. It is seldom that a greater array of talent is selected in a grand body. G. M., J. W. Champlain, Grand Rapids; D. G. M., Henry Chamberlain, Three Oaks; S. W., M. W. Alfred, Galesburg; J. W., C. G. Curtiss, Detroit; G. Treasurer, Rufus W. Landon, Niles; G. Secretary, James Fenton, Detroit; G. V. & L., H. M. Look, Pontiac. We are informed that the Grand Lodge has procured for the Grand Officers the most magnificent set of jewels ever made in this country. They are made of gold eighteen carats fine with an appropriate insignia raised on red enamel of superb workmanship and beauty, at a cost of $7,300.00. They are thirteen in number and put up separately in a velvet-lined Turkey morocco case.

The Grand Lodge extended the right hand of masonic fellowship to the Grand Lodge of Quebec. This is right. Let the Grand Lodges recognize the validity of every Grand Lodge organized under like circumstances, and controversies and animosities will cease.

INSTALLATION.—After the ceremony of installing the officers of Doric Lodge No. 319, at Moline, short speeches were made, and a very interesting time generally. Our co-laborer, brother Germ was present and recited one of his beautiful poems, which was received with delight and profit by the audience. Worshipful brother Blanding conducted the ceremonies in his impressive style. Gen. H. F. Sickles gave one of his interesting speeches, all of which was received with pleasure, applause, and the best of feelings.

GEORGIA.—The Grand Secretary has our thanks for a copy of the Grand Lodge Proceedings of 1870, containing two hundred and eighty-six pages and eighty-four pages in an appendix. We find much valuable information for the benefit of the Craft. M. W., S. Lawrence, G. M., R. W., J. Emmett Blackshern, G. Sec. All the Grand Officers were re-elected.

MISSOURI.—We have just received the Annual Proceedings of the G. R. A. Chapter, printed upon neat tinted paper, one hundred and ninety-two pages. Our companion, brother Gouley, is deserving of much praise for promptness, taste and ability in this kind of work. He has our grateful thanks for these favors. Likewise, for a copy of the proceedings of the Grand Commandry.

NEW LODGES.

The Grand Master of Illinois, has continued the dispensations of the following Lodges.

Clement: at Green River, Henry Co.
Mayo: at Tailhold.
Greenland: at Greenland, Fayette Co.
Crawford: Crawford Co.
South Park: at Hide Park, Cook Co.

The following are new lodges that have had dispensations issued since the session of the Grand Lodge.

Erie: at Erie, Whiteside Co.
Burnt Prairie: at Burnt Prairie, White Co.
Hirdu: (German), Chicago.
Eddyville at Eddyville, Polk Co.
Fillmore: at Normal, Mc Lean Co.

MASONIC DIRECTORY OF CHICAGO.

We give the following for the benefit of the Craft throughout the great Northwest. Many are visiting our city, and desire to visit a Lodge, Chapter Council or Commandry.

Name.	*No.*	*Time.*	*Place of Meeting.*
Oriental	33	Friday	122 La Salle Street.
Garden City	141	Wednesday	122 La Salle Street.
Waubansia	160	Monday	122 La Salle Street.
Germania	182	Thursday	122 La Salle Street.
Wm. B. Warren	209	Saturday	122 La Salle Street.
Cleveland	211	Thursday	82 W. Randolph Street.
Blaney	271	Wednesday	53 Dearborn Street.
Accordia	277	Friday	S. E. cor. Clark and Lake.
Ashler	308	Tuesday	53 Dearborn Street.
Dearborn	210	Friday	78 Madison Street.
Kilwinning	311	Thursday	N. Dearborn, near Kinzie.
Blair	393	Thursday	78 Madison Street.
Thos. J. Turner	409	Thursday	53 Dearborn Street.
Mithra	410	Monday	115 North Wells Street.
Hesperia	311	Wednesday	82 W. Randolph Street.
Hyde Park	422	Saturday	Cleaverville Hall.
Chicago	437	Tuesday	122 La Salle Street.
H. W. Bigelow	438	Wednesday	78 Madison Street.
Pleiades	478	Thursday	Cor. Clinton and 12th Street
Home	508	Friday	Cor. Cottage Grove Ave. and 23d Street.

Covenant	524	Friday	55 North Clark Street.
Lessing	557	Thursday	12 North Clinton Street.
National	596	Monday	12 North Clinton Street.
Union Park	—	Saturday	603 West Lake Street.
Lincoln Park	—	Friday	Cor. Centre Street and Lincoln Ave.
Creguie	643	Wednesday	280 Milwaukee Ave.

ROYAL ARCH CHAPTERS.

Name.	*No.*	*Time.*	*Place of Meeting.*
Lafayette	2	Monday	85 Dearborn Street.
Washington	43	Friday	82 West Randolph Street.
Corinthian	69	Monday	North Dearborn, near Kinzie.
Wiley M Egan	126	Friday	Cor. Clinton and 12th Streets.
Chicago	127	Monday	Cor. Cottage Grove Ave.
Union Park	U D	Thursday	603 West Lake Street.

ROYAL AND SELECT MASTERS.

Chicago Council...No. 4..First Wednesday in each month...85 Dearborn Street.

KNIGHTS TEMPLAR.

Name.	*No.*	*Time.*	*Place of Meeting.*
Apollo	1	Tuesday	85 Dearborn Street.
Chicago	19	Monday	82 West Randolph Street.
St. Barnard	35	Wednesday	North Dearborn, near Kinzie.

A. & A. SCOTCH RITE.

Van Rensselaer Grand Lodge of Perfection. Time; First and Third Thursdays of each month. Meet; 85 Dearborn St.

Illinois Council, P. of J. Time; Third Thursday of each month. Meet; 85 Dearborn St.

Occidental Sovereign Consistory, S. P. R. S. Time; Fourth Thursday of February, April, June, August, October and December 27th. Meet; 85 Dearborn St.

Chicago Consistory, S. P. R. S., 32°. Time; Fourth Saturday in each month. Meet; 78 Madison St.

◆

EDITOR MYSTIC STAR — *Dear Brother* — Will you please enlighten me on the following subject: If a non affiliated brother, in good standing, requests a Masonic burial, has the Lodge a lawful right to give it?

Fraternally Yours,
C. S. BOYLE.

BENTON HARBOR, MICH., Feb. 1871.

A lodge has not the *lawful right*, and a non-affiliate is not in good standing with the Masonic fraternity

Gerritt Smith.—Madam Rumor reports that this world renowned individual is about to organize, and is to manipulate a political party for the purpose of overthrowing *Masonry* and *Odd Fellowship.* Like all who have tried to ride that hobby, he will surely fail and come to grief. We hope that he and his co-laborers will give the Pope of Rome and the dethroned Emperor of France a chance to affiliate with them. These forlorn rulers and infallibles should have a chance in this new organization to have a resurrection somewhere.

Mr. James Billings — *Dear Sir and Brother* — Will you have the kindness to answer the following question through the columns of your valuable journal: If a demitted brother has the right of Masonic burial, providing his demit is of recent date? By answering the above you will confer a favor on Yours, Fraternally,

Geo. A. Luce.

No, not a *right*, though it may be extended to him through courtesy.

Br. Hugh Ervin is our authorized agent at Macomb, Ill., to whom all subscriptions and money can be safely entrusted by our patrons in his vicinity.

OUR EXCHANGES.

The Freemason, of St. Louis, Mo., is one of the best. Bro. Gouley is eminently successful in presenting an excellent journal. We greet it with great pleasure. The article which we published from Bro. J. P. Little, should have been credited to the *Freemason.* It was not neglected intentionally, for we desire to give due credit. It was selected and marked, but for some cause the credit was left out and overlooked while we were absent. It is not, as our record will show, a practice to purloin from our neighbors without credit, the editor of Masonic column, in the New York *Courier* to the contrary notwithstanding.

The Evergreen.— This sterling Masonic monthly has changed hands, and comes to us in an improved form. The editorial supervision is under the direction of Brothers Parvin and Langridge. They have our best wishes for success in this new field of labor in upbuilding the pure principles of Masonry. They are worthy successors of Bro. Guilbert, who has stood so firmly at the editorial helm of the *Evergreen* from its commencement. Griggs, Watson & Day, publishers, Davenport, Iowa; $2.00 per year, in advance.

The American Exchange and Review for January, Fonelu and Moon, Philadelphia, publisher. This is a sterling work for the general student of useful knowledge. It is devoted to utility, profit and progress. Terms $3.00 per annum, 80 pages.

The Phrenological Journal, edited and published by Samuel R. Wells, 389 Broadway, New York. This is one oi the first works coming from the American press. It is filled to the brim with useful reading. Terms $3.00, 80 pages.

The Methodist Ladies Repository of Cincinnati, Ohio, is one of the finest monthlies published in America. It is well worthy the patronage of every family of that order; in fact it will not injure any one. Terms $2.50.

The Universalist Ladies Repository, published in Boston, 37 Cornhill at $2.50 per year. This old familiar monthly has just entered upon its forty-fifth volume. We recommend it to all as an excellent journal.

The Universalist Quarterly. This is an old work well worthy the perusal of all readers but it is more especially for the clergy. Terms $3.00 per annum. Boston Universalist Publishing House, 37 Cornhill.

The Masonic Monthly, *Masonic Mirror*, and *The Voice* have failed to arrive at our sanctum. *The Keystone*, we have not seen its bright face for a long time. "What can the matter be!"

The Masonic Record for December is a good number, equal to any journal we have. The January number has not arrived. Please send. $3 00 per year. Nashville, Tennessee.

The American Odd Fellow for January commences its eleventh volume. It is the best work of the order and should be taken by every member. Terms $2.50.

Vick's Illustrated Catalogue and Floral Guide, Rochester, New York, will be treasured by every woman who loves a garden and pleasant walks around home.

The Masonic Advocate.—This monthly appears to be doing well, and improves by age. Published by Giand Master Rice at Indianapolis for $1.25 per year.

The New York Dispatch and *Pomeroy's Democrat* come regularly, likewise *The New York Courier*.

The Masonic Tidings from Lockport comes laden with its useful and beneficial reading for the Craft.

The Trowel for January has arrived, filled with its usual interesting reading and items of news.

The Freemason Magazine is as regular as the sun at high twelve. Terms $2.50.

THE MYSTIC STAR.

MARCH, —— 1871.

RELIGIOUS THOUGHT AND SYMBOLISM OF THE NATIONS.

BY REV. J. O. M. HEWITT.

Chaldea and Egypt.

In my last article, I briefly called the attention of the readers of the MYSTIC STAR to the "Religious Thought and Symbolism" of the land of India. In this, I invite you to stroll with me awhile amid the Pyramids and Temples of Egypt, and the heaps of ruins of Chaldea; digging down with crow and pick and spade, among the old foundation stones, being careful to preserve the things of value, Masonic, which we may chance to find.

Though two distinct nationalities, and often differing in their resultant philosophy by the natural influence of distinct national impression of thought. Yet the "root-form" of their religious thought and consequent symbolism was essentially the same; and hence I treat of them in this close association.

In massive grandeur of thought, and of resultant executive action, perhaps no other people or peoples have exerted a greater influence upon the world than these two.

Changing, as has been the religious idea of the world, the student of the different theologies will find, in his research, as a reward of his toil, the triad: India, Chaldea and Egypt, as Grand Masters of the human race. Away back amid the centuries, placing the mark of the word, upon the many, many things of the "now," who (like men) would if they could, deny their parentage?

But hide as they will from the light, the pilgrim, advanced to the Orient, will find, clear cut, as by a graver's chisel, not only Indian, but Chaldeic and Egyptian impress upon the thought-blocks that form parts of many an intellectual and spiritual temple built in honor of the Supreme Ruler of the Universe, the invisble Deity of human life.

Rivals, are they, in the claims they put forth as the cradle of arts and sciences, and the custodians of the mysteries of the religious thought! though differing often in the names by which they call things, or even in the symbols by which the idea was incarnated, or still find notwithstanding all professed Polytheism, their proudest Temples dedicated to the one Supreme Intelligence; the invisible spirit God.

We find inscribed in letters yet uneffaced by the impress of time, amid the ruins of the temple of *On* this inscription: "To *On*, the invisible yet all-pervading spirit of life whom no eye hath seen, and whom no image can represent." And in Babylon, Chaldea's proud Capital, the historian tells us, in letters of gold above the arched doorway of the mighty temple whose ruined heaps is the only remains of the city that once was "Mistress of the world," was written, "House of *Bel*, the invisible One, the One Supreme," these words, that the Hebrew descendant of Chaldean Abraham could prostrate to, in profoundest reverence, could he remove the *On* and the *Bel* and substitute therefor the sacred character for *Jah* our Jehovah.

The "Sacred Science" of both Chaldea and Egypt was Astronomy, and in fact we find this characteristic of man, wherever dispersed throughout the Globe, to seek through the medium of the sky above him; in the profound depths of the celestial blue, whose twinkling glories he nightly sees, a better knowledge of that mysterious being that his inner consciousness tells him, must be, and before whom all created intelligence should bow, most reverently bow!

Even in our own sacred writings, the Deity is spoken of as "above," our knowledge of him is supposed to come from "above," we say: "Heaven is above!" and we in America, and the worshippers in China, like the ancient sages of Chaldea and Egypt "look up" towards the same blue dome of nature's temple, as we think and speak of God. These chisel-marks upon both the Hebrew and the Christian thought-blocks, made by the Chaldean and Egyptian artizan of the "long ago."

"Chaldean shepherds, ranging trackless fields,
Learned to look upon yon polar star,
Upon which we gaze, as on a guide,
A guardian of their course, that never closed
His steadfast eye. The Planetary Fire
With submissive reverence they beheld,
Those radiant Mercuries that seemed to move
Carrying through ether in perpetual round,
Decrees, and resolutions of the Gods;
And by their aspects, signifying works
Of dim futurity to man revealed."

While both Egypt and Chaldea regarded it as an established fact, that there was one Supreme Being from whom all things came, they at the same time considered that all things that were created in universal nature being eminations from the Deity, were partakers of the divine essence and life; this was the foundation stone in their ideal Temple of worship, and, like the Aryan of India this thought of the natural creation of all things was expressed by the symbolic Triangle — the one positive life principle, say they, is masculine and its negative of mater is feminine, and their unity is expressed by the third bar of the Triangle, or manifestations of Deity, in which all things are produced.

The Triangle, therefore, stands as the symbol of Deity in creation of cosmical life, of whatever form — and I am inclined to think that we may find the Egypt-Chaldeic thought of the Deity engraved on the blocks of more than one Temple wall in Christendom.

The higher classes of Priests believed that every manifestation of life in nature was an inherent part of Deity, and, therefore, though changing constantly before their vision, was of necessity immortal.

Keeping this thought in mind, we are able to see the real expressiveness of their various symbolism in public worship of Deity, where, without this knowledge we would see nought but folly and degradation.

Take for instance the "Sacred Bull" in their eyes he simply stood, not a God, but the symbol representing the attribute of productive life in Deity, just as Goethe conceived the idea that the provident care of the God of nature could be best expressed by "a new milch cow," calling to our minds that proverb of Solomon, King of Israel: "there is nothing new under the sun," as ancient Egypt here clasps hands with modern Germany!

"Much they reck of your praise, or you!
But these ancient souls — can they be quit
Of a world where still their work we do?
Where you are styling them, (you of little wit,)
'Old master this,' and 'Early' the other,
Not dreaming that the old and the new are fellows?
— That a younger succeeds to an older Brother,
Da Vincis derived in good time from Dellos?"

Yet this expression of the German rationalistic poet is a good illustration of the real idea of the ancient priestly philosophers of Chaldea and Egypt. None of us suppose that Goethe believed that a "new milch cow" was a God, but his mind took that symbol as a fitting expression of the provision of nature for supplying the necessities of man. So in like manner these ancients to express Deity in its various manifestations and supposed incarnations, by the different phases of natural phenomena. These did not worship the Idol symbol; but the masses, uninstructed, did, and not only prostrated to the symbol, but verily believed that the Deity was there, and as a stream cannot rise higher than the fountain, so their thoughts and life of manhood descended to the Deity they worshipped, and the tale of degradation is written! But while this is so, we must not judge the real thought of Chaldean and Egyptian sages, in the abstract, because of its perversion by the unlearned any more than you would condemn the Chrstian system because of the pervasion of the "dark ages."

I said that the "Sacred Science" of both Chaldea and Egypt, was the study of the stars; of this we have evidence in all the historic records that have come down to us, and in Egypt in the very ruins that remain.

Herodotus tells us that the top of the tower of the Temple of Bel, in Babylon, was laid out with the most exact precision and marked with lines of gold, as an observatory, from which "the wise builders and Astrologers" could note with exact nicety the motion of the planets among the constelations, and thus prepare in season for the appropriate work of each month of the year, and by their religious festivals and observances gave due and timely notice, to those who otherwise would not understand.

In Egypt also it is known that the Temple of On had a similar observatory, and it is fast becoming the opinion of the astronomers of the present day that the Pyramids, that have for so many centuries been the wonder of the world, were built for the same purpose, instead of being simply "Tombs," as was so long thought.

In all systems of religious philosophy there may be traced (that is, where they attain to any great antiquity) at least two distinct periods; the first of which I may term idealic, or period of pure symbolism; and the second is when the "idea" has become obscured, and the symbolism becomes a "rite," and the mind seeking for its lost word that gives the reason of the thing, invents what is understood as the legend or mythology.

The last is the period when the intelectual ideal, becomes, in religions, the "material idol," and the worshippers have then reached that stage of credulous ignorance, where their services cease to be a religion to the Deity, and becomes a superstition that binds their free thought in chains, making them slaves, "daubing with untempered mortar" the temple of the Most High.

But the thoughtful student must learn to separate the idea from the idol — the thought from the word-dress — the spirit from the incarnation, if he would faithfully judge the nations, and doing this he may find treasures rich and rare, stones of singular form of beauty, amid the rubbish of those old temples of the distant Orient.

We must not as Masons forget that the patriarchal head of the Israelitish nation, (the legend of whose most sacred temple is ours) the princely Abraham, was a Chaldean, his God was the "invisible one" of ancient Chaldea, and his conception of the Deity we may consider as being a fair reflection of the higher order of Chaldeic religious thought, nor does this take from the fact of faith resemblance between the

Chaldean and the Egyptian, for according to Josephus, book I, chap. 8, "He went down to Egypt during a time of famine, both for the purpose of partaking of their plenty, and to become an auditor of their priests, and to know what they had to say concerning the gods." Indeed Josephus positively claims that the Egyptian and Chaldean system were the same in their spirit, and too, we may recognize a corresponding affinity in the religious idea of these countries and of the ancient Hebrew, in the recorded fact in our Scriptures of the marriage of the Hebrew Joseph to the daughter of the priest of On, and also coupled with this the fact of Egyptian history and sacred customs, that the rulers of Egypt, by virtue of their office were initiated into their sacred mysteries, and solemnly inducted into the Priestly-estate.

And, by the way, I may here call to your notice, that growing out of this high-priestly ruling, has come the mistaken interpretation, that many scholars even have given to Egyptian literature, which they have supposed declared that Egypt was ruled in the former ages by the gods; when, in fact, it was a simple statement of the order of priests that sat upon the throne in the Grand Council of the nation. For instance, their record of sacred events would give Egypt, during the reign of Joseph, into the ruling of the god On, and all the remarkable events of that period would be ascribed to the direct interposition of On, while at the same time the civil register would contain a recapitulation of these events from their political standpoint, and under the civil calender would be credited to the King Pharoah or the Governor "Josaph" (Joseph.) Not understanding this, nor the difference between the mystic and the civil dates, writers have fallen into the very natural error of supposing that these nations claimed for themselves a much greater antiquity than was really the case. The Masonic reader will readily grasp the idea as I write: A. D. 2871 — A.·. L.·. 5871 — A:·: O:·: 753, &c.

Returning to the subject of affinity between these nations and the Hebrew in their symbolism and thought, I would have you notice that Moses, the Hebrew lawgiver, as the adopted son of the King's daughter being heir presumptive to the Egyptian throne, was duly instructed in all the science of the Egyptians, and though choosing the simple faith of the Chaldean Abraham, rather than the more elaborate philosophy of Egypt, yet in his sojourn in Midian we find that he marries a daughter of a priest, in his priestly right, and you will also notice in our own scriptures that the affiliation was not condemned, and the priest of the Desert City, Egypto-Chaldeic though he was, gives utterance to sentiments of religious thought, not unbecoming the minister of Deity under Hebrew or Christian light. Puting all these things together, we may gain a new view of ancient Chaldeic and Egyptian lore, yet one that will be more correct than that which we have previously held, and with the increased knowledge we will learn to exercise a more liberal spirit of charity respecting apparent differences in religious beliefs, and learn better to understand the essentials of our own, and distinguish between that which is vital and self-centered and that which is merely accidental and formal.

The ancient religion of these countries was, in its essential principle, intensely ideal, and by consequence intellectual in its higher mysteries, but at the same time presents its negation of materialism and animal degradation, or animalism in the operations of its system upon the ignorant masses of the people. The idea that all the universe was an emanation from Deity led to a kind of mystical recognition of the Deity in all the various manifestations of nature, and the primal conception of the astronomical rites of "Osiris," we may presume, had nothing in them that was more blameworthy than the Israelitish "Feast of the First Fruits," or our own practice of observing Thanksgiving Day, and Christmas and New Year's.

The Chaldeic-Egypto astrologers, studying the particular manifestations of life in nature from its operations in the animal and vegetable kingdoms, took Osiris, (which was one of the names of the sun,) as the representative symbol of heat and living, while Typhon, the personification of darkness, became the representative principle of cold and death, and upon this basis was established the whole mythology of the later days of their religion; but originally these, with constellations of the sky, had only the natural reference to the events in earthly life that were in correspondence to their appearance in the sky: Thus, "the Bull," as a zodiacal sign, designated by its appearance that the time of plowing had come; "the Lion" gave warning to the shepherds when they must particularly be on their guard against the incursions of the forests beasts; "the Virgin harvester," was the ruler of the time of ingathering, and so on we find a like correspondence with all. And thus, in the rites of Osiris, we may see a beautiful significance, as in the spring time they were accustomed to assemble with garlands of flowers in the early morning of the appointed day, with songs and music greeting the sun as it arose, with the bloodless offerings of sacrifice in the temple's most holy place; passing in solemn yet joyful procession around the large altar, and in chanting song offering their devotion to Deity, who in due season had opened the year for the accomplishment of necessary labor for the sustainment of the life of man.

In like manner the summer solstice had its appointed rites, when the procession sacred was again formed, and the festival of the seizure from the year of the first fruits was observed with all due ceremony. And then came the autumn festival when the labors of the year was done, the fruits of the earth all gathered, and again all Egypt and Chaldea in procession passes around the sacred altar, and with the subdued music, like unto the sighing of the autumn winds, bade farewell to Osiris ere he departed from the earth. Already Typhon was making his assaults upon him, and the pale and sickly light gave warning that the destroying evil was in the ascendant, and the worship became properly of the same somber character.

But these all found the most expressive depth of mingled sorrow and faith in the fourth festival, or the Rite of Winter. The God of Life, Osiris, was supposed to be slain by Typhon, and now was represented a strife in order to preserve his remains, Typhon constantly endeavoring to so scatter them that they could not be found, and an equally persevering search is put forth throughout the several apartments of the temple to see if they can not be found, until at length all but the secrets of life are found and placed in a chest, and then amid chants and wailing cries they pass again around the altar in sad and weary march, until just as the sun is about to rise in the East these lost symbols of life are found and placed in the chest with the rest, and the whole are buried with most impressive ceremony; evergreens are planted round the spot and the remains of life are left to rest until the spring shall bring a resurrection; and the annual rites of Osiris and Typhon are ended.

These astronomical feasts, however, in process of time, became changed in their character. The people sunk the ideal in the idol, the symbolic rites into an idolatrous worship, and superstition, and in the gratification of the baser passions of their nature and desires of their mind, they gradually sunk to that depth of mental and moral darkness, from which there was no recovery, and their glory and their life were gone forever. Chaldea's capital, Babylon of the hundred gates, is a heap! The constellations are still called by the names that Egyptian fancy gave them; the Pyramids stand in solitary grandeur, monuments of the past of greatness, but another people are the rulers of the land of the Nile! But in the contemplation of their religious thought and symbolism, has the Masonic student learned no lesson?

Masonic Duty.—We must restrain our tongues from evil speaking! Who has given unto any one of you, my brethren, the right to handle the character of his brother contemptuously? Not the word of God, for that commands you, "Judge not, that you be not judged;" not the covenant pledges of Masonry, for they in terms, forbid it; not any beneficial results that follow from detraction and slander, for the effect of these things is always, and in all places, diastrous; they lead to nearly all the breaches of the peace, the smitings, the shootings, and the murders that disgrace poor humanity.

BROTHERLY LOVE.

BY J. S. C.

Oh! what is love? if not the tie
That binds us each to other —
Of Faith, and Hope, and Charity,
Endearing every "brother."
The "sightless" faith, that mystic chord,
Which men, unless a scorner,
Both now and ever find within
"The Church around the corner."

Then Hope, sublime "fruition" given
To cast its spell about us,
With bright effulgence sheds its ray,
A saintly, cherished number
Points heavenward, where "the faithful" stand,
And speaks to every mourner:
"There's comfort to the weary" in
"The Church around the corner."

And last, not least, yet "greatest" gift,
"Beyond the grave extending,"
Comes Christ, twin born of Love,
A virtue never ending —
"The high, the low, the rich, the poor,"
And every sad forlorner,
Hears, "Blessed are the dead" within
"The Church around the corner."

Blest triune fruitlet! may they bear
To each and every "brother"
On this, Columbia's favored strand,
And reach to every other,
A loving, helping hand, "in deed,"
And in his words adorn her:
"Thrice blessed are the faithful," in
"The Church around the corner."

New York Dispatch.

The heart must rest that the mind may be active. As the ballast to the ship, so to the spirit are faith and love.— *Zanoni.*

CORRESPONDENCE.

Bro. Billings — The following communication was forwarded to Bro. Evans of Boston, former editor of the *Masonic Monthly*, by our distinguished English brother W. J. Hughan. Bro. Evans has chosen to have it appear in the columns of the MYSTIC STAR. You will allow me to preface this communication by a few explanatory remarks:

In the summer of 1868 Bro. Findel informed me by letter of a discovery in the archives of the Grand Lodge of Holland, of a letter of Dr. Manningham's, which tends to explode the pretentions to the great antiquity of Masonry called Templarism, Scoticism, etc. I immediately requested a copy of said letter, shortly after which, I saw the Manningham letter in the German paper printed in Williamsburg, N. Y., viz., *The Triangle*, and those who believe that "universal benevolence, brotherly love, friendship and truth, acting by the square, and living within the compass" constitutes true Masonry, rejoice at the discovery, while others who imagine that real Masonry is found in degrees with high numbers, do not welcome the intelligence. In America the advocates of those high degrees, acting or being guided only by expediency, ignore the discovery altogether or treat it with silence; while in England the subject has attracted the attention of all classes, and appears to have been pretty thoroughly discussed. The criticisms advanced by those, who, for various reasons were opposed, pronounced the said letter a forgery, while on the other hand, Bro. W. S. Gardner, Grand Master of all Templars, etc., acknowledged that the internal evidence of the letter confirmd its genuineness. The use he made of the said letter in his address before the St. Andrew's Chapter, (Boston) his candid and straightforward admission of the *true history* of the higher degrees, may be found in the October *Masonic Monthly*, 1860. And here again may be noticed the almost utter silence of the American press respecting the very able address of our worthy Massachusetts Grand Master. It was not expedient to notice it. The said address, however, attracted the attention of Bro. Hughan, and some of his remarks on it were printed a few months ago in the *Masonic Monthly*, at which time he promised Bro. Evans the communication enclosed. I may add, that when in company with Bro. Findel, at Leipsic, in the spring of 1869, in answer to my earnest inquiry touching the authenticity of the Manningham letter, my worthy brother assured me of his sincere and unqualified belief in its genuineness.

While the brotherhood were divided and discussing the question of its genuineness the feelings of Bro. Hertzweld, the discoverer of the letter, may he better imagined than described. But when a man is conscious of his own integrity, based upon truth, he need never despond for want of means to dissipate all suspicion. So our brother went to work anew and brought to light an elder brother of the said Manningham letter, and this elder brother will now speak for himself, for the first time in public, in his own native language, through the columns of the MYSTIC STAR, and the rest is lucidly explained by Bro. Hughan. I may here further add that Bro. Hertzweld printed a pamphlet in the German language. where are collected all the criticisms, pro and con, touching his discovery, and I hope the MYSTIC STAR with the enclosed communication will be added to his collection.

Fraternally yours,

JACOB NORTON.

The Manningham Letters, by Bro. William James Hughan, Provincial G. S. of Cornwall, England.

Some little time ago Bro. Samuel Evans, as editor of the *Masonic Monthly*, under the title of "The high degree imposture," Vol. 5, August, 1868, introduced the notable letter by Dr. Thomas Manningham. D. G. M. of the Grand Lodge of England, dated July 12, 1757, for the first time to the notice of the Fraternity in America. Strange to say that few if any of the Masonic magazines have ever referred to it since, unless it be the American *Freemason*, under the editorship of the well known Mason, Br. J. Fletcher Brennan. Why is this? We make bold to say that a more important contribution has not been made from that time, August 1868, to now, in any American Masonic magazine, and yet the valuable article by the accomplished Mason, Bro. Samuel Evans has been practically ignored. In Great Britian, where Craft Freemasonry reigns triumphant, such has not been the case. Considerable discussion has ensued and the whole matter has been thoroughly sifted and made known to the brethren. So much has this been t fact that our esteemed brother S. H. Hertzweld, of the Hague, has examined the remarks of the various writers in a neat little pamphlet in which the learned brother has specially referred to us as one of the fraternity who believes in the genuineness of the letter in question.

Since then, we have had a correspondence with Bro. Hertzweld and he has had a copy of another letter, written by Dr. Manningham, dated December 3, 1756, sent us. As also fac-similes of his writing of both 1756 and 1757, together with the signatures as D. G. M. appended to each of the letters. These are of much interest, especially the fac-similes, and we propose referring to them in the few remarks which follow the reproduction of these letters. The letter of 1757 as quoted by Bro. Samuel Evans, is a translation from a German translation from the original letter, which was written in English, and although an excellent one, we think it better for the exact communication to be given *verbatim et literatim.*

Letter of Bro. Manningham, Deputy Grand Master of England to Bro. Lauar at the Hague, from the archives of the Grand Lodge of the Netherlands.

Sir and Brother—I am quite ashamed that your obliging letter should lay by me so long unanswered, but I hope you will excuse me when I assure you it was not owing to neglect or disrespect, but want of opportunity to satisfy myself in some points relating to the variety of Masonry which you mention under the name of Scotch Masonry. I was determined to consult our brethren in Scotland, particularly our brother, Lord Aberdour, who is son and heir to the Earl of Morton, and an excellent good Mason; as such he has filled the chair in Scotland and his lordship is now elected Grand Master in England, on the Marquis of Carnarvon's resignation.

Lord Aberdour, and all the Scotch Masons (or rather Scotch gentlemen that are Masons) that I have conversed with, and I have made it my business to consult many, are entirely unacquainted with the forms and titles you mention, and which you justly call the charlatanry of Masonry. Amongst some of our lowest brethren I have met with and frequently heard of such irregularities. Irregularities I justly call them, because they deviate so much from our usual ceremonies, and are so full of innovations, that in process of time the ancient landmarks will be destroyed by the fertile genius of brethren who will improve or alter, if only to give specimens of their abilities and imaginary consequence; so that in a few years it will be as difficult to understand Masonry, as to distinguish the points or accents of the Hebrew or Greek language, now almost obscured by the industry of critics and commentators.

These foreign gentlemen and Masons lately visited the lodge I belong to, and were introduced by me to the Grand Lodge and the Grand East. By discoursing with these gentlemen I find Germany Holland and Switzerland in some places have orders of Masons unknown to us, viz., Knights of the Sword, of the Eagle, of the Holy Land, with a long train of *et ceteras*; surely these points of Masonry must be wonderful; I am certain they are very new. Besides, these dignified and distinguished orders, I find, have signs, tokens, etc., peculiar to their respective dignities, and adorn themselves with different colored ribbons.

I should be glad, with your assistance, and the assistance of brethren in Holland, to settle these intricate and confused points, and wish to know (especially from the brethren who distinguish themselves by the denomination of Scotch Masons) from whence they received their constitution? the Grand Master of Scotland, who, I presume, they acknowledge head of their society, being entirely unacquainted with their order. To Lord Aberdour and several other Scotch noblemen and gentlemen that are good Masons, I have communicated your letter, likewise the information I received from those foreign brethren, one of which was an officer in the Dutch service; but from the strictest inquiries I can make, can only say they have racked their genius with endeavors to make Masonry uninteligible and useless.

These innovations are of very late years, and I believe the brethren will find a difficulty to produce Masons acquainted with such forms twenty, nay ten years. My own father has been a Mason these fifty years, and has been at lodges in Holland, France and England. He knows nothing of these ceremonies. Grand Master Payne, who succeeded Sir Christopher Wren, is a stranger to them, as is likewise one old brother of ninety, who I conversed with lately. This brother assures me he was a Mason in his youth, and has constantly frequented lodges, till rendered incapable by his advanced age, and never heard or knew any other ceremonies or words than those used in general amongst us; such forms were delivered to him, and those only he had retained; as to Knights of the Sword, Eagle, etc., the knowledge of them never reached his ears till I informed him of them. The only orders that we know are three, Masters, Fellowcrafts, and Apprentices, and none of them ever arrive at the honor of knighthood by Masonry, and I believe you can scarcely imagine that in ancient time the dignity of knighthood flourished amongst Freemasons, whose lodges heretofore consisted of operative not speculative Masons, Knights of the Eagle, Knights of the Sword, I have in romance. The great Don Quixote himself was Knight of the Brazen Helmet, when he had vanquished the Barber. Knights of the Holy Land, St. John of Jerusalem, Templars, etc., have existed and I believe now exist in the Knights of Malta, but what is that to Masonry? I never heard they belonged to the fraternity of Freemasons, though I do not doubt they have now, and have had, many Freemasons worthy members of their order, and honor, but imagine they did not think such titles obtained by Masonry alone.

Universal benevolence, brotherly love, friendship and truth, acting by the square and living within the compass, are, or ought to be, the tenets of Masonry, the rule and guide of our actions. Let us be good Masons. We may look with scorn on other honors and titles, it is at all times in our power to be good Masons, and I think we ought to be contented, and not search the aerial fields of romance for additional titles. Use our utmost endeavor, dear brother, to prevent a really valuable society from degenerating and being lost in obscurity by aiming at titles to which the very nature of our society *can not give us a claim.* T. MANNINGHAM, D. G. M.

JERMYN ST., 12 July, 1757.

The earlier letter which has been discovered is as follows. It is equal in value with the one dated July 12, 1757, and of great interest to all Masonic students wherever located. It is now presented for the first time to the readers of the Mystic Star:

Gentlemen and Brethren — The Marquis of Carnarvon, Grand Master of Masons, being absent in the country, has occasioned my neglect in not answering your letters, addressed to our late worthy Grand Master, Lord Carysfort. I communicated the contents to his lordship as well as to the present Grand Master. As I presume the English tongue is understood by several of our brethren in Holland, I thought it more advisable to send my answer in English than French. The Grand Master is at all times willing to oblige the Craft, and is very sorry it is not in his power to grant the request contained in your letters. As I am not perfect master of the French language, perhaps I may have been mistaken and interpreted their purport wrong, therefore I now write them as I understood them and annex the Grand Master's answer to the separate articles:

First, you desire the Grand Master's permission to hold Scotch Lodges, and institute the brethren according to their method. This can not be allowed, as we know no distinction of lodges, Freemasonry being the same in all parts of the world. I am sure it ought to be so, or it never could be general. Unless you are cautious you may be misled. By your kind letter I find the craft flourishes in Holland, and I sincerely wish it may without cavils and dissentions. The methods of lodges will sometimes differ a little, but I trust not materially, and that the ancient landmarks will always continue. Of late some fertile geniuses here have attempted considerable innovations, and their manner of working a lodge they sometimes term Irish, and others Scotch Masonry. Why or wherefore they themselves best know. This I am certain of, all innovations in our society must tend to confusion. Harmony and union in Masonry all the world over is to be wished for and cultivated. I dare believe the brethren in Holland will subscribe to such unanimity, and choose to be known as Freemasons without other appelative distinctions, and will excuse the Grand Master from saying he cannot grant your first request, which seems to design innovation, or new methods, if not variations, in the signs, tokens, and words, and thereby ruin instead of supporting the society.

Second, to elect a Grand Master for your provinces and their dependencies. This will readily be granted, and if you will transmit a memorial to the Grand Master, (signifying the brother's name or title that you would choose to preside over you in Holland, as likewise whether you would have the deputation for an annual or provisional election, with the Grand Master's approbation,) the Grand Master will appoint such person his provincial in form. In your letter you ask for a Grand Master over your Provinces. We allow but one Grand Master, who is generally called Grand Master of Masons, yet have several under the denomination of Provincial Grand Masters, who are brethren of fortune and character, and are appointed to act under the Grand Master as his deputy, and govern their respective Province with the Grand Master's authority. Such an office, I presume, is what you mean by your request of a Grand Master. The last edition of our Constitution Book, printed this year, contains a list, together with the duty and power of Provincial Grand Masters. As I suppose you have not got the last edition of the Constitution, I have bought one for you, (which cost twelve shillings,) and have given it with this letter to the Dutch Minister's Secretary, who has promised to convey it to you, and to that I refer you to the rules and regulations of the society.

Third, to grant power of giving constitutions to such as are desirous of it, and that you should think worthy; at least, not to permit any constitutions from England without your consent and approbation. This third request is granted in the second, for when a Provincial is appointed the Grand Master always leaves the government of such a Province to his Provincial management, and does not interfere with his authority, unless the Provincial is negligent or remiss in his office, and neglects sending proper and annual accounts to the Grand Master of his proceedings.

I have lately received from Holland a long list of lodges, great numbers of which we know nothing of, neither should we acknowledge them. Those under our constitution in Holland are but few, and you will find them specified in the book of Constitutions, under their respective dates, all except one, constituted since, viz., No. 215, the Lodge of Peace, at Amsterdam, constituted in London the 23d of September, 1756. The Grand Master desires his respects to all the brethren with you, and particularly the members of your lodge, and I beg leave to add my compliments likewise, who am, gentlemen and brethren, your most obedient and affectionate humble servant,

T. MANNINGHAM, D. G. M.

LONDON, December 3, 1756.

I have paid a visit to our excellent Grand Secretary at London, Bro. John Hervey, and in company with that intelligent Mason have compared the fac-similies of Bro. Manningham's signatures to the two letters of 1756 and 1757 with his signatures in the minutes of the Grand Lodge of England, and as D. G. M. of which there are several. Bro. Hervey and myself concur in believing them to be exactly the same and written by the same individual, excepting that in those preserved in London Thos. Manningham occurs. The writing is so similar that no one could resist coming to the same conclusion as we did. The Grand Secretary, who is ready to afford information for the benefit of the Craft universal, took great pains to verify the signatures, and compared most carefully the writing generally. The results that Bro. Hervey writes me to say, January 14, 1870:

"I have no doubt of the letters being genuine, the writing being in all its details identical. I have also an old warrant before me, granted by Lord Carnarvon, for a lodge in Norwich, No. 223, on the 25th of March, 1757, signed by Thos. Manningham. I have also before me the copy of a patent, appointing Bro. I. Anthony Hanible D. G. M. for Hanover November 25, 1755, Dr. Manningham's signature appearing in two places as Thos. Manningham and T. Manningham. This is evidently a verbatim copy, and simply proves that he did not always sign alike. Having carefully compared the autographs I have with the fac-simile in the book you sent me, I have no doubt of their having been written by the same person. JOHN HERVEY."

In a prior communication Bro. Hervey observes:

"Dr. Manningham's letters speak for themselves, and I can scarcely understand why their authenticity should be doubted. They bear every appearance of being authentic, and if I can in any way assist in solving the problem it will afford me great pleasure."

The foregoing will prove Bro. Hervey has really solved the point. The letters are of much value because of their condemnation of "high degrees."

◆

GENERAL JOHN TIPTON.

Those marked individualisms of character, which strikingly distinguish the career of personages whose notablity is acknowledged by the world of mind, are the features that now, and ever before, have commanded and fixed the attention of mankind; hence it is that history only records the pencilings of genius standing out in bold relief on the tablets of memory. Eccentricities of talent endowed with a sufficiency of motive power to vitalize those talents, never fail to leave traces, landmarks, such as will not fail to be recognized by all.

A striking illustration in proof of this is afforded in the life experiences of Gen. John Tipton, one of the bright lights of Indiana Freemasonry, some of whose tracings I propose now to record for the benefit of Masons in genetal, and of Indiana Masons in particular as ensamples:

John Tipton was born in Sevier county, East Tennessee, August 14, 1786. The name of his father, Joshua Tipton, appears frequently among the recorded reminscences of Indian warfare in the state of his adoption, having at an early day emigrated thence from Maryland, his native state. It is related of him that, owing to his promptness, tact, courage, and knowledge of Indian character, he became a most formidable adversary, not unfrequently thwarting and defeating the consummation of their well-laid plans. This brought down upon him the entailment of their savage vengeance. He was finally waylaid and killed by them in April, 1793. His son John, to whom he transmitted many of those sterling qualities which characterized his own experiences, together with a strong physical development and determined will, was left thus early in life, in the midst of a frontier settlement, surrounded with the perils incident thereto. Necessity early developed that positive energy of character which so remarkably distinguished his after life.

In the fall of 1897, he, with his mother, two sisters and a half brother, of whom the family consisted, removed to Indiana Territory, and settled near a place known as Brinley's Ferry, in Harrison county, on the Ohio river. On his locating at that place, he purchased of Brinley fifty acres of land, as a home for his mother and her family, who were mainly dependent upon him for maintenance and support. This homestead he paid for, in most part, out of his earning at chopping and splitting rails at fifty cents a hundred. These early experiences of his brought out and exhibited the innate elements of his nature in a light that at once characterized him for his intuitive energy in the discharge of every duty imposed upon him by filial affection and the public good.

His active military experience commenced early in the year 1811, when he became a member of Captain Spencer's company of "Yellow Jackets," which performed such signal service in the memorable battle of Tippacanoe, on the 7th of November of that year. A short time preceding this battle, while stationed at Fort Harrison, on their march to the future battle field, on a bright moonlight evening, he was elected Ensign of the company, which position he continued to hold until his promotion for bravery and prudence on the battle field. His company, on the evening preceding the battle, were posted across the Southwest angle of the ground near the point. This position, though hazardous and responsible, was most gallantly maintained, the Indians having failed in their first onset to break through its front line. The bravery and efficiency of the Yellow Jackets is fully attested by the fact of holding their position during the severity of the conflict and until relieved, under General Harrison's order, by a company of regulars — and the loss of forty-six of their number killed. Subsequently he was promoted by regular gradation and service in the militia of the state, up to the rank and position of Major General, in 1822. In 1816, at the first election under the state constitution, he was elected sheriff of Harrison county, the duties of which office he continued faithfully ro discharge during that and the succeeding term.

His Masonic history dates back to the year 1817, at which time he received the blue degrees in Pisgah Lodge, Corydon, Indiana, then No. 45, working under a charter from the Grand Lodge of Kentucky, but becoming No. 6, after the organization of the Grand Lodge of Indiana, in 1818. The preliminary step toward the organization of a Grand body for the better securing and cultivating the sacred interests of the order of Freemasonry in the young state of Indiana, having been taken in the assembly of delegates in general convention at Corydon, on December 8, 1817. Bro. Tipton was chosen to represent Pisgah Lodge in the first Grand Communication of Masons in the state, to meet at Madison, January 12, A. L. 5818. In the temporary organization of that body, he was chosen as its treasurer. The permanent organization having been effected, he was elected Grand Senior Warden, on the day following, January 13. This position he continued to hold during the succeeding sessions of 1818, 1819 and 1820, when he was elected Grand Master, serving as such during the fourth and twelfth annual sessions, all the time distinguishing himself as a wise, discreet and energetic workman in the quarries as well as in the temple, ever watchful of the cherished interests of the fraternity, and prompt in the discharge of every duty enjoined in virtue of his position or demanded by the exigencies of the times, in developing a knowledge and observance of the cardinal virtues of the institution.

In the year 1821 we find him in the Legislative Hall of the State, as representative from Harrison county, at the post of duty, guarding and advancing the interests of his constituents. About the same time he was appointed one of the commissioners to run the boundary line between the states of Indiana and Illinois.

At Louisville, Kentucky, in 1822, he received the Chapter degrees from that most excellent craftsman, Companion John Snow, Grand Lecturer of the state of Ohio. At the same time the Chapter degrees were conferred upon John and Wm. Sheets, Judge Floyd, Jordan Vigus and others, workmen since well known in and about the temple. At the session of 1823, of the Grand Lodge of Indiana, a resolution was introduced and adopted authorizing the appointment of visitors to the subordinate lodges of the state. Gen. Tipton was appointed one of those visitors.

Early in the year 1823, without any knowledge or solicitation on his part, he was appointed, by President Monroe, General Agent for the Pottawatomie and Miami tribes of Indians on the Upper Wabash and Tippecanoe rivers. Soon after his appointment to this important trust, he moved to and settled in Fort Wayne, the head quarters of the agency. In the discharge of the duties appertaining to this office, his intimate knowledge of the Indian character and extensive experience in their management enabled him to discharge those difficult and important duties with great fidelity, efficiency and ability.

Soon after his removal to Ft. Wayne — June 24, of that year — he delivered the anniversary address, exhibiting an acquaintance with the teachings of the order rarely to be met with. In the field of Masonry he was deservedly popular, operatively and speculatively.

His eminent ability and characteristic decision especially qualified him to become — as one of the commissioners under appointment from President J. Q. Adams, in the fall of 1862, for the purpose — the chief instrument in securing the important provisions of the several treaties with those Indian tribes over which he exercised jurisdiction, whereby valuable land interests were opened to the public for purchase and improvement. In the fall of 1827 he secured an interest with Chauncey Carter and Hugh B. McKeen in a section of land at the mouth of Eel river, on the north side of the Wabash, the present site of the city of Logansport, reserved to George Cicott by the treaty of 1826. In the spring of the year 1828 he removed the Indian agency near to that point, at the same time taking his family with him and permanently locating there. He continued to hold this agency, discharging the numerous duties thereof with his usual ability to the entire satisfaction of the government, until December, 1831, when he was elected, by the Legislature of Indiana, United States Senator to fill the vacancy occasioned by the death of Hon. James Noble.

In the midst of his political career we again find him operating in the Masonic field with his accustomed activity and zeal. On the 26th of November of that year he procured a charter for Tipton Lodge No. 33, located at Logansport, his home. About the same time, while in the Grand Lodge, he introduced the idea of dividing the state into districts with a District Grand Master, for the purpose of stimulating the craft at large to greater improvement in the work through the instrumentality of lectures, conferences, &c. At the same time, and with a similar view, he proposed a resolution for a convention of delegates from the several Grand Lodges of North America, to consider and meet the demands of the order for perpetuity and usefulness. During the same year, also, he succeeded in procuring the Tippecanoe battle-ground which he subsequently transferred to the state of Indiana, and afterward passing under the control of the Grand Lodge to properly enclose and beautify. At the session of 1854 the Grand Lodge, upon the suggestion of Grand Master H. C. Lawrence, resolved to erect a monument thereon, commemorative of the fallen heroes, Masons, whose ashes repose on the field of sacrifice. Having procured the charter for Tipton Lodge No. 33, and by his influence and example secured for it a high rank among the lodges of the state, his next step was the erection of a suitable hall in which to meet, The consummation of this laudable enterprise was effected through the agency of his means and energetic devotion to the cause. At the session of 1831 he was again elected Grand Treasurer, and was at the same session activo in providing means for the purchase of a lot and the erection of a Grand Lodge Hall thereon. Not long after the chief elements of the plan were carried into successful effect.

He was elected United States Senator, for a full term, in December, 1832, by the Legislature of his state. His congressional career was alike successful with his experiences in other departments, where, by the preference of his fellow citizens he was called to the discharge of high and responsibte duties. His popularity consisted not so much on his oratorial ability as on the intimate knowledge of men and things, for which he was especially characterized. Becoming speedily familiar with the requirements of his position as a national legislator, he proved a most active and efficient member. He resigned, however, just before the expiration of his term that he might give his attention more exclusively to the improvement of his vast landed estate on the Wabash.

In October, 2837, he procured a dispensation from the general Grand Royal Arch Chapter of the United States, before the organization of the Grand Chapter of Indiana, for a Chapter at Logansport, of Logan Chapter No. 2, he was the first M. E. High Priest.

During the summer and fall of 1838, he was delegated with the discretionary power necessary to enable him to successfully remove the disaffected Pottawatomic and Miami Indians, who, having disposed of their lands by treaty, were yet unwilling to remove peaceably to the lands appropriated to their use west of the Mississippi river. The stubbornness evinced by them, rendered their removal by the contractors next to impossible. In this exigency Gen. Tipton took charge of the expedition, and quickly and strategetically surmounted the difficulties that obtruded to prevent the earlier removal of these remnants of once mighty tribes to their destined habitation beyond the great father of waters.

He died of pulmonary apoplexy, suddenly, on the fifth day of April, 1838, in the meridian of life and of usefulness

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The time has come, verily, now is, when a Mason must be something more than a parrot, made so by the printed rituals hawked about all over the land from Dan to Bersheba, for filthy lucre. He must become learned, more or less, in the jurisprudence of the Order, in which, alas, ninety-seven hundreths are profoundly ignorant, even to the laws of their own jurisdiction. He must be read in the history of the institution. He must have some acquaintance with its symbology, its mysteries, and their origin and allusions, or be scoffed at as an intruder or pretender.—*Evergreen*,

ROYAL ARCH SONG.

Joy! the sacred Law is found
Now the Temple stands complete,
Gladly let us gather round,
Where the Pontiff holds his seat.
Now he spreads the volume wide,
Opening forth its leaves to-day,
And the Monarch by his side,
Gazes on the bright display.

Joy! the secret vault is found,
Full the sunbeam falls within,
Pointing darkly under ground,
To the treasure we would win.
They have brought it forth to light,
And again it cheers the earth;
All its leaves are purely bright,
Shining in their newest worth.

This shall be the sacred mark,
Which shall guide us to the skies,
Bearing, like a holy ark,
All the hearts who love to rise;
This shall be the corner stone
Which the builders threw away,
But was found the only one
Fitted for the arch's stay.

This shall be the gavel true,
At whose sound the crowd shall bend,
Giving to the law its due;
This shall be the faithful friend;
This the token, which shall bring
Kindness to the sick and poor,
Hastening on, on angel's wing,
To the lone and darksome door.

This shall crown the mighty arch,
When the temple springs on high,
And the brethren bend ther march,
Wafting incense to the sky.
Then the solemn strain shall swell
From the bosom and the tongue,

And the Master,s glory tell,
  In the harmony of song.

Here the exile, o'er the waste
  Journieyng homeward, shall repose;
All his toils and dangers past,
  Here his long sojourning close.
Entering through the sacred veils
To the holy cell he bends;
  Then, as sinking nature fails,
  Hope in glad fruition ends.

BENEFITS OF MASONRY.

Any one who has ever traveled in a foreign country, or in his own, at distance from home and all the scenes of his previous life, and has chanced to fall in with an old acquaintance, or even one unknown, who ad his birth and education near by where he had his, and was familiar ith the same scenes and persons, knows the fraternal interest that immediately springs up between such, and the affectionate endearments that are awakened into life, often at the first short interview. Just so it is when Masons meet who never met before. The first Masonic sign given and returned. The first Masonic word spoken and replied to, awakens feelings of interest and affectionate regard. Each brother knows that he has found a brother; and instantly each heart beats responsive to the other. They have been "born into the same mysteries, been received out of darkness into the same marvelous light; they have listened to the same counsels and admonitions; they have knelt at the same altar, and joined in the same prayer that they might be found worthy and remain faithful. They have alike professed their trust in the same Almighty God, been conducted by the same ever faithful hand of friendship and brotherly love through the same scenes of trial and discipline; and by the same pathway have come up to the same temple, erected to God and dedicated to the holy Saints John. And in that temple both have kneeled, and in the presence of Almighty God and the assembled craft, have voluntarily taken upon themselves the same solemn and binding obligations to "be good men and true," true to God, faithful to each other, and just to all men. Is it any wonder then, that these stranger brothers, when they meet, should forget that they are strangers, and that the heart of each should open of its own accord to the other? J. C. P.

BURNETT, WIS., March, 1871.

JURISPRUDENCE.

BY P. G. M. METCALF

Very many questions of Masonic law have been presented for decision, but the most of them came from younger lodges, and involve no new principles. I recapitulate only such as have occasioned considerable correspondence, and do not seem to be generally understood.

1. Application is made for membership on dimit. But two black balls appear, and the brother is declared elected. Immediately thereafter three or more members of the lodge object to the election.

Q. Can the Worshipful Master order another ballot?

A. No; the ballot having been declared, cannot be reconsidered.

Q. Can the lodge prevent the signing of its by-laws by a brother so elected?

A. No, unless charges be preferred.

2. The batlot is passed for membership on dimit; it is pronounced *not clear* at all the stations, and the brother then is declared rejected. It was afterwards ascertained that but two negative ballots were cast.

Q. Can the Worshipful Master order a new ballot?

A. No.

The proceeding, however, is irregular, because not in accordance with the constitution. The remedy is in another petition, which can be presented at the next regular.

3. A. B. is initiated in Lodge No. 1. Lodge No. 2 obtains permission to advance him. On ballot, however, the advancement is refused by Lodge No. 2. Subsequently Lodge No. 3 obtains permission from No. 2 to advance the same brother.

Q. Has Lodge No. 3 obtained jurisdiction?

A. No; Lodge No. 1 having jurisdiction, permitted Lodge No. 2 to complete the work, but Lodge No. 2 having refused, by ballot, to do this, the jurisdiction reverts to lodge No. 1, where it remains until again transferred by its own act.

4. Bro. L., who was Worshipful Master of this Lodge when U. D., but who left the state before our charter was granted, has now returned. It is claimed that, having never signed our by-laws, he is not a member.

Q. Is a regular affiliation now necessary to make him a member of the Lodge?

A. No, not having dimitted he is still a member of your Lodge. His Masonic obligations bind him to obey your by-laws.

In February last I received a communication from Most Worshipful R. B. Donaldson, Grand Master of the District of Columbia, inclosing a circular containing many questions on the right of visit, on which he contrary, if objection without charges cannot be sustained, infinite mischief may be done, because, in many such cases, to require charges asks my opinions. He informed me that the same questions had been forwarded, with the same request, to the Grand Master of each grand jurisdiction in the United States.

The published proceedings of those Grand Lodges which have been in session since then, contain the opinions of each Grand Master on these questions. As the questions themselves are intrinsically important, and some uniform rule in regard to some of them seems highly desirable, I comply with the request and add my views. Omitting the circular, which is quite lengthy, I state only the questions propounded and my replies:

Q. Does a Master Mason, in good standing in his Lodge, possess the inherent right of visiting any Masonic Lodge wherever he may go?

A. A Master Mason in good standing possesses the right of visiting any Masonic Lodge wherever he may go, providing the Lodge to which he applies will receive him. In general terms, the right of a Master Mason in good standing to visit a Lodge is subordinate to the paramount right of a Lodge to refuse him admission.

2. *Q.* It has been claimed that a Master Mason may object to a visiting brother, the reasons to be determined solely in his own conscience. Does a Master Mason possess the unqualified right of objecting to the presence of a visiting brother?

A. Yes; the right of a member of any particular Lodge, while in his Lodge, is greater than the right of one who is a visitor and not a member; and when it becomes necessary to discriminate between the two, the superior right must prevail.

3. *Q.* If a Master Mason objects to a visiting brother sitting in a Lodge, is he accountable to the Lodge, and is it his duty to give reasons for such objection?

A. No. He is accountable only to his judgment and conscience. Every Master Mason has one prerogative which cannot be questioned or denied; it is the prerogative of standing on the floor of his own lodge and saying — I object. To the initiation, to the advancement, to the membership, or the visit, *I object.*

4. *Q.* If a Master Mason has sufficient reason for objecting to a brother visiting his lodge, is it not his duty to prefer charges, so as to bring the objectionable brother under discipline and give him an opportunity to vindicate his character?

A. No. The objecting member must be left to the exercise of his discretion in every such case. The mode of expressing an objection cannot affect the right to make it. Applicants for visit or for membership may both be refused without explanation — one verbally and the other by ballot — without damage to their Masonic standing. Consequently, no harm is done by the enforcement of such a rule. On the and proofs would be to demand of the objecting member what a true man and Mason will never yield — a surrender of Masonic, professional or family confidences and secrets. To ask him to do this, in order to protect his rights in his own lodge, would be an insult — to demand it an outrage.

5. *Q.* If a Master Mason shall hear the statement of his friend affecting the character of a brother Master Mason, would he be justified in objecting to the presence of such a brother in his lodge upon an *ex parte* statement?

A. That is a matter which must be left to the judgment and conscience of every individual brother.

DISPENSATIONS FOR NEW LODGES.

In granting dispensatsons for the formation of new lodges, I have endeavored to conform to the rules of this Grand Lodge. The rapid extension of railroads has multiplied villages along their lines, and where great inconvenience has been experienced by members of the craft, obliged to go off the line of a railroad to attend their lodges, I have been induced to grant dispensations, which, but for these facts, would not have been proper. In no case, however, has a dispensation been granted without the hearty recommendation of the nearest lodge, and a strict compliance with all other necessary perquisites. I have issued dispensations for thirteen new lodges, as follows:

February 21 — Mill Station, Lapeer County.
April 9 — Ada Station, Kent County.
April 19 — St. Joseph, St. Joseph County.
May 17 — Charlevoix, Emmet County.
June 6 — Cheboygan, Cheboygan County.
June 6 — Oyers Corners, Jackson County.
July 6 — Crystal, Mountcalm County.
July 21 — Iona, Iona County.
September 20 — Breedswell, Van Buren County.
September 28 — Salt River, Isabel county.
September 28 — Benona, Oceana County.
October 22 — Vandalia, Cass County.
October 25 — Marcellus, Cass County.

I no more believe that God leaves a right prayer, offered in a right spirit, to pass unnoticed, than I believe He will let this whole summer pass over without a drop of rain or dew. In securing answers to our questions, we co-operate with the Lord. We may make fools of ourselves, but the Almighty will never let us make a fool of him. God is not mocked.— *Rev. T. L. Cuyler.*

THE SMALL-POX VICTIM.

BY R. W. BRO. JOSEPH ROBBINS, QUINCY, ILL.

The subtle, indefinable influence, the quick, apprehensible sympathy, engendered by the possesion of a common secret held sacred and inviolable, can never be fully comprehended by those who have not themselves felt its mystic power.

It quickens the impulses of charity sharpens sense of integrity, softens the asperities of political warfare, tones down the dogmatic acrimony of theological discussion, mitigates the horrors of war, and prompts to deeds of truest chivalry, of generous self-sacrifice.

Many a tomb-stone standing where pestilence has blazed its desolating way through crowded cities, is but a monumental record of the self-sacrificing spirit thus developed.

A striking illustration of its influence came under my own observation a few years since.

In a rural district, where the very name of the disease is terror, a Mason fell sick with small-pox. He was deserted by all save one young man, bound to him only by the Masonic tie, who watched over him while living, and cast the evergreen into his early grave. A few days later this young man came to the city suffering with the initial fever of the disease, and asked me to take him to the pest-house, to remain untill the danger of infecting his friends was past. In answer to my questions he told me how he had contracted the disease, remarking that the man was a Mason, and he "could n't see him lie there and suffer without care." He made no ado about it, and seemed unconscious that he had performed an act of self-sacrificing devotion requiring the highest type of courage.

This young mans' surrondings, the atmosphere of his daily life had not been of an elevating character. More than likely he neglected the "mint, anise and cummin" of the law, and might have been termed a reprobate by those who adhere rather to the letter which killeth, than to the spirit which giveth life; but the compelling power of Masonry had taken root in his heart and blossomed into deeds redolent of the sweet odors of charity, and blessed in the sight of heaven. The influence of the spirit — I might almost say this instinct of brotherhood — in mitigating the horrors of war, is attested by many well-known instances, and many more are known only to these who were parties to them. It snatched Putnam from the torturing hand of his captors in the old French war. It more than once unnerved the arm of Butler, when, with Brandt and his savage followers, he swept, with fire and sword, the lovely valley of the Wyoming.

In the last struggle for national existence it ministered to the necessities of our brave defenders, who languished in Southern prisons, snatching them from their living death, or, failing in that, smoothing the pathway that led down into the dark valley of the shadow, for many a brother who offered —

> "The last libation that liberty draws,
> From the hearts that bleed and break in her cause."

It was this spirit that sent the heroic Kane on his crusade against the elements, far up in the regions of eternal ice, in a vain attempt to rescue his brother, Sir John Fraklin; a forlorn hope, whose sad record shines on the page of history with a brilliancy which pales the very aurora whose dancing rays beckoned him to this crowning chivalry of a century.

It is this spirit which makes it possible to overcome the antipathies engendered by national, partizan, and sectarian jealousies, and bring men of every country, sect, and opinion into one common fold. Without it, not even Masonry, which alone, of all human institutions, has been able to compass so grand a result, could bring men of the most diverse religious and political opinions into harmonious fellowship on the simple basis of a common manhood. Whatever lies wholly, or even largely, within the domain of the feelings, is difficult to analyze and understand; and so it happens that we are only able to apprehend, dimly, perhaps, the potency of this element of mysticism in developing that instinctive sympathy of brotherhood, that love which is the keystone of the Masonic arch; but if we grasp the idea with sufficient clearness to comprehend, even partially, its vivifying power, we can see how it would vitalize an institution growing out of the ideas I have enumerated; deepen in the hearts of its votaries that reverence for God, order, and law which its traditions inculcate; quicken and make real, impelling forces, springing up into active life, what would otherwise exist only as a passive sentiment in the heart — the doctrine of the equality of all God's children; that all-embracing charity which is its logical sequence, and that ricognition of the sacredness of truth, without which there can be no confidence among men. These great principles are the warrant which Masonry offers for its existance while its mysticism is the flux by whose aid its diverse elements are fused into one harmonious whole.

We can now see more plainly what it is that knits its members together as with hooks of steel, and holds them in willing allegiance to their common mother. We can see what sustained them through the dark days of the anti-masonic crusade; that anomalous outburst of unreasoning bigotry which disgraced this free country during the present century, a persecution which lacked not the spirit, but only the power, that lighted the fires of Orleans, Smithfield, and Madrid.—*Masonic Monthly.*

ORATION.

M. W. Bro. Bromwell, P. G. M., delivered the annual oration at Chicago, October 5, 1870, as follows:

Justice, Most Worshipful Grand Master, is the glory of kings, the excellence of judges, and the jewel of the Grand Master. To the king it gives the right to command; to the judge to determine; and to the Grand Master to rule and govern.

Kings who are wise strive for its possession, judges seek to acquire it, and the Grand Master if he attain it has attained to more than all beside; but it belongs in its extent and completeness to the Almighty, and to him alone.

Kings may turn back on this glory of the crown; judges despise this honor of the ermine; Grand Masters dishonor this jewel of the East; but he to whom justice belongs in supreme perfection will make sure of its vindication, against the presumption or insolence of any.

Justice is the fourth point in the Masonic circumambulation, being last and most signal of them all; which four stand in this order, Temperance, Fortitude, Prudence and Justice; and it may be said that he who has arrived at this point in his Masonic progress, is worthy and well qualified to command with kings, sit in counsel with judges, and vie among Grand Masters as Most Worshipful o all.

Justice is not the first; for how can a man be just except he be first endowed with prudence? The imprudent man cannot be just, for justice requires discernment and supervision of the thoughts. The mind of the just must not be ensnared by mere appearances, nor surprised by the sudden upturning of unlooked for events, nor discomposed by the confusion of disorderly surroundings.

And how can one be prudent who is destitute of fortitude? For he that is without fortitude has not courage to determine, and for want of decision of character is pressed to and fro, and wavers and stumbles, and often falls in the same disaster with the foolish. This is what is meant by the sixty strong men constantly guarding the bed of king Solomon, to protect him from the evil designs of the foolish.

And who has fortitude but he who first has mastered and applied the lesson of temperance? For he who is without temperance is without that government of his own appetites and passions necessary to self-control in the moment of alarm and danger.

Hence, temperance goes before fortitude, fortitude before prudence, and prudence before justice.

According to our Masonic system, which is externally perfected according to all the art, order and connection of the material, or outward and visible universe, that it may properly represent internally the mysteries of the mental universe which is interior, and the moral universe which is inmost; the four cardinal points of virtue are fixed in respondence with the four cardinal points of the terrestrial sphere, *south*, *west*, *north* and *east*.

Temperance in the south. Here stands continually the Junior Warden, whose duty is to "*look well* to the *south*," that is, to maintain active supervision over all the Craft — that is, over all the appetites and passions — to see that they do not convert the means of refreshment to the purposes of intemperance and excess; for the means of refreshment are of divine appointment, and are a part of the Masonic system. Besides, the whole Craft signify all the powers, faculties, passions and activities of a man in their complex, which have their seasons of exercise, rest and refreshment; so that the whole body of Masons is as one man, of whom the Master is head, and the Wardens are the hands, and the Junior Warden is the left hand, and the Senior Warden is the right; consequently the Junior governs the Craft at refreshment, as the left side signifies the will, appetites and passions; and the Senior governs the Craft at labor, as the right side signifies intelligence, wisdom and power, by which the work is wrought in order.

Fortitude in the *west*, for the Senior Warden stands in the west, as the pillar of *strength;* and fortitude is moral strength. He whose charge is to "look well to the *west*," must stand at the west, acting as the right hand of the Masonic body, to pay the Craft their *wages*, for *wages* make *plenty*, and the west is the sign of plenty, because when the sun is in the west at the close of day mankind receive their wages, whereby is plenty, which is strength.

So also at the sunset of life, those who have wrought well by the level, plumb and square, that is, in humility, uprightness and justice through the hours of their allotted day on earth, receive their wages, in the approbation and blessing of the Grand Architect of the universe upon their labors.

Prudence in the north, for the north is a place of darkness — that is of *secresy* or *hiding* — not the place of ignorance as some suppose and teach, but of darkness signifying *concealment;* and this is the part of *prudence*. For it is the first lesson of prudence to keep secrets; and the philosophers of all ages have taught that none need hope to attain to wisdom who lack this hermetic qualification. The Holy Writings also reiterate this doctrine, for it is there expressly said, "he that revealeth secrets shall be sawn asunder;" and again, "It is the glory of God to conceal a thing, but the honor of kings to search out a matter."

Hence prudence is an essential virtue; and only he that is possessed of temperance and fortitude can attain to prudence; and only he who has all these can aspire to be just.

Justice in the *east*, for in the *east* rises the Worshipful Master, bearing the supreme jewel, the square — an angle of ninety degrees, or fourth part of a circle — the symbol of *justice*, which is committed to the Worshipful Master, that rising in the east before the lodge, as the sun in his course upon the earth to open and govern the day, he may with like order and regularity rule and govern his lodge in justice.

At such a time the sacred jewel of the square, shines upon the breast of the Master in its complete symbolic Masonic significance. Here in this seat of power and authority, elevated above all and emblazoned by the simplest yet most august symbol known to man, the sacred letter G where the mystic gavel repeats the symbolic strokes by which the walls and parts of the temple are put together; is placed the sublime, supreme, and immovable jewel, showing forth the divine principle of justice.

I speak to you to-day of justice because our institution sees proper to attribute to this virtue the highest place of honor and distinction known to its system of symbols or government. I speak of justice because if this be wanting no system of whatsoever kind can possibly endure; and because to the absence of this may be attributed almost entirely the cruelties, barbarities, despotisms, wars, conquests and desolations which have scourged, and lacerated and devoured society from the beginning.

It is only where justice reigns that peace can dwell. She is an outcast from every other dominion. She can seek redress at no other throne — she leads her train of benefactions to no other realm. In the temple of justice only she scatters her precious offerings and whispers her beatitudes; and bids her angels wave their odorous censers, and wake the melody of their golden-lipped instruments about its altar.

For where justice is, the virtues gather together from the four quarters of the heavens, beside her evenly-poised scale. Temperance, Fortitude and Prudence stand in order with the pitcher, the pillar and the glass — there Brotherly Love, Relief and Truth, pour corn, and wine and oil; friendship presents her tessera, hope plants her anchor, harmony attunes her concords, and religion sheds her golden sunlight over all the hallowed ground.

What picture does the history of the human race present? A shifting scene of treachery, rapine, oppression, vengeance, suffering, despair and death! Ever passing with unabated swiftness on a stage wide as a world with all its continents, and unceasing as the march of years.

The fierce assaults of ambitious rulers who leave trampling on their crushed and wailing subjects to grapple in deadly contest with each other for power and dominion over wasted and unhappy lands — the death struggles of subjugated nations sinking in ruin and despair — the frenzied uprisings of others against the bloody power of leagued and heartless tyrants — the merciless combats of exasperated factions hastening to destroy what even their tyrants might have spared —

armies marching through scorching deserts and icy wastes to tear each others hearts with vengeful missiles—chained captives dragged naked and bleeding over stony fields, made bare and sterile by the hand of man. Behold all this and you behold the work of selfishness, that universal and continent of all sin and wrong, whose very life is in the overthrow of justice and its extermination in the earth.

Could any of these things have been, had justice been the motive principle of rulers and of men? Had rulers been just to their people and to each other, could the blood-written pages of history have surcharged all the libraries of earth, and outnumbered all others written by man, merely to preserve a glimpse of infinite confusion, conflict and crime?

Who would have seen or heard of the rivers blood which have run down the furrows of every land, the trampled harvests, the demolished cities, the desolated homes, the perished arts, or the man made deserts wide as kingdoms, which tell the story of inhuman wars?

Had justice prevailed among men from the first, who can conceive a picture of the grand advances made by man in all the domain of government, philosophy, science and the arts? What cultured nations would now dwell in peace and prosperity, where the wild beast and savage contend for possession of desert and jungle? What ancient cities, more magnificent than Babylon or hundred-gated Thebes, would still sit serenely amid their palaces and temples, unmarred as when their capstones were borne aloft in the old and wondrous ages of poesy and fable? What vineyards, which bloomed when Abram was a watcher of the stars in Ur of the Chaldees, would still offer their ripening clusters to dwellers of the same village in which Zoroaster might have rested in his journeyings? What great bridges, whose builders walked with the founders of Nineveh or Damascus, might today throw their lofty arches for the transit of costly wares and busy multitudes over the rivers of now lonely lands?

What works of art multiplied to infinity, would grace the stately scenes of a thousand capitals, now piles of dust and rubbish, the sepulchres of vanished nations? What libraries, more ancient than the pillars of Luxor, still preserving their infinite treasures, would prolong the history of contented generations who knew no rivalry but in the arts of peace? How the long lines of rulers would now sleep in order in their honored sepulchers, amid worthy companions, artists, poets, philosophers, statesmen, and divines, who bore with them the labors of humanity's progress, and shared the plaudits and remembrance of a faithful people.

But alas! it has never been and never can be so. The world will not be just. From the ruler on his throne, to the servant with his burden, who of all can speak of justice save as of the unseen and unattainable? Yet always the good and bad alike speak for justice.

All testify to its divinity and against the race. Kings and emperors proclaim it as the object of their ambition. Lawgivers declare it the aim of their promulgations. Statesmen profess to act for no other end. The warrior challenges his foe in an appeal for this. The poet chants and the orator discourses to manifest its excellency. Judges sit in council to pronounce its vindication, while priest and mufti, rabbi and evangelist enjoin its supremacy under all the sanctions which religion or superstition can impose. From palace and cathedral, mosque and synagogue, chapel and pagoda, senate-house and forum, one voice rises in witness for justice throughout the earth.

What do we see to be the grand results in action? Behold Europe this very day; see the baptism of blood and fire which sweeps from the Rhine to the sea. What speaks this doleful spectacle of woe? These trampled harvests, consuming cities and devastated homes; these countless burials; these unending trains of mangled beings; these shrieks of pain; these cries of famine; these wailings of broken households; all this aggregated volume of distress, astounds the eye, distracts the ear, and shocks the heart to tell that vanity and pride and lust of power have put in motion the energies of mighty nations; and where justice would have wrought the holy alliance of peace and concord among dwellers in lands fair as the garden of the Lord; war with her host of frenzied passions makes the portals of fair cities as the gates of hell.

Such, Most Worshipful Grand Master, are a few of the reflections which might serve to show the sublime and holy qualities of justice. Truly our ancient brethren did well when they installed this virtue in the very throne of honor, and dedicated to its illustration the second great light of Masonry.

Verily it is possible that one may even pass all points but this, and possess himself of the jewels of temperance, fortitude and prudence, and still be and remain a man; but he who is master of justice must needs be first a God, for where can justice be found save in the counsels of his supreme wisdom and supreme providence. "Who exerciseth loving kindness, judgment and justice in the earth."

Justice without its consort, judgment, is but an abstraction and disappears; therefore he who is master of the one is clothed with the other; and with both has loving kindness or charity. Hence the Worshipful Master, while he bears the square of justice also holds the gavel of judgment, and at the same time is furnished with the trowel which spreads the cement of brotherly love, and thus his symbolic character is made complete.

Justice and judgment are not to be separated — they are two, but indivisible, as the two great pillars of the porch, the two parallel lines the two Saints John, the two Wardens of the lodge or the two great primaries, love and wisdom, from which they proceed in order.

All these are in conformity with the dual principle which pervades the universe in all its degrees, and is set forth and demonstrated throughout the body of Masonry.

Thus in the written part of Masonry — the Holy Writings — we read concerning justice and judgment: "Thy justice, O Jehovah, is like the great mountains, and thy judgment are a great deep. Jehovah shall bring forth thy justice as the light, and thy judgment as the noonday." "He shall judge thy people with justice and thy poor with judgment." "Keep ye judgment and do justice." "Justice and judgment are the habitation of thy throne," and so in many other passages.

Among the many thousands of rulers in all lands and ages, how few have prized the attainment of justice as much as the accomplishment of selfish ends? Yet by far the greater number of them all have exercised such unlimited power as to invest them with the ordaining of laws, the determination of causes, and the execution of decrees. Nay, in most cases the will or mere caprice of the monarch has been the law for the time being, so that no obstacle has prevented them administering justice in every variety of dispute before them had they been so inclined; yet how few have gone to their tombs without the curses of an injured people ringing in their dying ears the charges of cruelty, extortion, deception and oppression.

As with rulers so with judges; as with judges so with priests; among the thousands who have been honored with the title great or grand or saint which one has received the surname of the just?

The story of the grand caliph who refused to destroy the beggar's hovel before his palace window, has sounded through the world as sufficient cause of continuous wonder at the magnanimity of a monarch; while at best it merely shows that one despot refrained from robbery of the poor to gratify himself. That this act has been celebrated by orator and poet is evidence of the lamentable use of power in human hands.

But why these reflections often made before on the weakness and culpability of man? I offer them here to show in some measure the exceeding importance to mankind of this chief of virtues; and further to show the admirable system and order of our Institution; and to impress upon the minds of all present the absolute necessity of making the great lessons of the lodge operative and effectual in the conduct of affairs; and further to show forth more fully the excellency involved in our symbolic rites; and invite the Craft to more complete exploration of the magazines of philosophy and truth concealed in the treasure house of Masonry.

For I maintain that the true theism, the order of creation and providence in general and particular, the whole philosophy of government and of life, the principal of all equity and the rationale of mental and moral advancement are embodied in the simple and silent but sublime lessons of the lodge.

It is in this that Masonry excels all other societies; and as to length of days, harmony and contentment of its members, and stability of existence, puts out of comparison all institutions of church or state — reckons its existence by centuries where others count by years or generations — counts its Lodges and Grand Lodges till they reach the numbers of the stars and constellations visible to the human eye, and hears the voice of harmony from its ten thousand councils swelling to greet the hosts of heaven wheresoever they ascend in endless march around the revolving earth.

Let us for a moment consider the form and beauty of that lodge which makes the jewel of justice the jewel of authority and rule. In many writings this is attempted to be shown and is shown to some extent. But as most of the writers on Masonry have fallen into the error that Masonry owes its origin to a society of operative mechanics, and as this mistake affects matters primary and fundamental, of course it follows through all their ideas of the whole system; and so a certain confusion pervades all their attempts to set out our institution in its true light before the Craft and the world.

Every one who understands Masonry should combat this short-sighted notion; for as long as it prevails it must be impossible to bring the minds of the Craft to any adequate appreciation of the dignity of the institution, or incite the necessary zeal in exploring its mysteries.

Any one may know that a system like symbolic Masonry, or, as our writers persist in calling it, speculative Masonry, which treats altogether of abstract and recondite truths concerning the Deity, the philosophy of life, the excellency of virtue, the course of providence, the nature of man, and the like, all taught by symbols and veiled in allegory, has nothing in common with an association of mechanics to regulate work and wages, and for mutual benefit, unless one of these institutions shall be used as a covering or mask of the other.

If any one looks on the Master's carpet, he sees indeed many things which appear to be implements of architecture, but in fact are mostly implements of geometry; and beside these a much larger number, and many of them the most important, which have no relation to architecture at all. For instance, a ladder, constantly alleged to have been seen at Bethel, two parallel lines, perpendicular, with the Holy Writings on them, three burning tapers, an anchor, an ark, a pot of incense, the letter G, the sword pointing at the naked heart, the acacia, the sun, moon and stars, the hour-glass and scythe, the tabernacle of Moses, the cloudy canopy, the blazing star, a sheaf of wheat at a waterfall, the lamb, the cherubim, &c.

Now, what is the special connection between all these and architecture? Bear in mind that the lambskin, not the apron, is the only badge of a Mason; that the letter G is the highest symbol in the lodge; that the cherubim alone, constitute the banner of the lodge, to the exclusion of all else, and beside all these, three great lights, the chief of which is the Holy Writings.

Does all this look like the work of a society of mechanics for co-operation in their art, and for mutual protection? Why should they make the lambskin a *sine qua non*, a badge which no member may dispense with, while he may dispense with anything else, jewel, working tools or clothing? Why should his Masonic progress begin with the lambskin and end with the lion — the lion of the tribe of Judah? Why should the cherubim, the guards of the Ineffable Word, be the banner of the lodge? The Holy Writings, the first great light, and absolutely indispensable, and all this in a lodge erected to God, and opened and closed in his name alone?

But especially consider the three great lights. A moment's reflection will show that whatever the great lights are now, such they were at the beginning; that there has been no addition to the number, or substitution of one for another by way of reconstruction.

Every one can see that the system is complete and in harmony from beginning to end; so that whatever is in one part is contemplated in the adjustment of all other parts. Now it is impossible that the system such as it is, was started with less or more than three great lights. We might as well suppose that the lodge begun with two burning tapers, with one Warden, with two supports, with two ornaments and so on.

For in all the work, from beginning to end, is represented the universal duality and the universal trinity, which exist and are co-ordinated throughout all things whatsoever. Thus we see the two great pillars, but at the same time the three great pillars in which the two are repeated. So the two Wardens, who are, as it were conjoined and merged in the Master. So the two immovable jewels, the level and the plumb of the Wardens, which form a right angle, are merged in the square of the Master. So the two degrees of Apprentice and Fellow-Craft, the one representing the left side and the other the right are involved and made perfect in the third, which represents man entire. So the corn and wine of consecration, one of which is food and the other drink, are mingled with the oil of olives, which is both food and drink, and so on throughout.

Apply these principles to the great lights, and we see that there should be two co-ordinated according to the dual principle; that is positive and negative, masculine and feminine; and that these two should be conjoined in order with the third and greater, and at the same time the complement of the two.

He who understands rightly to place the compasses upon the square, according to ancient form, so as to show the relation between the square and the four cardinal points, will see the square and the triangle formed and conjoined in order, exhibiting the two geometric figures which cause these implements to be called lights; the one representing matter, the other intelligence or life, that is, the all-producing cause. This signification we know was understood three thousand five hundred years ago; hence these two are great lights, because they stand for the whole body of Masonry or light, the mystery of the Deity and his works.

Now this being so, as the dual symbols and representations in the work, in their final manifestation, conjoin themselves with a third of a higher degree, involving both and making the complement, and so forming the triune, it is clear that the same must especially be the case with the great lights, which must be two forming the dual conjoined and involved in a third or higher degree, the complement of both, and perfecting the sublime triune or trinity, and must have been so disposed at the beginning. Accordingly we find that in the case of the great lights the most important and sublime of all the symbols of the lodge; there is no failure or discrepancy; but that the only object competent to fill the chief place and form the complement, is and always was the revealed word itself, for the protection of which the cherubim exist; and which involves in perfection all which is intended by the other two, and transcends in character both them and all other things of the institution, and is therefore alone worthy to take the central place in the lodge and in the system, between the burning tapers, which place it holds.

The Holy Writings not only are, but must be the first great light; not merely on account of dignity, but because many of the most important symbols and ceremonies have no other interpretation than is given by the Holy Writings, wherefore the latter enlightens them, and through them the entire lodge. For example, what force would be in the symbol of the lambskin as a badge, or what Masonic signification in the lion apart from the first great light or what sense in the cherubim, the guards of the word being the ensign of the lodge, if the true word were not found in it as the principal thing?

Indeed, without this connection, how would we see that a shoe signifies possession, and the bare foot renunciation? That the knee made bare signifies subordination and duty? That the ear being opened signifies obedience? That the left hand signifies charity, and the right hand faith? That the knock thrice signifies in the name of God? to say nothing of other particulars.

Who that considers these things can consent to the notion that all this wonderful system came together by chance, as some men imagine the universe came into being, or that it grew up from a mechanics society, organized for mutual benefit? As well attribute the light of the sun to reflection from the moon.

If any one asks why has Masonry made use of architectural terms, and why do our Grand Masters still officiate at the laying of corner stones, what is then the art of architecture to Masonry? The answer is, first, that our Grand Masters do so because they always did so; we are expressly taught that our ancient brethren wrought both in operative and speculative Masonry; and, secondly, the art of architecture is the same to the science of Masonry that the goat skin was to the tabernacle of Moses, or the enclosing walls and roof to the enclosed house of the Lord in the temple. It is the covering. Without this covering Masonry would not be Masonry. All the works of the Divine are covered both in the whole and in every part. The tabernacle would not have been the "pattern of the things which are in the heavens," as St. Paul declares it was; nor would the designs of the temple have been furnished from heaven to King David, unless such had been a perfect symbol of the divine order; and so with the lodge. In the language of Holy Writ, "on all the glory there shall be a covering."

It is to the interior we must look for the life and motion and quality of anything whatsoever, even to our own actions of every kind. Interior to the act is the thought; and inmost of all is the motive of the heart. The sword of divine justice points not at the hand nor yet at the head, but at the naked heart. Let each one take due notice and govern himself accordingly.

It is to the interior of the lodge that we must look, even to its inmost, if we would discover its real excellencies.

The multitude, in eager curiosity, may throng the great courts of the temple, examine its walls and gates, ascend its pillared galleries, and even climb to the summit of its highest pinnacle; and then suppose they have explored its wonders, but only he who has permission to pass its gates by the words of wisdom can know what lies upon its tables or is hidden in its golden coffers.

The vails of the inner chambers are not lifted to gratify the inquisitive and vain; the triad of faces are not to be broken to satisfy the greed of the importunate and perverse; the light of the golden candlesticks is not for the gaze of the idle and profane.

The world will not be wise, but the blaze of the Shekinah will shine on as a light which ariseth out of darkness for the upright in heart.

The world will not be just, but the sword of divine justice will point at the naked heart of nations, and execute continually in the earth the judgment they imprecate upon each other, and as epochs rise and ages open and close, judgment will run to and fro in the earth from the rising of the sun to the place of its going down, to vindicate the truth of the divine enunciation, "with what judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured to you again."

Masters, Wardens and Brethren, great is justice and shall prevail. Let us honor the lessons of the lodge, meeting upon the level and parting upon the square. If we have aught to complain of against the world, time, patience and perseverance accomplish all things, and among them, if we are faithful will be the vindication of our cause.

Already we have seen much which may endanger us with pride over the discomfiture of those who have been encamped against us.

For ages the unholy spirit of spiritual domination coupled with royal power was able to forbid our existence in many parts of the earth. Where no longer supported by the secular arm of coercion this spiritual power sitting spider-like at the center of its ecclesiastical web, has not failed to put in motion every means which subservient monarchs might lend or superstition make available to scatter our assemblies, disgrace our ceremonies, scandalize our principles and trample on our rights.

But as "pride goeth before destruction, and a haughty spirit before a fall," we have of late seen the last and highest offence of human arrogance put in form by the devotees of clerical dominion, in summoning the world to fall down and worship the embodiment of infallibility set up at Rome, and before the moon could change her horns, we have seen this same vicegerent of God surrendering to the secular power, the hired mercenaries paid from the gains in the traffic in holy things, to defend the triple carnal crown and scepter of mammon against his own people, amid the shouts of an enfranchised community and the plaudits of the world, so that nothing now remains of that draconic power which so long brought against Masonry and freedom the dungeon, the rack, and the scaffold, but a hoary effigy of spiritual despotism inscribed with maledictions and anathema against the bearers of the open Bible.

As to the minor and imitative sects and societies who neglect the salvation of men to put up new bars to the gates of the kingdom of heaven; who leave off the work of proclaiming the gospel to rouse the church by loud and unseemly combats with their own sectaries detected in the act of minding their own business; their works are neither novel or important. The cemetery of human enterprise has been long enriched by the remains of such. As to the men who clothe themselves in the livery of evangelists to go about the world seeking the notoriety to be obtained by holding conventions of the people with display of piety and zeal, let them go on exercising their faculties as they may choose. We should not envy them their fame; nor covet the few nickles occasionally secured by timely collections after pious and protracted appeals. Let them have raiment and wherewith to be filled.

As to ourselves let all these things but serve to incite us to that noble contention, or rather emulation, "who can best work and best agree," until the fire of charity and the light of wisdom shall so vivify and illuminate all hearts and minds, that we may give glory to the God of justice by imitation of his benevolence and illustration in life of his adorable attributes set forth in the lessons of the square.

SOUL MATESHIP.

BY HORATIO L. TRYON.

An Extract from an Unpublished Poem.

Saved from the perils of death and hate,
Rising in glory for truth and love,
Hora mounts upward on wings of fate,
Meeting his bride in the realms above.

Demons of lust shall not mar his fame,
Beauty shall clothe him in rays of night,
Freed from the trammels of terror and shame,
Freed from the shadows of deeds of night.

Carola is the rising star
Shining in the realms above;
Her glorious light is seen afar,
Sending forth her beams of love.

Go bask in truth within her light,
Drinking joys that shall not die;
Go leave the shadows for the night,
Cease each sorrow, hush each sigh.

Ever thine she lives for thee,
Press her close to thee forever;
Through the vast eternity,
She shall never from thee sever.

Let no discord give thee pain;
Happy Hora join thy mate,
Never from her part again;
Fill thy joy, complete thy fate.

THE END OF LIFE.

BY M. W. ALFRED.

As fascinating as the charms of life may be, their soft enchantments soon shall cease, nor longer bind us here. Instruction beckons us to pause, and muse a moment o'er the closing hour, and contemplate this most important change.

This life must terminate, and at its termination strange, new scenes will break upon us, of another world, and offer us employments erst unknown.

The human mind, by intellectual and moral power is here the only image left of God on this revolving sphere. And for this imagery in vain we search, save in the human soul, which bears the impress of affinity with heaven. And of the tenuous frame — work of the human mind, still to us unknown, God is the author and the father too. This image of divinity shall never cease to live, to think and love.

How low, how mean are those conceptions of the soul, which drag it from its God-like sphere, far down amongst four-footed beasts and creeping things of earth to die and sleep like them.

'Twill never die, nor sleep, nor know decay! The fabled scythe of time, and fancied darts of death harm not the immortal soul. The fadeless Evergreen feels not mid-winter frosts, but in rich verdure smiles beneath the drifting snow.

To die is not to be remanded back to embryotic, or infantile life. It is to drop this chrysolitic garb, for light habiliments which angels wear. Those lofty angels now in light once dwelt in bodies here. True Masons need not fear the heavenly Fathers call from these rough labors, to eternal rest.

Upon the coffin of the sleeping clay, we cast the emblems of unceasing life, which teach the holy truth of an immortal, inspiring hope and joys when death is near.

Vain are all means to immortalize this dust. The case, the coffin, the sarcophagus, may preserve the bones of great Ramess (Pharoah) skillfully embalmed, long ages since. At ancient Memphis, the Serapeum may hold Menephtah's dust secure, but all is mortal in the silent grave, "We shall not all sleep, but we shall all be changed."

MASONIC DIRGE.

Mournful strikes the midnight bell,
Tolling now for him who fell.
By rebellious Craftsmen slain,
Who conspired his skill to gain.

To his grave we now repair,
And engage in solemn prayer,
Father view our grief and gloom,
Kneeling round a brother's tomb.

We may dry our tearful eyes,
For this sleeping dust shall rise.
Our Emmanuel's hand shall save
From the darkness of the grave.

Brother, thou shalt rise again,
And a crown of joy obtain,
On thy pallid cheek shall bloom,
Youth immortal from the tomb.

Proceedings of the Supreme Council of Sovereign Grand Inspectors-General of the Thirty-third and last Degree, Ancient Accepted Scottish Rite, for the Northern Masonic Jurisdiction of the United States of America. New York: Masonic Publishing Co. 1870.

The address of the M. P. Sov. Grand Commander Drummond is a very voluminous document, but replete with the most valuable and very ancient statistics. The correspondence it contains dates back as far as 1776, which is brought down from time to time until more recent times. The subject of this correspondence was the proposition of the Pennsylvania Grand Lodge, in 1780, to establish a United States Grand Lodge with George Washington as Grand Master General. The report says: "If the Grand Lodge had acted favorably upon this recommendation of the brethren in Pennsylvania, it is easy to contemplate what a different system of Masonic Government we might now be living under."

We do not believe that it is the best way to follow the example of Lot's wife, by looking behind and mourning over what we might have been. This would fasten upon us a fate similar to hers. We would soon be crystalized into fossil. But we nevertheless think that under a general Masonic Grand Lodge the work of the order throughout the country would have been more uniform and better appreciated. The modern prismatic fancies would never have been a part of any degree.

The various addresses from the Deputy Grand Commanders to their respective state organizations are all full of good suggestions and wholesome counsel. The Report as a whole is very readable, and of great value to well-informed Masons.

EDITORIAL.

PAST GRAND MASTER METCALF ON DEFENDING MASONRY.

We have some among us who take the extreme ground, that Masons should not defend the malicious attacks made upon their cherished institution by its enemies. In that class we find Past Grand Master Metcalf, in his annual address before the Grand Lodge of Michigan, at its last communication. In his condemnation of the practice of Masons making a defence against the slanderer and unprincipled bigot, he says: "We find some of our best and truest Masonic brethren, who so love our order and its institutions that they cannot bear to hear evil spoken of it. They rush to its defence on every occasion, in season and out of season (indeed all seasons for this kind of defence are out of season). In our Masonic magazines, even in our official Masonic reports, we find this violation of the rigid law of absolute silence with which Masonry seals the lips of every one of her sons."

As we have been the conductor of one of "our Masonic Magazines," for a number of years, we claim the right to defend ourselves, and brother.

We plead guilty to the charge, against false accusations. at the same time, we claim in this defense, that we have committed no crime, and have wronged no one, in defending Masonry and her membership, against the falsehoods which have been uttered by the foul tongue of our enemies. We have not violated, as we understand Masonry, any "rigid law." We know of no law whereby we are forbidden to vindicate a Mason, or Masonry when falsely assailed. Yea, are we not under obligations, and responsibilities that we can not shirk, to defend both? We are in duty bound by every moral principle taught in Masonry, to vindicate the character of a worthy Mason. And are we less bound to vindicate a worthy institution that all good members cherish and love. Is our mouth sealed because we are Masons and love Masonry? If so, by what edict has she closed our lips? We see a brother Mason assaulted in the high-way, and his purse demanded, duty and our obligations bids us to fly to his relief. But when his pure and spotless character is being traduced, by the vicious, how much more readily should we aid and defend his cause; and neither shut our eyes, stop our ears, or keep silent. If this is the true interpretation of Masonry, we have learned our precept at a different alt ar, than our most worth brother Metcalf.

In exemplifying Masonry and its judicious principles in practical life, he calls upon the brotherhood thus: "Let us then bear it in mind and show by our observance of it that we possess the wisdom of Pythagoras, our ancient philosopher and brother, whose proudest boast to all who derided his system was this, "I know how to be silent." Very true, there is a time for all things, a time to cry aloud and spare not, as also a time to "keep silent," and this very ancient brother and profound philosopher, amidst the scoffers, exclaimed in the joy of his heart, "I have found it!" Found what? Found the truth, and feared not to defend it, and proclaim its value to the ignorant and reviler because not only his privilege, but his solemn duty.

When men, having a good degree of influence in society, declare that Masonry is a base deception, that its principles are atheistic, and that it ignores the true God, are we to say to the world, that "we know how to keep silent." Silence sometimes may be taken as consent. Can we not say, and prove, if need be, that the atheist and "irreligious libertine," cannot cross the threshold of the Masonic temple? Our enemies say that Masonry allows this, that we affiliate with everything vile; in high and low places, they proclaim all manner of slander against us. And all that we have to do, is to quietly, and supinely fold our arms; for our lips are hermetrically sealed, and our tongues paralyzed with a "rigid law of silence." We must hold our peace, and let all the imps of darkness and ignorance utter their base falsehoods against the fraternity and against Masons. And if they stretch their vile hands and take us by the throat, we must submit, and not make an effort or even struggle to get breath but keep silent.

For one, we have not thus been instructed and are instinctively inclined to make a demonstration, that life is not yet extinct. When the self-righteous hypocrites undertake to destroy by falsehoods, the institution of Masonry, by hurling their anathemas at my brother, that brother will find one Masonic magazine, that will vindicate Masonry by defending its membership so long as we control its columns. And we cannot see wherein we violate any law of Masonry by so doing. Neither are we convinced that Masonry has sealed our lips and will suffer thereby.

While we do this, we shall endeavor to impress upon the minds of our brotherhood, the great importance of observing the times and the seasons to speak. Strictly practice every virtue, and scrupulously regard every Landmark of Masonry. We are of that class who fondly cherish the noble sentiment, if a truth needs to be uttered "speak it boldly, speak it all." We are for letting the mighty weight of truth fall upon the head of the blasphemer, and silence the tongue of the corrupt bigot who reviles our beloved institution, and if thereby they are ground to powder we are not responsible. And furthermore a plan is suggested as follows, viz.: " A convention of the Grand Masters of the United States and Canada, to be held once in five years, for the sole purpose of adopting a system of test words, etc.; and some way devised whereby we may defeat the schemes and tricks of impostors and protect our funds against misappropriation. Every true Mason is so ready to help a needy brother that he is too apt to give indiscriminately —prefering to give even to those he may suspect to be unworthy rather than to cause the worthy to suffer by his mistake."

We have no apology to offer for this class of unprincipled vagrants. Neither can we endorse the remedy brother Metcalf offers of adopting occasional "test words to protect the fraternity against them. Our brother Gouley of the *Freemason* thinks that "copper-toed boots" would be better than these "pass words." This kind of battery might be sensational but not Masonic. No, we do not believe that any such demonstrations are necessary to protect us from the impure and dishonest who with unhallowed demands seek the benefit of our order.

GRAND LODGE REPRESENTATION.

It is a general law that has come down to us from the wise, that the Grand Lodge shall be represented by the three highest officers in each surbordinate lodge. With this regulation each lodge has the same power, exerts the same strength.

But the question arises, can the Grand Lodge make a law, that this power and strength can be more equally distributed. This law as it now exists does great injustice to a portion of the membership of the Fraternity.

Our Grand Lodges are only legislative bodies. They make and unmake laws, rules and regulations for the government of subordinate lodges. It is right in all bodies purely of a legislative character, when legislation is their only business, to give to each subordinate an equal power based upon the constituency of each. This is strict justice and Masonic equity. By this equitable principle no one is wronged, and all are honorably treated.

Masonry teaches that we should not appropriate, unasked, the goods of another to our own use. This principle is based upon the moral law. And all the teachnigs of Masonry, impresses the mind of the neophyte with this law. He is not to deprive another of rights and appropriate them to himself, and to his own aggrandizement. The law allowing each lodge to be represented by the Master and Wardens, is right. It being fixed by ancient rule, it must remain. And if each subordinate organization was limited to an equal membership, there would be no necessity of any change. Then, each lodge would be on a level, as to power. But when one lodge has four hundred members, and another ten, a wrong is done to three hundred and ninety Masons. To remedy this evil, without incurring any additional expense, and have all satisfactory without meddling with the ancient law of representation, give the lodge having the larger membership a numerical vote. Let every chartered lodge have three votes. Then let the Grand Lodge say that fifty shall be the minimum, and every additional fifty entitle them to one vote. This will harmonize with the principle of equality, and justice, and still recognize the ancient law. No one with this rule would be wronged, or deprived of any right. All lodges would then stand upon the same level, and have equal power. We throw out these suggestions, that our readers may take the subject into consideration.

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Dear Star.—Wandering in a to me new part of our Masonic vineyard I propose to say a few words regarding the welfare of a few lodges that I have lately visited. At

ABINGDON,—I found some very pleasant acquaintances and as the craft there are under the guidance of Pres't Butler, their progress will be onward and upward. I must confess myself highly pleased with their new lodge room, which for snugness, neatness and convenience is a model for others to follow. May they do work worthy of their beautiful temple.

AVON.—I here had the pleasure of meeting several worthy brothers and hope that we added something to their love for the order and its teachings. We like to meet such men and more particularly such Masons, and we wish them success in building their future temple.

PRAIRIE CITY.—Two hours conversation with Dr. Magee revealed to us a Master, perfectly posted in the present work, and we were much rejoiced to find that the members of his lodge appreciate their privilege, and were determined to do their work in the best manner possible. On inquiry I found that Dr. Magee had lately visited our old friend, District Deputy Grand Master Hammond, of Macomb, who is now also Grand Lecturer.

BUSHNELL.—Here I found the craft assembled, to be instructed by D. G. M. Dr. R. D. Hammond, and spent several days with much pleasure in listening to the Doctor's exemplification of the work. After seeing work on the several degrees, I am glad to say that this District ought to be proud of having within their borders one thoroughly posted and who performs the duties of presiding officer of a lodge in so smooth and impressive a manner.

We hope all lodges in this vicinity will avail themselves of Dr. Hammond's services, and thus perfect themselves in the recognized Grand Lodge work.

Our old friend W. H. Ogelsby Esq., continues to act as our agent at Bushnell, and will be happy to forward subscriptions for the STAR.

MACOMB.— Here our stay was neccssarily short, but we leave the interest of the STAR in the hands of Hugh Ervin Esq., who will we have no doubt use his powerful influence to add to our subscription list here. We cheerfully commend brothers traveling this way to the hospitality of the Randolph House, here we spent a pleasant Sabbath, with Bro. A. D. Brooking, and went on our way duly refreshed.

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A GREAT CALAMITY.

The late fire at Springfield by which the Grand Lodge of this State lost its entire records, is a calamity greatly to be deplored. This is the second time since the organization of our Grand Lodge, that our property has been consumed by fire, and while we had so far recovered as to scarcely feel the first loss, our second will prove irreparable.

Our records had become so valuable that they should have been kept in a fire proof building or in a fire proof vault, but through the carelessness or oversight of our Grand Lodge, no secure place had been provided. We hope the brethren will profit by past experience, and for the future see that our property is securely kept.

It will be necessary that the Secretaries of the subordinate lodges use extreme care in the making of their returns next fall, as the committee on chartered lodges will not have the benefit of the returns of last year in ascertaining whether or not the returns of this year are correct.

In addition to the other records and proceedings destroyed, we are informed that about two thousand copies of the printed proceedings of our last Grand Communication were burned which may occasion considerable delay in the furnishing of said proceedings to the lodges of this state and to our sister Grand Lodges.

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WE have just issued the address of M. W. Bro. Bromwell, P. G. M., before the Grand Lodge in this city, Oct. 6, 1870, in neat pamphlet form and can supply our agents and others with them at a low price. Send in your address.

Editor Mystic Star—A contributor to the February number (A. D. 1871) of your valuable magazine asks the following question, "What is the Eastern Star?" and makes some suggestions to the effect that "these degrees are not, and ought not to be considered Masonry." So far as his suggestions on this point are concerned I perfectly agree with him. Every one, whether a Mason or not, "knows that no woman can be made a Mason." But it does not follow because she cannot be made a Mason, that an organization made to enable her to prove herself to be either the wife, widow, mother, daughter or sister of a Master Mason should be characterized as a humbug.

No one pretends that the "order Eastern Star" is Masonry; while those who dispense Masonic charity know that female imposters are daily presenting themselves and demanding aid and producing diplomas, demits, &c., as evidence that they are, what they represent themselves to be. While time in most of these cases proves that their documents were stolen, their statements false and that aid was given to unworthy persons. Where the object is, or has the appearance of being worthy, aid in no instance should be refused. Yet it cannot be denied that the liability to imposition is very great and the means of detecting fraud are rarely if ever at hand.

If I understand the "Eastern Star" order, it proposes to some extent to remady this evil. Not by making a so-called "side degree of Masonry" but an independent order (subject to such regulations within itself as would accomplish its object) for the purpose of furnishing the means to its members of demonstrating to Masons, who have received these orders, not only that they were what they pretended to be in their relationship to Master Masons, but in addition thereto that they were in the community in which they lived deemed sufficiently respectable to associate with the wives, mothers, sisters and daughters of Master Masons.

We are told that the "greatest and best of men have in all ages been encouragers and promoters of our art," and that they have not deemed it derogatory to their dignity to level themselves with the fraternity, extend their privileges, and patronize their assemblies. If this is true of man can it injure lovely woman to associate with her sister woman? This is all the leveling sought to be accomplished in the "Eastern Star." And this is all claimed for that order in asserting any connection with Masonry.

That the "Eastern Star" order is the best means of accomplishing the end I suggest, I am by no means satisfied, but that it is a means, I think no one can deny. When the matter was first presented to my mind just such objections as your correspondent suggests. But when I read their manual and saw the orders conferred and heard the disclaimer made that it was not Masonry my objections fell to the ground and I became a convert. And inasmuch as no better means have been suggested, and this to some extent has been adopted and seems to meet with public approbation. Let us all aid in getting out of it all the good that can be accomplished by it.

JAMES W. ENGLISH.

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The Grand Lodge of Michigan has recently procured for its officers the richest set of jewels ever made in this country. They are of solid eighteen carat gold, with the insignia raised on red enamel of rare and beautiful workmanship. The jewels were made in an Eastern city, and cost $1,800. They are thirteen in number, and each is put up in a handsome velvet-lined Turkey morocco case.

Earl de Grey and Ripon, Grand Master of England, has been appointed as President of the English members of the commission soon to meet at Washington, on the Alabama claims, &c. His visit to this country will afford the brethren an opportunity of extending a fraternal greeting to this most eminent brother.

Illinois had in 1850, one Mason to three hundred and forty inhabitants. In 1870, in the same state, there was one Mason to seventy inhabitants.

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The *Masonic Ritual*, another aspirant for Masonic patronage, comes from the great Athens. The few numbers we have received have been read with great pleasure, containing as they do a large amount of excellent reading and information for the Masonic Craft. Published by the Masonic Ritual Co., No. 75 Gold St., N. Y. Terms $1.50 per year.

The *Cosmopolitan* is published weekly by the Cosmopolitan Publishing Company, 39 Park Row, at $2.50 per year. It is printed on good paper and its typographical appearance is second to but few in New York. It gives a variety of good reading and has several columns devoted to the interests of Freemasonry. It makes its appearance regularly and we highly prize it.

A NEW HEALTH JOURNAL.—*Health and Home* is the title of a new magazine of 49 pages royal octavo, by W. R. DePuy & Brother, Broadway, New York. Its publishers promise a high toned, practical health journal, not in the interest of any medical clique or party, but one which shall "glean from *all* fields, hold under contribution all schools of medicine, and seek aid from all intelligent accessible teachers." The first number has a varied and inviting table of contents, which needs only to be seen to awaken attention. It furnishes a number of elaborately prepared papers, also a variety of miscellaneous "facts, hints, remedies," &c., for the family circle. If coming events cast their shadows before, we predict for this journal an immense popularity.' Terms $1.50 per year. Canvassers wanted in all parts of the country.

Proceedings of the Sixth Annual Convocation of the Grand Coucil of Royal and Select Masters of the State of Missouri, held in the city of St. Louis, Oct. 7, 1870. St. Louis: Hugh R. Hildreth, Printer.

This is a pamphlet of seventy pages, containing, besides the matter indicated by the title, a very able and eloquent address by Grand Master Collins. Terse and concise, it instructs without inflicting fatigue, and gives in a few words all that the occasion made it necessary to say.

We regret to learn that Companions John F. Houston and Robert L. Fisher, during last year, were called off from the labor of the earth-life to the refreshment of the summer land. Our regrets, however, are selfish. Their demit has resulted in greater light for them, but less for us, therefore while our spirits are clothed in mourning, theirs are surrounded by the halo of a more glorious light. We shall follow them; and as we do, may their light be our guide until the gavel of the South shall call us from labor.

Proceedings of the M. W. Grand Lodge of A. F. & A. M. of Colorado at its Tenth Annual Communication, at Central City, Sept. 27, 28, A. L. 5870. M. W. Henry M. Teller, Grand Master; R. W. Ed. C. Parmelee, Grand Secretary. Davenport, Iowa: Griggs, Watson & Day, Printers. 1870.

These proceedings are set forth in a pamphlet of 180 pages of the most artistic typography. It exemplifies the Masonic rule of doing well whatever we undertake. We have an interesting address from G. M. Teller, who handles his subject in a manner that indicates the workman. It says, "Ten good men in a lodge, men who command the respect of the community, are better than ten times that number of bad or indifferent ones." We think so too. There are too many Masons. The doors of the order should be more closely tyled, by a higher initiation fee and a more rigid ballot. A man who is not fit for a church is less fit for the lodge. In taking a man into the lodge let us be careful that the lodge itself is not taken in. Masonry has nothing to fear with such a man as Bro. Teller at its head, and our brethren in Colorado will not be ashamed of his administration. With such leaders the order will be respected in any community, and will never become a "drug in the market," nor a reproach to the memory of the craft.

THE MYSTIC STAR.

APRIL, —— 1871.

SELECTION OF MEMBERS.

BY WM. ROUNSEVILLE.

Though it is a good saying and a true one, that ten good men had better be kept out of the lodge than that one bad one should be admitted, yet we can not but believe that many are rejected who would confer honor on the order, and do good to mankind under its auspices. We know that bad men, notwithstanding all the safeguards which the wisdom of the fathers has thrown around the door of the lodge, do gain admission; and we also know, that in spite of all exhortations to charity and brotherly regard, good men are debarred from entering.

No Mason has a moral right to reject an applicant for the degrees of Masonry because he does not like him. He has no business to introduce into that solemn ordeal his likes or dislikes. If he is a man of sound principles; of honest intentions and philanthropic heart, shall he not be allowed to congregate around the sacred altar, where those virtues are insisted on; and when our published words show all such persons shall be received when they knock for admission? What business have I to obtrude my prejudices between such a man and the benefits of Masonry? Are my likes and dislikes to be of more value in a lodge than his sound principles and honest intentions and kind heart?

And yet every Mason knows that such instances are constantly recurring. None of us but can recollect instances where good men and true philanthropists have been rejected. And few indeed are they who have not seen these rejections as the result of an unfounded prejudice, or a groundless caprice. A difference in some trivial business matter, between a member and a candidate, has prevented many good men from becoming Masons. Even a sharp political or religious discussion has frequently had the same effect. Instances have fallen under our observation where a prejudice against the personal appearance — the gestures, motions, awkwardness — of a candidate have been fatal to his reception.

As long as man is fallible, and human nature weak, these reprehensible acts will be performed by those who profess to be permeated by the spirit of Masonry. But they ought not to. Masonry ought to liberalize the mind, expand the soul, and warm the affections, that every one honest, every one possessing a kind disposition, could be sure of admission whenever he should knock at the door of the lodge. Unfortunately there is no institution, earthly in its origin, or divine in its source, that will so influence the human heart as to make this possible.

But we ought to make an approximation to this condition. Private piques and quarrels ought not to so influence us as to make us blind to the great principles on which our institution rests. And much could be done to prevent the wrong thus done to honest men. If the advocates of Masonry would more frequently insist upon the application of Masonic principles in these cases.

We have heard Masons say they could not sit in a lodge if such an individual was admitted. If asked why not; what indication of moral obliquity he had discovered; what disqualification he had unearthed? the answer has been that he was repugnant to him — that did not believe he would make a good Mason. When further pressed for the particular act or principle that ought to keep him out of the lodge, too frequently it has appeared to be a personal dislike without foundation.

It was a good rule which an old, zealous and exemplary Mason adopted, and on which he practiced during a long life devoted to the Craft, "If I cannot by a fair statement of my objections to a candidate make any other brother believe that he ought to be rejected, I will never cast a blackball against him; for I should be convinced that if I had good reason for rejecting him, I could show it so clearly that others would see it, and failing to do so, I conclude that it is my prejudices and not my judgment that sways me against him." And we have known that man to vote for a candidate with whom he had had a personal difficulty. "That difficulty did not involve any laxity of principle, or immoral aid, and he may have been as conscientious as myself and hence I have no right to close the door against him," he said to us at one time when he had thus voted for a person with whom he was at variance. The policy of such a course of conduct may be indicated by the fact that when the candidate becomes a Mason he also becomes a warm friend of the man who would not vote against his admission though he was his enemy.

Should all Masons follow the example of this father in the institution there would be fewer good men rejected and less nourishing of wrath in the bosom of members. Let it be understood and insisted on everywhere that no one has a right to cast a blackball on merely personal feuds that do not involve moral obliquity, and the order as well as the world would be the better for it always.

MICHIGAN.

ADDRESS OF GRAND MASTER METCALF.

Brethren — We are informed that it was the custom of one of our ancient Grand Masters at high twelve to enter into the unfinished sanctum sanctorum and offer up his adorations to Deity and draw his designs on the trestle-board.

Although we are not informed of the fact, we may naturally infer that, in the prosecution of his divinely appointed work, he took all proper occasions to leave the special designs on his trestle-board, while he studied the great, the grand design of the completed whole. We may well believe that from such glimpses of the perfect temple and of its sublime symbolisms, he drew an inspiration that greatly aided him in his labors.

So too, may we (convened at high twelve) for a few moments refresh ourselves by recalling to our mind the grand design of Freemasonry, and the relation each one of us sustains to its great purposes.

We call ourselves "temple builders;" and such we are, whether consciously or unconsciously — not, it is true, after the fashion of our ancient brethren — the "cloud-capped towers and gilded domes" of whose wonderful structures "elevated all hearts to the Deity and all eyes and hopes to heaven;" but, rising from the material to the ideal, from the symbolic to the actual, in a higher sense, each one of us is the architect of a temple of which his own heart is the shrine, virtue its incense and labor its true worship. "Know ye not that ye are temples to the living God?" Yes, my brethren, this is the first and great lesson taught us by Masonry; and all our symbolism is designed to inculcate this truth. "The Lodge" is but a type of a Mason; and some of its typical lessons it will be well for us to remember now, as we gather from every part of this grand jurisdiction to this annual Grand Communication in the discharge of our trust as "overseers of the work." The lodge, I say, is a type; and, as this lodge is tyled, let each one of us set a careful, constant guard at the door of his heart that no improper thought or feeling be allowed to enter to mar the peace and the harmony of our action; as the lodge is purged, let each purify his own temple of all that can defile it or bring confusion into its councils; let us learn, as each station reports its functions, to be faithful in the discharge of duty, obedient to lawful command, hospitable to the worthy, careful to display the truth, diligent in the hours of labor and temperate in the hours of refreshment and rest, helpful to preserve order and prompt to discharge all obligations, so that none may complain, and so that peace and harmony may prevail; and finally, to so rule our spirits that justice may be done, that the work may prosper, and God be glorified. And as the lodge typifies a temple whose purpose is the worship of God, let each one of us, from the inner temple of his own private sanctuary, lift up his heart in gratitude to the Giver of all good, that he has watched over us during the year; that he has blessed us; that he has permitted us again to meet; and invoke, also, his presence and guidance during this communication, so that "brotherly love may prevail, and all moral and social virtues cement us," and that his favor may be with our jurisdiction, and his richest blessings on all. My brethren, if with pure and honest purpose we thus prepare ourselves for the business before us, may we not confidently hope that this annual session will not only be pleasant to us who are here together, but highly profitable to all whose interests we represent.

While we thus cultivate a consciousness of the observation of the "All-seeing Eye," we need not and should not forget that "we are compassed about by a great cloud of witnesses," not only by the twenty thousand of our own jurisdiction, but by the millions of our brethren in the world, who stand by to observe, to scrutinize and to judge of our work. Nor is this all. Here, even here, in this chamber, besides the many who fill it to repletion, I seem to see another "cloud of witnesses" over our heads and hovering around us — the spirits of brothers gone before — of the many who for forty-five years have guarded our altars, and have gone home. To me, your present unworthy Grand Master, even to me, there comes the form of Lewis Cass, the first in our succession of Grand Masters; and as he and others like him, who have gone to their reward, stand with dim shadowy forms around the Orient of this jurisdiction, to me their faces look not sad, but glad that the order they loved is prosperous — that its influence is increasing, and that its landmarks are preserved. Guided then by Divine wisdom, and inspired by such an audience, each one of us, I doubt not, will strive to do his duty, participating in that noble emulation of who can best work and best agree.

I cannot feel that I have discharged my whole duty to you and to this grand jurisdiction, if I retire from this high post of observation failing to warn you and all who love Masonry of dangers to our beloved institution that lie in wait — of insidious and unsuspected dangers, against which we cannot too soon be on our guard. Little, if any, mischief or damage has yet come of them. The cloud may yet be on the horizon, and no larger than a man's hand, but there is danger in the cloud.

All human experience teaches that the purity of individual character is never more in danger than when exposed to the influences of great prosperity. The seductive temptations that lurk in wealth, honor and power, assail poor human nature on its weakest side, and danger is all the greater, because no danger is suspected.

The tendency that comes with prosperity, to relax that rigid observance of self-denial, of self-control and of circumspection, in which were laid the foundations of success, too often saps the very foundations on which men have built; and the structure which has been so painfully and laboriously carried on to completion comes tumbling on the heads of its architects, as a penalty for their violation of the fundamental principles on which their edifice was constructed. Divine wisdom has also taught us that he who thinks he stands should take heed lest he fall.

And now, my brethren, it only remains for me to say that my service as the Grand Master of the jurisdiction must terminate with this annual communication. For the generous confidence and kind partiality by which, for eight years, I have been conducted from station to station in this Grand body — especially for the courtesy and kindness that have beamed upon me from every part of this jurisdiction during the two years I have been clothed with supreme honor, I return my grateful thanks. Less, I cannot say; and any multiplicity of words would fail to do justice to the feelings with which I now retire from the duties, the honors, the labors and the pleasures of your Grand Orient.

The jurisdiction is large (numbering nearly three hundred lodges and more than twenty thousand members) and my labors have necessarily been arduous. The northern portion of our State is being developed with unexampled rapidity; railroad and private enterprise is opening the wilderness to the hardy yeomen of our country. The church, the school house and the lodge follow them with equal steps into the forests of the north, each ministering in its own sphere, to the religious, the intelligent and fraternal wants of noble men. The supervision of our Masonic work in this new field has now for two years been intrusted to my care. The labor, the thought and the correspondence — together with the other duties of the jurisdiction — devolving upon me have been cheerfully performed, though with serious sacrifices of health and private interests. Justice to myself and family, therefore, requires that I relinquish labors of which there have been no lack and honors of which I have Benjamin's portion. To my colleagues in office, one and all, for prompt, intelligent and brotherly counsel and assistance; to my proxies, who have relieved me of many labors, and to the twenty thousand brethren who have been for so long a time my kind, courteous and fraternal constituency, I tender my heartfelt thanks for their generous consideration. And may the altars of Masonry, wherever erected in this broad jurisdiction, be ever illuminated by the presence of the Grand Architect; by the bright and undimmed radiance of our Masonic luminaries, and by that life of the good man which "shineth brighter and brighter unto the perfect day."

THE RUSTY MASON.

BY BRO. P. H. TAYLOR.

By special request of many subscribers we republish the following poem, the issue containing it having been sometime since exhausted.

Once on a time I sought to know
The mysteries of Masonry, and seeking
Knocked, and knocking, found the door wide open for me.
    And when I looked within
I saw a band of men all clothed in white,
Around an altar, and on the altar
Lay the Word of God with square and compass.
    Of that band of men,
I saw one more kingly than the rest,
For on a throne he sat, and gave to each,
And all, lessons of wisdom.
    He came and gave to me
A lamb-skin, pure and white, and
Told its meaning.
    He told me, too, that kings and princes
Long had worn it, and how free it was
From stain, or spot, or blemish.
    He gave me tools to work with,
A guage, a gavel, level, plumb and square,
And last of all, a trowel that had no spot
Of rust upon it, for earth's noblest sons
Had used it ages long upon the Mystic Temple.
He told me, too, I stood an upright Mason —
He spoke to me of Temperance, Fortitude,
Of Prudence, and of Justice.
    I listened still with wondering ears
To learn a Mason's tenets,
And when they sang of Faith, of Hope,
And Charity, the true steps that lead
From the level of time to the Grand Lodge on high,
I pledged myself then, that the tools to me given,
Should never find rest, till the cap-stone was laid;
And my lamb-skin, if spotted, should know but the stain
Of Masonic cement, while on life's rugged road,
This pledge was freely given,
For I meant to act as Masons act;
    And if my memory serves me right,
I started for the work, but found the world

All cold and selfish, and then I feared
To make the effort.
            I never used my tools one hour,
And all are lost, save this, this rusty trowel,
It seemed to me it might have kept its brightness,
If never used, but as I laid it by
The rust began to gather, and now
It has no affinity for any save
Untempered mortar.

I hope some Craftsman true has found
My guage, my gavel, level, plumb and square,
And laid them by for better workmen.
            Inactive as I was
My lamb-skin gathered dust,
And with gathering dust,
It lost its whiteness, and now that too is gone.

If I remember rightly, they gave me
Passes, signs and grips, whereby
To know my brethren.
            Though they were truly given,
They were not safely lodged,
            And now to tell the summing
Of this matter, this much I know,
I once was made a Mason.

THE LETTER "G."

About the dormer of the middle chamber of Solomon's Temple in plain view of all who entered was inscribed the Ineffable Name; and in the place representing the middle chamber in a Mason's Lodge, an emblem is suspended to which the attention of the initiate is particularly directed possessing the same symbolic allusion as in the temples of Edfou and Solomon. Thus the symbol is traced back to a time anterior to that in which Abraham left the land of Ur of the Chaldees and journeyed to Egypt for the Temple of Edfou was even then an ancient building. The triangle with a *jod* in the center was the original symbol; but during the dark ages, when Masonry was in the hands of unlettered men, the explanation of this symbol was lost or forgotten; and about the time the English word God came into use, the letter G was substituted for the triangle and a new explanation given. Masonry had fallen into the hands of, and for a long series of years was almost entirely cultivated by bodies of traveling architects and builders, until it began to be considered an operative association. An acquaintance with geometry is necessary to a thorough knowledge of architecture, and the letter G being the initial of geometry was explained as the symbol of that science. The letter G occupies a prominent position in several of the degrees of the Ancient and Accepted Scottish Rite; in Adonhiramite Masonry, and in fact, in every one of the many systems in which the people of the sixteenth and seventeenth centuries were so prolific in manufacturing. Wherever we find this recondite symbol in any of the Masonic rites, it has the same significance — a substitute for the Hebraic *jod* the initial letter of the divine name and a monogram that expressed the uncreated being, principle of all things; and, enclosed in a triangle the unity of God. We recognize the same letter G in the Syriac God, the Swedish Gud, the German Gott and the English God — all names of the Deity and all derived from the Persian Goda itself derived the absolute pronoun signifying himself. The Young Fellow Craft is the representative of a student of the sciences, and to him the letter G represents the science of geometry.— *Pierson.*

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STUDY, STUDY, STUDY.

It has ever been the boast of Freemasonry that she was the mother of the sciences and arts, and the dispenser of knowledge to the world. This is a noble claim, but one that can be substantiated by the records of all past time. The broad earth from pole to pole is covered with the remains of grand architectural piles that owe their origin to the Ancient Craft; with others that still retain their integrity and prestine beauty; while of the most venerable, there remains but the tale that enlivens the historic page, and lends to it an interest and value in comparison with which the selfish conquests of many a blood-thirsty Prince and Conqueror are as nothing. From the time when "Solomon in all his glory," aided by the King of Tyre and Hiram Abif, erected the first temple, and dedicated it to God with the aid of descending fire from the "Upper Sanctuary," to the epoch of the noble enterprise of the restoration of the Temple, or the building of the second Temple; and then coming down the long ages since, during which temples dedicated to God's glory were erected and elaborately garnished throughout Europe, many of which are standing to this day; considering all these mighty monuments, how can we do aught than laud the works of these artificers, from whom we, as Freemasons, are descended, and to whom we owe all of the dignity, the glory and the value of our principles. Brethren, so long as this halo of glory encircles us, so long will Masonry deserve to be *studied;* and he who is not a Masonic student, but at best a mere ritualist and by-rote reciter, or perhaps, worse still, only a lounging and uninterested attendant at occasional meetings of the lodge, shares none of the honors of Masonry, but is a living monument, a walking tomb-stone. No one who has not "brains" should seek to join our order, or, having them, does not intend to use them. A stupid man in these enlightened times is a pitiable enough object, but a stupid Mason is a contradiction in terms. If they are such, it is in spite of both the light of this nineteenth century, and that higher Masonic Ligeh that makes apparent to every brother the full circle of his obligations, and the many radiating paths of mystical and improving knowledge that are open before him.

Masonry is either something or nothing. If it be only a ceremony, a ritualistic display, it is nothing. But it can not be this. No ceremonial by itself could bind men together for thousands or even hundreds of years, by the strongest ties of fellowship and love; something else must underlie it. If it be not a bare ceremony, but a science, or rather a science or mother of sciences, then we can understand its antiquity, its permanence, the reason why the greatest names and the most cultured minds among men have been found to ally themselves to it. That which was founded by the wisest and the greatest Prince of ancient times, and ever since has been patronized by kings and philosophers, the noble, the wise and the pure, must be all that its proudest historians claim for it. It challenges investigation, both at the hands of its enemies and friends; from its enemies, that they may learn how it seeks no dark or devious ends, nor even to accomplish good through illegitimate means; from its friends and brethren, that they may enjoy their high privileges, and be masters of the speculative sciences, as their predecessors were of the operative arts of the ancient Freemason.

The ritual of Masonry may be compared to a foreign language, an acquaintance with which may or may not be the means of largely increasing the knowledge of the individual, according as he learns it simply for itself, or, as a key to unlock the treasures that are contained in the various volumes of its lore. Language is the gate-way of knowledge, not knowledge itself; so the Masonic ritual is but the vestibule to our spiritual temple, within which are treasures of wisdom that only they discover who are earnest Masonic students. Who would devote the best years of his life to learn a new tongue, and then use it only as a spoken language, without ever looking into the thousands of volumes that contain its most precious knowledge? Yet precisely analagous to this is the action of that craftsman who is entered, passed and raised, who glibly recites by-rote his Masonic lessons, so to speak, in the lodge class, and who never gets beyond these A B C's of the order. Such brethren, however old they may grow to be, are always, Masonically speaking, children, babes in arms or if they can toddle a little, never pass out of the reach of the leading strings that they have self-imposed upon themselves.

There is a *soul* in Masonry. The bare ritualist is ignorant of this. He sees the *body*, and is satisfied with it, while of the etherial soul he has not the slightest conception. In the eloquent language of another, "Masonry has a soul as well as a body. It is not a magnificent temple, beautiful in proportions, rich in architectural taste, and lovely in its outward adornments, but empty, desolate and dark within! If it is brilliant and comely without, its inner courts and secret halls and private chambers are immeasurably more so. If its outward splendors bespeak the habitation of a divinity, go with me over its tesselated ground floor, through its middle chamber, and its *sanctum sanctorum*, and there you will see the altar, and the fire, and the divinity itself. The great mistake of the day is, that what we technically call the work of Masonry itself."

Brethren, consider these thoughts. If you are ambitious of becoming able craftsmen, and master builders, of attaining honor and eminence in the order, you must give heed to these considerations. The age demands it; the spirit of intelligence generally rife among Masons demands it. To-day he who is not a Masonic student is a Masonic dolt.— *The Keystone.*

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"BY THEIR FRUITS YE SHALL KNOW THEM."

BY S. ASHTON.

The charities of secret societies are ten times greater than those of all the religious organizations that ever were formed. The crazy bigots who make such a hue and cry against secret societies, would do well to hear this. It is a complete and sufficient answer to all they have to say. If we could sum up all the charity that was ever bestowed by all the religious societies or organizations ever known, and compare the amount with that given by secret societies, we would find the difference overwhelmingly in favor of the latter.

Even without calculation, this fact is so selfevident at first thought, so easily susceptible of the strongest demonstration, that, mad as they are in their Quixotic crusade, the enemies of secret societies are not so far gone as to deny this. It is so true, and appeals so strongly to the practical observation of the world, that denial would be absurdity.

Therefore, granting, for the sake of the argument, that all the

Morgans who ever lived, were murdered by the Masons; that bad men — very bad men — men as wicked even as Rev. Charles G. Finney, have belonged to the order, that men as vengeful as Blanchard have been blackballed by the order; the one redeeming trait of their great charities, survives every charge and covers the whole multitude of their sins.

Whenever these madcaps shall entertain the charity that thinketh no evil, and that suffereth long and is kind; whenever they can show the slighteat approach to the charity of secret societies, it will be time enough for them to throw the first stone of denunciation. Until then, common decency would suggest to them a modest silence. But then, infatuation blinds them to both. They are blind leaders of the blind, and will eventually fall into the ditch of execration together.

MASONIC SIGNIFICANCE.

Purity of thought, integrity of life, benignity of manner; and, above all, sweet charity, are the beautiful garments with which every true Mason is clothed.

Right angles, horizontals and perpendiculars are standards in the estimates of a Mason. Square, level and perpendicular — words full of meaning and instruction. They should be resorted to frequently, and applied with skill and discretion. Blue is the chosen color of our ancient brothers of the symbolic degrees. It symbolizes the elevation of our hearts to the elevation of the Most High. It is the emblem of universal friendship and benevolence, and instructs us that in the mind of a Mason those virtues should be as expansive as the blue arch of heaven, and as limitless as the bounds of the universe.

To bind up the broken-hearted, to extricate the industrious from misfortune, to rescue the helpless and the orphan from the prospects of want and ruin, to comfort the widow in affliction's hour, and to afford a peaceful home on earth to the aged and deserving in the evening of their days, are objects worthy the regards of every Mason who values the delights of others, and the honor of the Craft or the approbation of God himself.

Charity constitutes the highest dignity of human nature; it elevates and refines; it calms the storm of passion; it causes men to regard each other with kindness, and to view no one as a stranger whose joys we can heighten, wants supply or sorrows soothe. No distinction of rank will affect its operations; it considers no object beneath its notice that can promote human happiness. Where would be the boasted dignity of reason if employed only to promote narrow, selfish views?

Where the glory of that knowledge which never of itself advised or comforted another? and where the honor of that power which never promoted intelligent merit or wiped a tear from the mourner's eye? A fiend may possess a higher degree of reason, more knowledge and more power than the wisest and best of men; but destitute of charity he is more to be dreaded — not revered.

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FREEMASONRY — BROTHER.

The name of "brother" has everywhere been held sacred and holy. Around the home fireside 'tis ever the watchword of affection; in the church a title of reverence and faith; but in Masonry it reaches the sublime height of being a name which levels all distinctions, castes, and nationalities, all creeds, faiths and dogmas, all politics, religions and beliefs, and binds in one common mass all the varied conditions of mankind. The king and the peasant, the lord and the tenant, the rich and the poor, the titled, and he who is content to well fill his sphere on the lowest plane of life, all meet and receive the warm grip of friendship which speaks a brother's welcome. In this one title, the one most familiar, most loved and most honored among men, we find one of the Masons' strongholds. With the Mason it is never forgotten; in the family it may be, and, indeed often is; in the church it is lost with one who has in his honest convictions changed his creed, but among Masons, wherever found, whether in the frozen north, the burning south, on the fertile plain or the desert, be he orthodox or heterodox, Calvinist or Armenian, be he Jew or Gentile, or whatever he may be; so he believes in the one Supreme Being, God, Jehovah, the name "brother" is as sacred as life, a rallying cry which brings relief while there is life, and closes the eyes of the stranger and friend in death, and brings the tear of sympathy over a loved one lost. For this we cling to its mystic temple, and gather around the universal altar, there to learn the lessons which heeded among us brings so great blessings, so great love, so great power for good. The infidel may scoff, the unbeliever scorn, the regenade denounce, yet will we strive to emulate thy noble teachings, and bound by the ties of brotherly love and affection, continue on until the last setting sun when it declines beyond the western horizon shall shed its golden rays upon the unshaken dome of Freemasonry.—*Batavia Weekly News.*

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If it becomes necessary to take poison, let its effects go into the blood, rather than have your principles poisoned.

SILENCE.

Among the virtues inculcated in the instructions to the Masonic neophyte is that of silence, by which is meant such a discreet use of the power of speech as shall keep him on the safe side of passions, and beyond the power of those who seek to lead him into the avowal of matters not intended for public argument.

We shall find upon reflection that this admonition is most valuable in all the relations of life, and that its tendency is to operate against many things which interfere with the peace and good of society. If the saying be true that "there is a skeleton in every closet," then it were well that we should all school ourselves to say as little about osteology as possible. It is none the less a fact that many persons, yielding to their garrulous propensities, drag out the secrets of the family, and expose them to the scoff and derision of the world. So men prate of their personal and business affairs, and work untold injury to themselves threreby. The slightest hint given to one afflicted with the mania of hearing himself talk will set his tongue in motion, and a story in his mouth expands its volume and interest till the fact that Jones, in a moment of good humor, invited his wife to take an orange on the fly, is magnified into his having pitched her out of the window. So when a man is reported to have lost his watch or pocket book, a few repetitions of the story will involve all his worldly estate, and set his creditors by the ears. Scandal of any sort is a veritable delicacy to some people, and they not only enjoy it personally to the utmost extent, but they take an insane pleasure in repeating and embellishing the subject till one might think the person scandalized had passed the better portion of his life in inventing such phases of rascality as the world had never before heard of. We shall find, too, that we are apt to listen to such tales with more complacency than we are fully aware of; that our impulse is first to accept the charge, and condemn the accused, and, perhaps, afterward to reflect that there may possibly have been a mistake, that most stories have two sides, and that it is always best to hear both before making a decision, or giving unqualified adhesion to the accusation. Mere curiosity prompts a great many people to ask indiscreet questions, by which other people are driven into the practice of what is termed "white lying" — though as for the matter of that we never could see that it ever made any difference as to color — when the answer should be promptly, "That is not a proper question," or some euphemism equivalent thereto, when we desire to be extra polite. On every hand we see that the virtue of silence is neglected, and that talk is at the root of much of the trouble in the world. Our legislators, national, state and municipal, waste breath, and time, and, endless gabble of no possible value to their constituents or the world in general, and tending rather to confuse than to elucidate the subject under discussion. Occasional doses of brilliant silence would be of marked benefit to a legislator and those he represents.

Masons are not exempt from the foibles of humanity, and are by far too much given to talk, when obedience to the lessons so constantly repeated in their hearing, should make them the most reticent of men. When two or more of the brethren meet, it is but natural that the affairs of Masonry should form the staple of conversation, but it will be found that the conversation does not so often turn upon the general principles of Masonry, and the duties of Masons, as upon some transaction in this, that or the other lodge, which should never have an echo beyond the lodge walls. It is the most difficult thing in the world to make Masons understand that when the petition of a profane has been rejected, there is to be absolute silence on the subject; that it is unlawful to inquire the why or wherefore, and that the indulgence of surmises as to the probabilities of the case are wrong, because there can be no lawful certainty of their correctness, and if there were, it would still be quite as wrong to discuss the subject in any way. Out of such discussions arises a spirit of retaliation, and when this takes possession of a brother, the peace of a lodge is thoroughly shaken, its work comes to a stand-still, and discouragement and gloom settle upon the well disposed. When charges are preferred against a member, he is in many cases put on trial, not only before the duly appointed commission, but in every place where Masons, cognizant of the circumstances, happen to be, and they argue the case without the presence of the defendant, and sometimes under wrong impressions as to facts in the case, until the subject becomes perverted in their minds, and they are totally unfitted to act as jurors in the final decision of the lodge upon the report of the commission. In both the cases here cited, the duty of silence is imperative, and every one who violates the injunction does an injury not only to the institution but to himself, because he helps to foster a spirit of loquacity which may some day react against himself. Every one expects to complete his life without being made the subject of charges but no one can be certain that he may not justly or unjustly be accused. In either case he would desire that opinion should be kept in abeyance until an opportunity had been granted him to present his side, and thus secure a verdict on the merits. Whoever does thus feel should lend his example against the too common propensity to discuss one side of a case, and thus practically condemn a man unheard.

Another common exhibition of talk is seen in the readiness of men to enter into argument, on the merits of our institution, without any basis of information on which to found their assertions. Filled with zeal, and earnestly believing all they say, they, nevertheless, commit grave errors, because they have not taken the time and pains to well examine the real principles and claims of the society, before undertaking to become its champions as against all comers. The speech and, not unfrequently, the writings of brethren of this class put older and better informed Masons to the blush, for they find sentiments advanced as Masonic which Masonry has never taught, and dogmas propounded against which Masonry earnestly protests.

The theory, plan and doctrines of Masonry are not all set forth in the mere form of initiation, and can only be learned by patient application, by much thought and long practice of the admonition which should be inscribed over the entrance to every lodge room, "See, hear, be silent."

While, then, we would impress upon the brethren the value of discretion, we would not be understood as wishing to make them mute altogether, but to lessen the volume of speech, and improve the quality of the remainder; to enforce the rule against miscellaneous talk on Masonic subjects, and turn the currents of speech into such channels as would have a tendency to improve the intellect, rather than exercise the muscles required to produce articulate sounds. Yet, as between the two extremes of endless talk and absolute silence we do not hesitate to aver our belief that it would be advantageous to Masonry and Masons to choose the latter, for speech is silver, but silence is of gold.

GERMAN MASONIC HALL IN PITTSBURG, PA.

At the Dedication of the New Hall, the following beautiful Letter was read:

The occasion and the theme would have proved gratifying and inspiring. You are to dedicate the first German Masonic Hall ever erected in America; an event of no ordinary interest and importance. The fact is suggestive of the universality of Masonry, whose dominion is circumscribed by no language, nationality, clime or creed.

Freemasonry is a religion untainted with sectarian bigotry, all embracing and broad as human sympathy and charity. It teaches unfaltering faith in, and strict accountability to the Supreme Architect who laid the foundation of the earth; as a temple for His worship and arched it over with a beautiful mosaic of shining worlds. It cultivates integrity, truth and justice; and the tenderer ministrations of hospitality, mercy and charity.

Freemasonry is patriotism, unhampered by sectional jealousies or local interests. It has no ambition, save for the public welfare; and is never polluted by the strifes and schemes of party. It inculcates obedience to the laws, and the cordial support of good government.

Freemasonry is a social society which organizes no castes. In its eyes merit outranks the nobility of birth, and wealth and honors and worldly distinctions furnish no passport into its domain. None can cross the threshold of its sanctuary without first learning humanity. The humblest artisan and the proudest dignitary, are made to meet upon a common level. It not only proclaims but practices the doctrine that "worth makes the man; the want of it the fellow."

These and kindred thoughts I should have endeavored to amplify, had I been permitted the privilege of meeting with you. I should also have been glad of the opportunity, in the company of German Freemasons, to have testified my grateful acknowledgement of the cordial welcome and generous kindness I last winter experienced at the hands of Masons in the Fatherland. It forcibly demonstrated the beauty, the potency, the magic charm of Masonry. Without any claim of nationality or acquaintance even, the mystic spell of our glorious Order, secured me a brother's greeting.

I trust your dedicatory service and social intermingling may prove exceedingly enjoyable, and that your new enterprise may be most successful in bringing together those and those only, who will fully understand the symbolic purpose of the tools of our Craft; and will actively use them in building human life and character into a beautiful temple, which will add glory and honor to Freemasonry.

Fraternally yours,
JAMES H. HOPKINS.

ANNUAL ADDRESS OF M. E. T. B. TYLER, G. H. P.

COMPANIONS — He who rules and governs the Universe, has graciously permitted us to again assemble in annual convocation.

We are convened for the purpose of noting what is past, taking counsel together as to the future, and for the mutual interchange of fraternal courtesies.

Notwithstanding a gracious Providence has smiled upon us as an Order, and as individuals, we have been made to feel, by His dispensation, that our lives are in His hands, that He alone controls our destinies, and at His good pleasure, calls us from labor here, to refreshments in the land of eternal rest.

Death has again assailed our ranks; let us drop a tear to the memory of our departed Companions, and cherish the hope that they have so lived, that neither death nor the grave may claim a victory.

It is a matter of congratulation, that this is the twenty-first anniversary of the existence of this Grand Chapter. On the day of its birth, in the year 1850, we numbered but five subordinate Chapters, with a membership of one hundred and twenty-five. To-day, we behold the representatives of forty Chapters, with a membership of over three thousand Companions.

Are we not justified in the belief that our institution has been under the guardianship of good and wise men? And may we not claim that it has become one of the great moral powers, whose mission it is to teach man how to live in this world, and to aid him in his preparation for the next?

Harmony and concord, I am happy to say, have prevailed among the Royal Craft throughout this jurisdiction, during the past year.

The new Constitution, adopted at the last session, so far as I am informed, has been received with very general satisfaction. I have, therefore, no alterations or amendments to recommend.

Immediately after the close of the session, in compliance with that provision of the Constitution which directs the Grand High Priest to appoint a Grand Lecturer, whose duty it should be to visit the subordinate Chapters, and communicate the work adopted by this Grand Chapter, I appointed M. E. P. G. H. P. Alvin B. Alden to that position, and had the satisfaction of securing his acceptance, and his valuable services in the performance of the delicate and responsible duties of that office. Permit me here to express the conviction that the services of a Grand Lecturer cannot safely be dispensed with. For, not only is uniformity and perfection in the work and lectures thus secured, but another and equally important service may be rendered by that officer, viz: thorough instruction in the principles of Masonry, and their practical application to the every day affairs of life. While the ritual is of the first importance, and should be familiar to every Companion, it is not to be regarded as an end, but as a means only. The Grand Lecturer's annual visit will afford the opportunity so much desired by the Companions, of acquiring not only the ritual, but a knowledge of other matters quite as essential.

Evasions of the requirements of Section 6 of Article 5, of the Constitution, respecting the examination of candidates for advancement, and the irregular manner of conferring the fifth and seventh degrees, by many of the Chapters, had been the occasion of much solicitude and apprehension. Variations from the true mode had crept in by degrees, until, like other evil habits, they had come to be regarded as parts of our system, and many were ready to defend them as sound and correct. With others I believed them to be dangerous innovations, and if allowed to proceed without check, would in the end be destructive of the usefulness of our Order. I therefore instructed the Grand Lecturer to direct the attention of the officers and companions of such Chapters as he should officially visit, to these subjects, and to insist upon strict conformity to the authorized ritual, when conferring the several degrees, and upon implicit obedience to the Constitution, Rules and Regulations of this Grand Chapter, and of the General Grand Chapter of the United States, upon all occasions, and under all circumstances.

It gives me great pleasure to be able to state that the Grand Lecturer, in the performance of that duty, informs me that the officers and companions of the Chapters visited by him, have generally received these instructions with marked favor, and assured him of their prompt and cheerful compliance therewith. Let us hope, then, that the time has come when these degrees will be everywhere conferred in a legal and proper manner.

Let the fifth be stripped of its borrowed plumage, and made to perform the functions originally designed for it. Let the Holy Royal Arch be conferred with such dignity and decorum as will impress indelibly upon the minds of the candidates the fact that the ceremony is not a "solemn mockery," but an exemplification of a sublime truth, and designed to make men wiser and better, to give them larger and grander views of the great I AM, and of his wonderful works.

I regret to say that complaints have reached me of the existence of numerous keys and cyphers, and that in some instances these have been made the subjects of barter and sale It is difficult to perceive how a Mason can engage in such enterprises and maintain his self-respect. I would suggest the propriety of collecting and destroying these works. The subject is referred to you for such action as may be deemed advisable.

On the 8th of March, 1870, upon the petition of the requisite number of Companions, properly recommended and vouched for by Wisconsin Chapter, No. 7, accompanied by dimits, and a certificate of the examining officer that the first three officers therein named were sufficiently proficient in the work and lectures to confer all the degrees in accordance with the requirements of the Grand Chapter, I issued a dispensation for a new Chapter, named Excelsior Chapter, to be held in the city of Milwaukee, and appointed Comp. M. L. Youngs to be the first High Priest, Comp. Wm. C. Swain to be the first King, and Comp. S. R. Smith to be the first Scribe thereof.

On the 8th of June last, on the petition of the requisite number of Companions, duly recommended and vouched for by Sparta Chapter, No. 19, accompanied by dimits, and the required certificate of proficiency in the work and lectures, I issued a dispensation for a new Chapter named Black River Chapter, to be holden at Black River Falls, Jackson County, and appointed Comp. Carl C. Pope to be the first High Priest, Comp. H. B. Cole to be the first King, and Comp. W. S. Darrow to be the first Scribe.

These dispensations will doubtless be returned at this time with applications for charters.

No questions on Masonic jurisprudence have been presented to me for decision, except such as are settled by the Constitution and Standing Resolutions.

I cannot allow this occasion to pass without announcing the gratifying fact that temperance, one of the cardinal virtues, is receiving its due share of attention. In times past, this arch enemy has made sad inroads upon our institution. The ponderous blows of my most excellent predecessor, together with the efforts of other good and distinguished members of the Fraternity, have had a salutary effect — have to some extent crippled the monster. I sincerely hope that, ere long, it may be truthfully said, that no man who has bowed at the altar of Freemasonry, worships at the shrine of Bacchus.

And now, returning to you this "emblem of authority," bestowed by your partiality, I thank you for the many acts of fraternal kindness and courtesy extended to me by the members of the Grand Body, and by all the Companions with whom I have been associated.

May heaven's choicest blessing await you all, and may the temple which we are laboring to build, so grow in beauty, strength and usefulness, that there shall be found in all the world, no enemy bold enough to raise his hand against it.

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MASONIC JURISPRUDENCE.

We have been favored by the Grand Master of Michigan with the following important decisions, for which he has our warmest thanks:

The question comes up from a lodge that has elected a profane, who has lost a thumb at the first joint. "Is he disqualified on that account?"

Answer.— I answer he is not qualified. The candidate must be able bodied. Not deformed or dismembered at the time of his initiation. The law on this point is well established, and admits of no qualifications. It is well expressed in Mackey's Treatise on Masonic law : "That the spirit as well as the letter of our ancient Landmarks require that a candidate for admission should be perfect in all his parts, That is, neither redundant, nor deficient, neither deformed, nor dismembered, but whole and entire limbs, as a man ought to be."

The decision of Worshipful J. Adams Allen, P. G. M., in 1860, does not conflict with this view. Although liable to misconstruction. The question proposed was: "What degree of mutilation or dismemberment disqualifies a candidate from Masonry?" The answer was: "That which will prevent him from assuming the proper positions, and giving expression to the appropriate and necessary methods of recognition well known to the fraternity. Dismemberment of a foot or a hand is a disqualification. Immobility of a knee joint is equally so. A candidate should be in full possession of all his members and faculties, such as a sound man ought to have. Otherwise brothers can not meet upon the level."

The difficulty in the foregoing answer is not in the statement of the case which is clearly and correctly laid down in the latter part, but from the *inference* which might be drawn that there *are degrees* of dismemberment or mutilation which do not disqualify, if the candidate is not thereby prevented from assuming the proper positions, and giving expression to the appropriate and necessary methods of recogtion. I am satisfied that such was not the intention of our worthy Brother, who made that decision; and yet our Worthy Brother, Past Grand Master Moore, seems to have considered that answer as modifying in this jurisdiction, the ancient rule. I refer to his language — Proceedings of 1865, page 82. Does a club foot disqualify a man from being made a Mason, or what deformity does disqualify?

Answer.— My opinion is that *a candidate should be a perfect man*, neither deformed nor dismembered. But in this jurisdiction I understand that some modification of the ancient rule has been allowed; therefore my present decision is; that a candidate must physically be so perfect that he can readily place himself in every position required in confering or receiving the several degrees, and performing all the work of a lodge. I am aware that this rule often appears to operate hard, and sometimes shuts our doors against our most worthy citizens. But we must not let our sympathies, even for the most worthy, ever make us forget our obligations, to keep sacred the ancient Landmarks of the order. And physical perfection is one of the oldest and most clearly defined, and it is the special duty of every Master of a lodge to see that the ancient Landmarks are preserved.

I cordialty endorse the remarks of P. G. M. Moore, as to the duty of preserving the ancient Landmarks. And, as he says, no Landmark is more clearly defined than that which requires physical perfection. I have no hesitation in saying that in my opinion neither the Grand Lodge, nor the Grand Masters who have preceded me, have ever authorized or sanctioned a violation of this Landmark; that whatever may have been said, that points in that direction, is mere "*obiter dicta*," or inadvertantly mentioned. The resolution adopted by the Grand lodge in 1869 — page 94 Proceedings — does not apply to the case of admision, but to advancement.

It is my orders that the degrees be not conferred on the candidate you mention. That you inform him in a courteous manner that he can not be admitted.

We have here presented the notice of two members of a lodge which reads as follows: "We, the undersigned, desire to disconnect ourselves from the Masonic fraternity, and herewith present to this body our resignation from office, and withdrawal from membership."

Signed, — — ——
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The Master of the lodge inquires in what relation they stand to the Masonic order? Whether they are entitled to any benefits? Whether charges and specifications may be preferred, and they be tried for unmasonic conduct? Whether they can be dropped from the roll of membership as seceeding from Masonry without a trial? And if they can claim a Masonic trial, or an appeal to the Grand Lodge?

All of which Grand Master Champlin answered as follows:

"You will find your questions answered by P. G. M. Coffinbury on pages 12, 13 and 14 of the printed proceedings of 1869. I gather from the tenor of their communication that they are officers in your lodge. Officers can not resign; and the communication is a high Masonic offense and disregard of their duties and obligations as Masons."

You will cause charges to be preferred against each of them severally, for gross unmasonic conduct, with proper specifications, and bring them to trial. Of course there is a cause for their taking this step, of which I am entirely ignorant, there can not be a good or sufficient cause.

A Worshipful Master inquires if there is any Masonic objection to electing a candidate who has lost an eye?

I reply that the applicant is disqualified. The ancient Landmarks require that a candidate shall be hale and sound, and possessed of his natural faculties, at the time of making.

With all due deference and Masonic courtesy to the Most Worthy Grand Master, whose opinions we esteem very highly, we beg leave to question the correctness of this decision. We fail to discover wherein the loss of one eye infringes upon the ancient landmark, from the fact that the loss of an eye does not deform, dismember or disqualify an individual, but that he can in the most perfect manner and in the most satisfactory way place himself in a correct position required to confer and receive the several degrees and perform accurately every part of the work in the lodge, and answer every Masonic call and summons out of the lodge.

The candidate is not dismembered or disqualified with the loss of a faculty, by the loss of an eye. He has one eye and with that he can see objects, see signs given with the same exactness as with both, and even more so. To attain the exact position of an object the clear sight of one will give the object more accurately than both, therefore the habit and necessity of closing one in order to obtain the direct range. Consequently the faculty is not lost by the destruction of the optic nerve of one eye. He is still in possession of his natural faculty of sight. He sees as clearly with one as with two eyes. He did not have but one faculty of sight when he had both eyes and with one he remains in the full and complete enjoyment of the same.

A candidate with one eye does not come under the head of dismemberment, deformity or disqualification in any way or manner If it is the strength of the faculty that is required we have the testimony of all experience, that the strength of sight is not impaired in the least by the loss of one eye. Masonically, what is sight? It is to accurately discover right angles, horizontals and perpendiculars.

We find on page 30 of the Grand Lodge Proceedings of 1871, that the R. W. District Deputy Grand Master Pope, of the Upper Peninsular, made the following decision on this question:

"A man can be made a Mason, who is totally blind of one eye, provided his other is hale and sound, with perfect vission."

On page 84 we find that this decision went to the Committee on Masonic Law, of which P. G. M. Greenby was chairman, who is an eminent lawyer. The report of this Committee left that decision as they found it, in the R. W. D. D. G. Master's report. And the Grand Lodge accept and adopt both reports, and make the above decision a law, that a man can be made a Mason with but one eye.

We have felt ourself justified in saying this much. Not that we have any desire or inclination to be antagonistic to the distinguished individual, making a decision contrary to our views. But as a Masonic journalist we entertain the opinion that Worshipful Masters and even Grand Masters can err. We are aware that we venture much when we pen our strictures. There will be no harm done however, if the true spirit of Masonry is at all times kept in view. And here let us say that the columns of the MYSTIC STAR are open for remarks to all who desire to express their opinions. It is the only way to have a good live journal.

In answer to statements and questions propounded, in reference to granting dimits, the Worshipful Master replies as follows:

"I had previously received a communication from a worthy member of your lodge in reference to the same question, and had fully examined the subject matter thereof, and now state to you the conclusions arrrived at. I shall not discuss the question of a right of a member of our faaternity to voluntarily withdraw from membership in a particular lodge, for whatever right a brother has to withdraw from his lodge, such right is limited in this jurisdiction by Sec. 12, Art. 5. of the Constitution of the Grand Lodge, which provides as follows: 'Nor shall any one be permitted to withdraw from his lodge until all his dues to the same are paid or remitted.' This provision of the constitution not only limits the right of the brother to withdraw, but it regulates the act of the lodge and restricts its right to grant permission in any case, until all " dues to the same are first paid or remitted."

The payment or remission of all dues to the lodge is a condition precedent, both to the right of a brother to ask a dimit, and to the right of a lodge to grant one. Hence it follows, that as this condition precedent, must be performed by a brother in order to entitle him to ask permission, and to authorize the lodge to give it; so, a lodge can not give permission on condition that a brother will pay his dues, for this would be to make the payment of dues a condition subsequent to granting the permission; instead of precedent as required by the Constitution.

A brother desiring to withdraw his membership in a lodge should first pay all his dues to the lodge unless they are remitted.

To the question therefore, "Can a lodge grant a dimit to one of its members, until all his dues to the same are paid or remitted?" I answer No.

To another member in the same lodge, and in answer to the same case, I answer, "That you will observe that no lodge shall permit a member to withdraw until all his dues to the lodge are paid or remitted. This clause refers especially to the action of the lodge. It is their duty on the application of a brother for a dimit, before granting it, to see that he is clear of the books, in common phrase. In other words, a lodge can not grant a dimit to a brother when his dues are not paid or remitted. They are prohibited by this section of the Constitution.

Any such vote would be invalid and of no effect. Neither can they grant permission conditionally, to take effect or not at some future time, at the will of the brother, or upon his doing some act. For a dimit takes effect from the time the vote is declared, and from that moment the dimitted brother is no longer a member of that lodge; hence it has been held that such a vote can not be reconsidered for the effect of a reconsideration would be to admit the brother to membership, whereas Masonic law prescribes, that it must be by petition and ballot, according to ancient rules and usage. The action of the lodge was wrong, and is a nulity. The brother is not dimitted. The payment of dues should in all cases precede the granting of the dimit, so that the record should read, "On motion and at request of Bro. A. B. he was granted a dimit; he having paid all dues to this lodge," or to like effect.

"When a number of brothers dimit for the purpose of forming a new lodge, and a dispensation is granted them which is afterwards surrendered to the Grand Lodge, who thereupon grants a charter or warrant, the brothers who composed the lodge U. D. are members of the warranted lodge without any further act whatever. They are the chartered lodge. Therefore, the brother is a member of your lodge and you have a right to try him for unmasonic conduct, such as non-payment of dues, &c."

Dear brother you ask, "Is it competent for a lodge to insert in its by-laws an article prohibiting a brother from voting while in arrears for dues?" It is competent to insert an article to thus prohibit him from voting at the election of officers, but not from balloting for the election or advancement of candidates, or admission to membership. A lodge can by a by-law prohibit a member from voting on all questions of business of every kind and nature for non-payment of dues. But when the ballot is spread for candidates or membership no member of a lodge can be prohibited from balloting who is allowed to attend the communications of his lodge. A by-law may debar a member from having anything to say or do about business, but it can not close the door to him; that is done by suspension or expulsion.

Second, you ask, "Is it competent for a lodge to make an assessment on its members for furnishing a Masonic Hall for their own use?" Standing resolutions and rules of this Grand Lodge, No. 38, answer this question. It is not competent.

The Worthy Master of a lodge states that a brother has been passed to the second degree, when another brother received the third degree and would not allow the first to be advanced. The brother from time to time made application at regular communications, and was as often rejected until in the absence of the opposing brother he was duly elected to receive the third degree. It was not conferred at the time, and now there is the same objection as before. Upon this state of facts you ask "Is it my duty to confer the degree or must there be another ballot?"

I answer, the strength and support of our Masonic institution is harmony. The spirit of harmony should pervade our whole system. All our landmarks are designed to secure this grand principle. To secure this a clear ballot is required where a candidate first knocks at the door for initiation, and to secure this end as well as to protect the fraternity from unworthy and unskillful members a clear ballot is required at each successive stage of advancement. Hence it is that to secure harmony in a lodge when all may feel at liberty to meet upon a level during the entire period from the application of the petition to the time of conferring the third degree, a brother may say to the Worshipful Master "I object." He need not state his reasons, he need not prefer charges, he is answerable only to his own sense of duty, and the candidate can go no farther until the objection is withdrawn, or waived, or in some way removed. And the brother making such objection is not the subject of censure or of censurable feelings by or among the members of the lodge, for they know that the right of the brother objecting is their own right and one of the most precious they have, and that it is made to secure harmony.

An objection made in writing and filed with the Worthy Master, or stated in open lodge is of more force and has a more extended effect than the mere rejection by ballot, for if the ballots are not clear the candidate may apply again at a succeeding regular and another ballot may then be had. But when an objection is made it stops the further progress of the candidate until the objection be withdrawn, waived or removed, or so long as the objecting brother is a member of that lodge. Hence should the objecting brother die or be dimitted it would operate as a removal of the objection and the brother would be entitled to have the ballot spread again; so also if the objection be waived or withdrawn, but until one or the other of these contingencies have happened the candidate can progress no farther.

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ORIGIN OF MASONRY.

The origin of Masonry may be dated from the creation of the world. The symmetry and harmony displayed by the Divine Architect in the formation of the planetary system gave rise to many of our mysteries:

"Let there be light?" proclaimed the Almighty Lord:
Astonished chaos heard the potent word,
Through all His realms the kindling ether runs,
And the mass starts into a million suns;
Earths, round each sun with quick explosions burst,
And second planets issue from the first.
In bright ellipsis their reluctant course,
Orbs wheel in orbs, round centers centers roll,
And form, self-balanced, one revolving whole;
Onward they move amid their bright abode —
Space without bounds — the bosom of their God!

◆

In the dome of Wortsberg, in front of the entrance to the chamber of the dead, we see on one side, on the chapiter of a column, the inscription Jachin; and at the opposite side, the word Boaz, on the shaft of a pillar. And the figure of Christ which occupies the top of the portal of the church of St. Dennis, has his hand placed in a position well known to all existing Freemasons.— *Clavel.*

◆

Carrollton Council of Royal and Select Masters, No. 48, was duly constituted under charter by C. M. Lain, Esq., proxy for Grand Puisant of the State of Illinois, at the city of Carrollton, Ill., March 10, 1871, and officers installed, viz: Hon. James W. English, Grand Master; Rev. Henry G. Perry, Deputy Grand Master, and William L. Orr, P. C. W., acting Recorder.

HOME DEPARTMENT.

THE THREE MAXIMS.

An old soldier, entitled to his discharge from the army, on the score of long services and many wounds, being on the point of quitting his regiment, went to make his adieu to his Captain.

"Ah, well, *mon brave*," said his officer, "so you are about to leave us — to exchange the life of a soldier for that of a citizen. Now, as the career will be somewhat novel to you, my esteem and friendship, which you have won by your bravery and conduct, prompt me to offer you a little advice before parting and if you will submit to the conditions of that advice, without at present seeking to divine their motive, you will never have cause to regret having followed my counsel. What money have you about you?"

"Only three *louis d'or*, Captain, and a few francs to defray the expenses of my journey."

"Very well — give me the three *louis d'or*, and I will give you three maxims for your guidance."

"The state of my finances renders that rather a dear bargain," said the soldier; "neverthless as wisdom is more precious than gold, and in order to prove to you the confidence which I, in common with the rest of my comrades, repose in you, I consent to it." And the soldier handed the three *louis d'or* — all his fortune — to the Captain.

"Very good," said the Captain; "now my friend, listen to, recollect and put in constant practice these three maxims: Keep the straight road; Never meddle in the affairs of others; and Postpone your anger to the morrow; in the meantime await me here a few moments."

The old soldier remained pensively leaning on his musket, and somewhat repentant of his bargain — "Keep the straight road — Never meddle in the affairs of others — and, Postpone your anger to the morrow — very wise assuredly, and very well worth three *louis d'or* only it is rather unfortunate that the sum should happen to be the whole of my fortune."

In a few minutes the Captain returned, and placed a small loaf of bread in the hands of the soldier, exacting from him a promise that he would not cut it until that moment arrived which he should consider the happiest of his life. Then embracing each other with that sincerity and affection which characterize all Frenchmen and old companions in arms, they bid each other adieu.

The soldier took up his line of march for home. Having been joined by a *compagon de voyage*, towards the evening of the same day they arrived at a point where the road separated into two branches; the one wide, and apparently easy, turned a little to the right, while the other, narrow and difficult in appearance, was the direct continuation of the grand route; the travelers hesitated for an instant, deliberating which road to follow; when the soldier suddenly recollected the first parting maxim of his Captain said:

"I keep the straight road."

"And I," said his comrade, "shall choose the easiest."

But the unfortunate traveler found that this road so wide and easy at its entrance, terminated in a gloomy forest, the haunt of wild beast and lawless men. He paid the penalty of his unwise choice that night and on the morrow the old soldier learned that his companion of the preceding day had been assassinated.

"Ah, *mon cher Captaine*," thought he, "your first maxim, at least, was not a dear one! Truly wisdom is more precious than fine gold."

The same day he arrived at the suburbs of a small village; and in conversation with some of the peasants, they advised him to visit, in his quality of a soldier, a certain Marquis, the proprietor of a neighboring chateau, who made a pleasure of dispensing the most liberal hospitality to all military men who might pass on that road. Following their advice, he was received with courtesy and politeness, assured of a hearty welcome, and invited to the table of the nobleman.

But, wonderful to relate, in the midst of the supper, a lady clothed entirely in black, with slow step and downcast eyes, entered and took her seat at the table, and this lady, a French woman, and of noble birth, drank from a human skull!

The soldier, however, took no notice, apparently, of this singular circumstance, and the conversation proceeded as usual, without interruption. It was not that he was the less to discover the meaning of of this extraordinary conduct, but the substantial benefit which he had derived from the following principle contained in the first maxim caused him to appreciate the second —*Never meddle in the affairs of others!*

After the supper, when the lady had been some time absent, the Marquis addressed himself to the soldier, and regarding him fixedly said —

"My friend you are no ordinary man; for a remarkable scene has been enacted before your eyes and yet you have not made the least remark."

"Monseigneur," responded the soldier, "it is one of my principles never to meddle in the affairs of others."

"Brave man!" exclaimed the Marquis, "I perceive that I can trus you, and that you are a man of honor and prudence. Follow me and you will learn the value of your discretion."

Taking a torch he led the soldier by a winding passage to subterranean vault. But, oh, horror ! the pale and vascilating light of the flambeau was reflected on all sides by ghostly skeletons, which its flickerings seem to reanimate and which appeared to menace the two visitors.

"Listen, my friend," said the nobleman, "the black whom you have seen this night is the lady of the chateau, condemned to drink at my table from the skull of her lover whom I have killed. These bones are those of travelers who have seen precisely what you have seen, but have not been possessed of your prudence. I have satisfied their curiosity, and their death alone could protect me from the consequences. Your discretion has saved your life. And now, my friend, as a proof of my good judgment, accept this purse. You are at liberty to remain at the chateau as long as you may choose, or, if you prefer, to continue your journey."

Conceive, if possible, the emotions of the old soldier. Who would wonder if he had that night often repeated in his sleep, Never meddle with the affairs of others.

The next morning he continued his route and the remainder of his journey passed without any further adventure of interest. He at last arrived in sight of his cottage where all that was most dear to his heart awaited him — that heart beat quick as he placed his foot on the threshold. Without announcing himself he entered; but alas, what a reception ! for behold — oh, fruits of absence ! — the first object that met his astonished gaze, was a young priest tenderly embracing his wife !

With the decision of an old warrior, the soldier leveled his musket, and in another instant a ball would have pierced the heart of the unhappy priest; but a thought arrested his hand, penetrating his soul like an electric shot — *Postpone your anger to the morrow !* — and he lowered his musket, and hung his head, overcome with bitter disappointment and despair.

His jealousy, however, was of no long duration, for behold upon an explanation, this priest was his son ! Adopted in his infancy by a good *cure* of the villrge, who had directed his studies, he had recently taken holy orders, and had preceded but a few moments the arrival of his father.

Thus the old soldier after a long absence had returned to his family and had found his son a priest — the *ne plus ultra* of human perfection in the popular estimation. When had he ever conceived of such happiness as this ? It was assuredly the moment to cut the loaf of bread — but hardly had he done so, when a playful kitten, wishing to share in the general joy, sprang towards some brilliant object which rolled from the loaf upon the floor. It was the three *louis do'r* which had been placed there by the good Captain !

MY VIOLETS.

BY MRS. L. E. ALLEN.

Through the spring and the summer they bloomed at my door,
And the dew in their petals lay fragrant and pure
As the breath of an angel, till late in the day
The sun kissed the delicate moisture away.

I fancied sometimes that they lifted their heads
From their pillows of green, in their odorous beds,
And flashed me a look from their eloquent eyes
So human, it thrilled me with sweetest surprise.

And then, when the autumnal beauty had flown
When the leaves that were crimson had faded to brown,
My violets lifted their pure pleading faces,
And sued for protection from Winter's embraces.

I gathered me leaves and I covered them o'er,
And sighed as I thought I shall see them no more,
Their lives will go out, for the terrible breath
Of the fierce wintry winds will be certain death.

I thought as I covered them out of my sight,
Thus friendship will die when there cometh the blight
That the frosts of adversity often will bring,
Then friendship becomes but a poor, withered thing.

The world seemed so dreary and cold after this,
And I felt each embrace as a Judas' kiss
All human emotions seemed heartless and cold
And the dross looked the greatest compared with the gold.

I thought of my violets under the snow,
And mourned them as dead; but I longed for them so
That I hastened to see, but the spot where they lay,
And eagerly gathered the dead leaves away.

O joy! not a blossom was frozen or dead,
But I caught, so I fancied, a whisper that said,
Have Faith in thy fellows and Hope for the best,
Then Charity's mantle will cover the rest.
HILLSDALE, MICH., April, 1870.

PREMATURE FALLING OF LEAVES FROM TREES, AND THE REMEDY.

H. R. SCHETTERLY.

On the lower surface of the leaves of all fruit trees may be seen through a microscope, small clefts having the power of closing themselves, which they do during the absence of sun-light. Through these openings, termed "*Stomata*," the trees absorb and inspire carbonic acid gas into the cells (cavities) situated within the leaves. Water and the small quantity of minerals they need, the trees absorb from the earth through the spongioles in which the roots terminate; and the sap vessels formed during preceding foliages, convey this crude sap, composed of water and minerals, and, perhaps ammonia, into the cells of the leaves. My reading has not informed me, to a certainty, whether the roots or the leaves absorb the ammonia which supplies vegetables with nitrogen.

The leaves of fruit trees have several layers of cells. In the upper layer, which is most directly exposed to the sun's light, these three compounds — carbonic acid, ammonia and water — are decomposed into their elementary condition by the actinic (chemical?) action of the sun's light; while the lower cells recombine these evolved elements — carbon, oxygen, hydrogen, nitrogen, phosphorus and sulphur with the minerals and with an additional quantity of electricity imparted to them in the form of sunlight — into nutritious sap, which constitutes the food that nourishes the entire superstructure of the tree and all its development; first, of leaves, blossoms and fruits. And not till all these functions are accomplished, should this nutritious sap go to increase the size of the limbs, stem and roots of the tree. The crude sap composed of water, minerals, and probably, ammonia, is conveyed into the leaves by sap vessels formed during preceding foliations which can not be constricted by tying a band around the tree. The nutritious sap, which is elaborated in the cavities of the leaves descends between the wood and bark formed during the last preceding year's growth, gradually forming the new annual ring of sap-vessels and woody fibres; and, consequently the descend of this nutritious sap can be partially or wholly prevented by tying a band less or more tightly round the tree that sheds its fruit.

Now, if it be true that the fruit falls off, in rapidly growing trees, because it is prematurely deprived, before it is fully developed of sufficient nourishment which goes to the development of wood; then tying a band sufficiently tight around the tree just below the limbs, or, perhaps, round several of the larger limbs, about the time of foliation, would retain a sufficient quantity of the nutritious sap in the top of the tree to nourish the fruit, and consequently prevent its falling off. And, if the band was cut soon after the fruit is perfectly developed, it surely could not injure the tree, as peeling off a ring of bark recommended some years since, might do, if done by a careful hand, and there would be ample time for the tree to grow after the band is taken off. In Pennsylvania I often saw large grape vines growing wild round tall trees to the top sometimes preventing the free descend of the sap permanently; and, in such cases the diameters of the trees was always much smaller below the constriction than above it.

It is generally admitted that vegetables can decompose carbonic acid, water and ammonia, at the common temperature, only under the action of solar light; and Dr. Carpenter in "General and Comparative Physiology" asserts that if the sun's light were extinguished, the entire Flora of the earth would perish in a few days. Dr. Hales found that when thick clouds obscured the sun, the sap ceases to flow, because no solar electricity impinging on the leaves, it was no longer attracted along the sap-vessels when they were not electrified. Of course the more directly solar light (electricity) impinges upon the leaves, the greater is the actinic (chemical?) effect and the more effective is the light in concocting a supply of nutritious sap. Hence the exceeding luxurious growth of vegetables during bright sunshine with a sufficient supply of food (water) and fruit trees should be trimmed so that the greatest aggregate leaf-surface is not shaded and exposed to the light of the sun. So intense is the attraction of vegetables for solar electricity that M. Pine found he could discharge a charged electric battery in about one third of the time, or in the same time at three times the distance required by a metallic conductor; and, to expose their leaves alike to solar electricity in a dense forest, small trees maintain the same altitude as large ones. High trees around buildings are therefore the best protectors against lightning, because they both abstract electricity from the clouds by induction, and often receive the bolt three or four rods from a lightning rod, as I have witnessed. Clouds intensely charged passing over a forest low enough to make their proximity dangerous, will generally be deprived of their surplus electricity by induction, gradually as it is set free by the condensation of the aqueous vapor. Hence the importance of having tall trees growing near buildings, especially in the direction whence thunder storms come.

Seeing that electricity inducted into water by solar agency, or by heating, it evaporates the water, and conserves it in the state of vapor by maintaining the repulsion among its atoms, and that the leaves abstract electricity from the condensing vapor so gradually as not to produce a sudden condensation by disruption of the electricity—

would seem to indicate that the extensive destruction of forests must deprive an extensive cleared region of at least a part of its former rainfall, the condensing vapor being wafted over the clearing uncondensed into water, to regions where forests remain that will diminish the repulsion between the aqueous atoms.

NORTHPORT, MICH., April, 1871.

A HUNTER'S COURTSHIP.

BY LOUIS J. KAUFMAN.

Never shall I forget the memorable day on which I rescued my wife Annie from the — "

"Now, Fred, I am sure you have told the gentleman ere this."

"Indeed, Mrs. Siddons," I replied, with a smile, "your husband has never told me of any adventure or of any danger he rescued you out of. It is only an hour since I had the pleasure of first seeing you."

"Why, so it is; how forgetful I am," replied the hunter's still handsome wife, with a blushing smile, "but you see, sir, he has the weakness of telling every friend he meets the terrible incident; and though fifteen years have passed since its occurrence, my blood nearly chills at its mere mention."

The above conversation took place in a backwoodsman's cabin, nearly two hundred miles west of Omaha City. I had been traveling through the far West, and was on my way back to the above-named city, when on a certain evening I was obliged to ask rest and shelter at a lonely cabin."

Approaching the house I descended from my tired horse, and hitching it to the fence I rapped on the low door for admission.

It soon opened, and the handsome and finely-cut features of a tidy, middle-aged woman appeared, who, with a smiling face, bid me enter. Explaining to her the reasons of my presence, she invited me to a seat, and with a "Certainly, sir, with the greatest of pleasure," offered me the hospitality of her humble roof.

"Thank you most sincerely, madam," was my respectful reply.

"Indeed no thanks are necessary; my husband will return directly, and he shall entertain you while I prepare an evening meal. In the meantime my boy Charles shall stable your horse, which appears to be in need of rest and food."

Without waiting for the expression of my heartfelt thanks, she excused herself and left the room, and a minute after I saw a lively young fellow leading my animal to the rear of the cabin.

The room I occupied had a neater, cleaner, and better appearance than a majority of the trapper huts I had met with on my whole journey, and when I looked through the window at the immediate surroundings, I could not but admire the tidiness and good order of everything meeting my gaze.

Only a few minutes elapsed when the tall form of a well-built man, dressed in hunter's garb, with a rifle slung across his shoulder, crossed the space in front of the house. Soon after he entered, and with a hearty shake of hands bade me a very cordial "good evening," and expressed the hope that I would be satisfied with the humble hospitality he could offer. There was none of the hunter slang in his language, and he appeared to me a man who had seen better and more civilized life.

After a very substantial supper, and when the young members of the family had been put to rest, he opened a very interesting conversation, his wife employing her time with needle-work.

Topics of the day, and incidents of trapper life, were duly discussed as to their respective worth, when upon a sudden he turned fully toward me and gave utterance to the broken sentence this sketch opens with.

"Mrs. Siddons, I would sooner forego the pleasure of hearing the adventure than to have your feelings hurt by its recital," I then replied.

"O, it is not that; and to confess the truth I am not loth to hear the awful adventure of our courtship," she replied, throwing a shy glance at her smiling husband.

To ease the reader of many superfluous expressions, I shall give the incident in the trappers own words:

About fifteen years ago there resided in a lonely log cabin near the Muddy Creek, that runs into the Platte River, a trapper by the name of Ephraim Sefton. Old Eph, as he was generally called by his friends, and many he had, was one of the best hunters of the Platte River Valley, and his only daughter, Annie, was acknowledged the most lovely and beautiful girl West Nebraska could boast of. As a matter of course she had numerous visitors, but none of them appeared to possess any particular favor in her deep blue eyes. Mr. Sefton was always very close in watching over his beautiful and only child, and never would he allow any young man to approach her who possessed not a good and unstained character. Yet there was a young hunter who, as rumor said, was not of the best type, endeavoring to pay his attentions to her.

He lived alone, and trapped generally by himself. Indians had been seen to enter at night his house, and soon after leave it deeply intoxicated, receiving in pay for their otter and bear-skins, the passionately wished-for fire-water.

Sam Galloway, such was his name, had often been throwing ardent glances at the lovely Annie, and he had once been heard to say, when in a state of intoxication, that she should be his, and that he would gain her if he had to steal her.

This soon reached the ears of Old Eph, and when upon the next occasion he met Sam, he forbade him most positively to enter his house again.

It was about a week after this that I arrived in the neighborhood. Failure in business and other reasons induced me to enter upon the hazardous but romantic life of a trapper. It was a beautiful afternoon when first I entered Eph Sefton's cabin. A pair of lovely blue eyes bade me welcome to the vast West, and with dainty hands, smiling lips, and downcast eyes, she invited me to partake of the meal she had prepared.

A year passed, and I was the happy lover of the handsome Annie Sefton. We were engaged to each other, the father had spoken the approving words, and our wedding-day was approaching.

I was out late one afternoon looking at some beaver-traps, when suddenly advancing footsteps induced me to look up.

"Hallo, Siddons," exclaimed the rough voice of Galloway, as he approached through the underwood toward me; "catch anything to-day?"

"Only so far as you see," I replied.

"By the way," he resumed, looking me in the face with a sharp eye "how about your engagement to Miss Sefton? Is there any truth in it?"

"What a question you can ask, Sam," I replied, returning his stare with firmness; "all the trappers know it."

"They told me so, but I wanted to hear it from your own lips. Now, my fine fellow, I would advise you not to lay any claim to Annie Sefton's hand."

"What do you mean by fine fellow? I have her consent and her father's also, and I shall not ask anybody else."

"But you shall," he retorted, excitedly. "I have a claim on her. I want none of you Eastern chaps to come here and take our girls away, and especially the one I have selected for my future wife."

"What, fellow, Annie Sefton your wife!" I rejoined, my spirit rising; "I want none of your insulting insinuations. I concluded to become a hunter; I have done so; I won Miss Sefton, and I wish you to understand not to interfere between me and my intended. I shall waste no further words.

"Here, resign Annie, or by the Power I'll make ye — "

"Get off, rascal," I returned, composedly drawing my revolver and pointing it at the horse-thief's head, "or by the heavens above I shall send a bullet through your thieving brain!"

With a curse upon his lips and exclamations of deadly threats, he retreated hastily into the darkening woods.

For the next few days Galloway was not to be seen anywhere, and some thought that he was with his boon companions again upon a horse-stealing expedition. But I feared and knew different. I was positive that he was gathering some of his copper-colored friends to abduct the girl, if possible, in a forcible way, and I communicated my apprehensions to Mr. Sefton. He comprehended the judiciousness of my fears, and promised to keep a sharp and constant guard.

A week passed, and our wedding-day was to be in a fortnight, but still there was nothing to be seen or a clue of the whereabouts of Galloway. I had been out all dav, hunting and trapping, and darkness was fast closing around, when, with a heavy burden of game upon my shoulders, I retraced my steps homewards. I had come within a mile of my hut, and been thinking of my early wedding-day, when there crashed a shot through the forest, and I felt a smarting pain in my left shoulder. To drop my burden upon the ground, to spring behind the nearest tree for temporary shelter, and to cast my gaze in every direction was but the work of a moment. Such sudden and foul play I had never expected; I was well convinced that it was either Galloway himself who was acting the cowardly murderer, or one of his red followers. These reflections passed through my mind when I examined my shoulder and found that the leaden missile had most luckily glanced off. Looking to the priming of my gun, I then carefully gazed in every direction. Ah, there I see the dull gleaming of a rifle-barrel. Drawing my head quickly back, I took my hat and let it slightly protrude from behind the tree; a momentary suspense, a loud report, and a hole is pierced through my hat. Now was my time to act. Being well convinced that there was no more than two, I with a shout bounded from my shelter, and rushed with raised rifle toward the the spot where I expected my enemies to be. Soon I saw two dusky figures moving hurriedly away, but my rifle was poised, the hammer descended, and one of them bounded with a yell into the air, and then dropped to the ground a lifeless corpse. The other soon surrendered, and when my knife was within an inch of his copper-colored throat the rascally coward confessed all. It was as I had expected: Galloway had promised them money and fire-water if they would kill me, while he and another Indian were to abduct Annie Sefton on the same evening.

Not a moment was to be lost. Mr. Sefton's cabin was over three miles off. I must work quickly, or my bride would be exposed to a fate worse than death itself. Tying the hands of the redskin behind his back, I ordered him to proceed at his quickest pace ahead of me, toward the cabin of Tom Baker. Tom was a good hunter, a splendid fellow, and had been a firm friend of mine from the day I had formed his acquaintance.

When I entered his hut with my captive, and the particulars of my escape had fallen upon his hearing, he burst out in a perfect rage.

"Ah, yer rascally varmint, I always thought you were playing such kind o' games. Come here—I'll stow ye away;" and opening the small closet, he pushed the Indian most unceremoniously in, after tying his feet and hands as securely as possible. Shutting the door upon him, he ordered his wife to guard the "red imp" well. Then he took his rifle from the wall, put his racooon cap upon his head and we both sallied forth to arrest, if possible, the rascally work of Galloway and of his villainous confederate.

A thousand fears for the safety of my beloved pressed my heart, the tumultuous beatings of which set me into a state of cold perspiration.

With tremendous bounds I started ahead of Baker, who could hardly keep up with me. Never had the way to Sefton's cabin appeared so long to me. It was past eight o'clock, and yet was the end of our destination more than a mile off. God, should we be too late; my excitement knew no bounds; madly I rushed forward, when suddenly Baker's hand fell upon my shoulder.

"Madman, what are you about? Where are yer senses? Act with deliberation! Don't ye know, the rascals must be in the neighborhood of the cabin; and if ye don't be keerful Galloway will send a better aimed piece o' lead at yer head than his coppery friend."

"You are right, Tom," I answered excitedly, but slightly abashed; "I'll act according to your instructions."

We now reached Muddy Creek, which we had to cross, Sefton" cabin being about a mile beyond. In summer the water always dried up, yet a person could not cross it without some kind of a bridge, on account of the soft earth at its bottom, which was very dangerous, and deep enough to engulph a man. From this the creek had derived its name.

"The fool I am," I muttered, turning to Tom; "we cannot cross here, but must go further down about half a mile, where Eph has constructed a bridge. Not to think of it."

"Thar, ye see," growled Baker, "how absent-minded ye are; a few more such delays an' Galloway will have an easy time to get off with yer gal."

Hardly had the last word passed his lips, when my feet were rooted to the ground, my pulse stopped beating, a noise that I instantly recognized as the tramp of horses fell upon my ear.

"What is dat?" exclaimed Tom, with a suppressed voice; "I am afraid Sam's got the gal, an' we must cross here, or good-bye weddin'."

"But how, Tom?" I rejoined hurriedly, the hot breath escaping my lungs; "we can't go down to the bridge—they would gain too much headway. Ah, the noise approaches; I think he intends to ride along the creek.'

"So it seems to me," whispered Tom; "I think we better stay here."

"We must cross," was my answer, nearly choking.

The noise became clearer and louder every moment; I could not resist my impulses any longer, and, paying no attention to Baker's advice, I bounded into the dark creek. One or two steps I moved forward, then I sank into the morass to my knees, to my body — I could not hold myself above the soft mud. Death stared into my eyes; not forward nor backward could I move; despairingly I looked back upon the bank, where I expected Tom Baker to be, but he was nowhere visible. Suddenly there appeared upon the opposite bank two horsemen, and I heard the low groans of my beloved.

Collecting once more all my energy, I raised with the strength of desperation my trusty rifle, took certain aim — there followed a report — I think I saw somebody reel in the saddle. The terrible idea that probably I had killed my bride deprived me of my reason; I felt myself sinking slowly down into a living grave; two more shots fall upon my ear — I feel an aching sensation in my head, and — I knew no more.

When I awoke I found myself in a bed; my eyes opened, and the prettiest angel face breathed over me. Yes it was no delusion; sweet reality to which I awoke out of a long, death-like swoon.

"Safe, safe," were the first words, when, with yet feeble arms, I pressed the small white hand of Annie, who was leaning over me and wiping the hair from my still burning brow.

"Yes, indeed, Fred, and God be thanked," was the silvery reply.

"Where is Galloway?" I inquired.

"Why, he was killed by you when you were sinking down. The shot entered his head and he fell down a corpse. The Indian who was with him took aim at your head, but the ball only scratched your skin, and a bullet from Tom Baker sent him also to the other world. It was with the greatest exertion that Tom dragged you out of the muddy creek, and ever since you have been lying in a death-like swoon. But thank God that I have you again, Fred."

"Yes, indeed; but how did Galloway affect your abduction?"

"Why, you see, Fred, it was about eight o'clock, and I was reading to father, when the horse in the stable commenced kicking. Father went to see, and immediately after Galloway entered, put his hand upon my mouth, and before I knew his intentions he carried me off, placed me upon his horse, and rode quickly toward the creek."

Two weeks after our wedding took place, and a very pleasant one it was. Never did I forget the good service my friend Tom rendered me; and though he has been dead these five years, he still lives cherished in our memory.

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Love, and faith and patience bring all things to a right issue in God's good time.

EDITORIAL.

ANTI-MASONRY AND ANTI-CHRIST IDENTICAL.

BY M. W. ALFRED, A. M., M. D.

We have pursued this investigation for the past year in the columns of this magazine, and have proved conclusively, from history, paternity, and moral affinity, these two application, Anti-christ and Anti-masons are synonyms.

So clear have been the proofs of identity, and so perfectly conclusive, that were a man's life at stake before an intelligent jury, nothing could prevent him from dangling in the air.

We proposed in our last article, to make a further similitude founded on the "aspersions of our enemies," and to this, we now mainly direct our continued argument.

Here opens a wide field for comparison. The pure, good, high-minded man, never uses blasphemous aspersions, even to the most contemptible epitome of human meaness, and degradation. Michael did not dare to bring a "railing accusation" against Satan, nor did he seal his lips in silence, but said, "The Lord rebuke thee."

But when the primitive Anti-Christians had put the purple robe on the Savior, "they railed on him." The clothing of him in mock royalty was not enough, they added railings and reproach. The very bitterness of expression used against us shows every serious man from what kind of a fountain the loathsome stream must flow.

We earnestly ask: What spirit is it which animates these attacks upon our order, in the pamphlets and periodicals, and "campaign documents" with which the country is flooded? Do they sound like Christianity or Anti-Christianity? Are these violent denunciatory declaimers the disciples of him "who when he was reviled reviled not again, who when he suffered threatened not, but committed himself to him who judgest righteously?" Has his religion so changed that instead of being reviled, his disciples have been the revilers? The spirit of Anti-Masonry alone, proves it the antagonist of Christianity. "Does the same fountain at the same place send forth sweet water and bitter."

The men who are endeavoring to fan the flames of strife and enmity against us are mainly apostates from us. They came to us uninvited, and on account of their ministerial office obtained a name with us without expense. They professed to love our institution, and supplicated the enjoyment of its benefits and our friendship and protection. We met on the *level*, no high, no low, no rich, no poor. They sought aggrandizement and control. These we did not exercise amongst us. They at length became restive, and having no heart with us, withdrew from us, with railings and maledictions upon their tongues. They do not pretend that we ever injured them or sought their hurt. They have falsified every engagement they made with us, and we are safer with their enmity than we ever could have been with their friendship. Those unaspiring noble hearted ministers whose cheerful countenances impart delight to our gatherings, and whose humble prayers so often warm our hearts, are stigmatized by these apostates as the vilest of the vile. So be it. In the whole treasure-house of the human heart there is no nook, nor corner, where one thought of respect can be sequestered for traitors and apostates. We repeat, we are far safer with such persons for enemies than friends. They intended doubtless "to carry the war into Africa," and sow discord among us, but their success as missionaries in this field of labor has not been flattering. A child might number the disciples they have made, while they have lost the respect of a multitude. One example may illustrate the estimate which honorable men place upon the actions of apostates:

"In the school of the Pythagoreans there was a false brother, one Hipparchus, who out of spleen and disappointment broke through the bond of his oath, and committed the secrets of the society to writing, in order to bring the doctrine into contempt. He was immediately expelled from the school, as a person most infamous and abandoned, as one dead to all sense of virtue and goodness. And the Pythagoreans, according to their custom, made a tomb for him as if he had been actually dead. The shame and disgrace that justly attended this violation of his oath, threw the poor wretch into a fit of madness and despair, so that he cut his own throat, and perished by his own hands: "and what surprised me was to find his memory so abhorred after his death that his body lay upon the shore of the island of Sarnos, and had no other burial than the sands of the sea."— Clem. Alex. Strom V.

One would naturally suppose that the infamy and the consciousness of self-abasement consequent upon apostasy would forever bar any attempt of the apostate to fasten odium upon the community to which he has proved a traitor. Thus it is not at the present time.

Now these apostates ransack the whole vocabulary of vile epithets in search of the most opprobious terms, which they indiscriminately lavish upon us. In perpetrating this wholesale ignominy, they reproach many humble followers of the Savior, thus opening afresh the wounds of Calvary. Are these men Christians who seek to consign a Christian brother to infamy?

We are far from counselling the adoption of the *Lex Talionis*, the rendering evil for evil, or railing for railing. Far from it. We merely rebuke Satan in the name of heaven. When the sectarian bigot, against whom we have opened not our mouth, walks into the pulpit and defames us in gross, assaulting his former friends, and the society he once professed to love, we ought to say as much as Michael said to the devil.

We regret that as Masons we are not more humane and affectionate. We have not all yet arrived at a state of ultimate perfection. But bad as we may be, we are free from the guilt of organizing any plans to injure any human being in his pursuit of happiness, in his person, or his character, or his practical enjoyments, the vilé Anti-Christian aspersions to the contrary notwithstanding. And now with cheerfulness we submit it to our readers: Have we not, in every respect, triumphantly sustained our proposition of "Identity?" So confident are we of this fact, that with great humility and meekness we challenge successful contradiction. We, therefore, repeat and re-assert the truth of the proposition which we have in the preceeding pages demonstrated, *Anti-Masonry and Anti-Christ are identical.*

NOTE.—We deem no apology necessary for making this defense of our Holy Order against the slanders of its enemies. Were we not to the extent of our ability to endeavor to wipe away the slimy, serpentile saliva of our accusors, we should prove recreant to high Masonic requirements, and to the reason with which God has endowed us. Neither are we a novice in our knowledge of Masonic duties, so as to render it probable that we should overstep the bounds of decorum in our editorials upon any subject appertaining to our venerable Order. We briefly remark that we have from a high sense of duty dealt thus plainly with political Anti-Masonry, and not from any ambition for fame or applause. We are not responsible for the unfortunate attitude in which several clerical apostate Masons have placed themselves before community. We experience more pity than reverence for them. We shall not put on a badge of mourning on their account, if sensible persons denominate them apostates and perjurers. While it is clearly not a Masonic duty to enter into debate with those who through *ignorance* may ridicule Freemasonry, it is as clearly unmasonic to "sit squat like a toad," with sealed lips and palsied tongue, and manifest the unbroken silence of a mummy, while apostates are falsely traducing our institution and brotherhood. When a man is made a Freemason must he cease to be a man? We claim to possess some knowledge of the history, usages and landmarks of the order, and are satisfied that were we to hear a worthy brother's name reviled without uttering a word of vindication in his behalf, we should violate a very solemn Masonic duty. I see my hoary-headed father assailed by a mob, but from some supposed delicacy I entertain, in consequence of relationship with the old gentleman, I look quietly on, and very modestly refrain from rendering him any aid, or speaking a word in his behalf. Think you he would not be proud of such a valiant son?

Freemasons have always, as far back as the memory of man, or history of the order can reach, publicly defended it, in a bold and fearless manner, when assailed by cowards and apostates. In 1729 Pitchard was expelled from his lodge in England, and to revenge himself on Masonry he wrote his "Masonry Dissected," which Dr. Anderson answered in 1730. He commenced thus: "Among the extraordinary discoveries of the present age, nothing has been received with more delight and exultation than a few sheets written it seems without partiality, called Masonry Dissected. The grand secret which has long withstood the batteries of temptation, that neither money, the master key of the heart, nor good liquor, that unlocks the very soul, nor hunger, that breaks through stone walls, nor thirst, a sore evil to a working Mason, could bring to light, has at last been disgorged upon oath to the great easement of a tender stomach, the eternal scandal of the fraternity, and the good of the public, never to be forgotten." Dr. Anderson was the Secretary of the Grand Lodge of London, in 1723, and wrote the "Book of Constitutions," and doubtless knew something of his duties as a Mason. We have given the first paragraph only of his "Defense of Freemasonry." It may be found entire in "Masonic Persecutions," by Dr. Oliver. (pp. 274.)

Dr. Oliver says: "As to the apprehension that Masonry would be injured by Masonic publications, it exists solely in the imagination. Even the charlatans of the present, or past ages, have not contributed the slightest shade to the popularity of our proceedings."

"The idea of suppressing Masonic publications is equally absurd and impracticable." Universal Masonic Library, Vol. 11, pp. 25.

Truth fears not investigation and light, and while we soberly and candidly vindicate its claims we feel the ground firm beneath our feet. When the character of Jesus was assailed, and apostates volunteered their perjured testimony against the innocent Redeemer, Peter observed unbroken silence, and sat and warmed his moccasins by the fire. He pretended to take no interest in the affair. He might have said, "I have known him several years and never knew any harm of him." His silence was at last broken, and his hypocrisy revealed. This inevitably led to a base expedient to hide his hypocrisy by lies and oaths. So one false step leads to another. Judas, with much more manliness, came into court and made a clean breast by confessing his wicked apostasy. Never, my brethren, while this tongue can speak, or this hand can write, will it be my duty to close my eyes and seal my lips, when worthy brothers are assailed by apostates and falsehoods, never.

CORRESPONDENCE.

Editor Mystic Star—In the February number of your magazine I called attention to the Eastern Star degrees and gave some reasons why said degrees would not prove of advantage to those upon whom they were conferred, and giving some reasons why I thought the society would not be a success. In your March number our esteemed brother, James W. English, makes reply to me. I should do injustice to my own convictions were I to deny that women, by association and a more intimate acquaintance, might greatly aid and assist each other and contribute largely to the happiness of their neighbors. Neither can I deny that the order of the Eastern Star is a means (very limited) of accomplishing the end suggested by the last named brother.

My attention has also been called to an article in the *Masonic Ritual* of March 25, in reply to said article of mine. The correspondent of the *Ritnal* shows such an utter ignorance of logic, Masonry, and common sense, that I have hesitated to answer him; but lest he may imagine that he has been hitting your correspondent, while he has only been knocking down men of straw set up by himself, I will ask for a brief space in your magazine to "right him up." I have asserted that "social equality cannot be established among women, simply because they are the wives, mothers or sisters of Master Masons." Our friend does not attempt to deny this (to all persons of observation and intelligence) self-evident truth, but contents himself by asking, "Why cannot women who band themselves together as sisters, become socially equal, as well as men?" Suppose we admit that women who do so band themselves together do become socially equal. Does this answer our objection? By no means, and for the simple reason that nothing like a moiety of Master Masons' wives, mothers, sisters and daughters can be induced so to band themselves together, simply because their husbands, sons, brothers and fathers belong to the same society. Do you not see that you have begged the question, my brother?

"Masonry was never intended to bring all persons to a common level." This shocks St. A., and he thereupon draws this very logical inference: "That any Mason who does not meet upon the level, is not a Mason."

It is the duty of every Mason to treat every other Mason as a friend and brother, not only in the lodge, but out of it, and so far they "meet upon the level;" but that every man who is instructed in the mysteries of Masonry is thereby made the equal, socially, mentally or morally, of all other Masons, even our zealous St. A. will not pretend. How then does Masonry "bring all persons to a common level?" Pray tell us, dear brother?

Every Master Mason owes a duty to every other Master Mason's wife, mother, sisters and daughters, no matter what their conditions situations, occupations or stations in life may be. This duty can never be waived—this obligation can never be laid aside. Now, while one of the great advantages of the Eastern Star, (if any) is the opportunity afforded such persons to make known their relations to Master Masons, yet, by the vote of one woman in a Chapter, the great majority of such persons might be deprived of that benefit. Would this release Master Masons from their obligation? Certainly not. But would it not necessarily put all rejected candidates under a ban; would it not be saying to Master Masons, "These persons are unworthy;" and would not the practical result of the action of these chapters be to influence the minds and consciences of Master Masons in their conduct towards such excluded and rejected persons, and thus tend to annul the obligations of Master Masons to such persons? My brother, you cannot shift your responsibility to any of these persons, from yourself to an assemblage of persons called a chapter; they are all sisters, and are entitled to be treated as such, and your obligations to them must be performed manfully and conscientiously.

"But," says St. A., "the word Masonry is not used in the order of the Eastern Star." Did you ever hear of Adoptive Masonry, my brother. These words are familiar to us in connection with these degrees. But I will not follow the brother through for his pretended replies to my objections are simply exhibitions of ill-nature, and of loose, scattered ideas.

I did not allude to the taking of money by Chapters for conferring degrees, but to certain persons who "make merchandise" of the society by peddling dispensations and charters.

There is a Chapter in this city, composed of very estimable ladies and gentlemen who meet socially, work harmoniously and part pleasantly; but it does not embrace one in thirty (probably not one in fifty) of the Master Masons in this city, and not one in a hundred and fifty of the women who are constitutionally eligible to become members; and we will venture the assertion that throughout the United States the proportion of members is a far less per cent. than above stated, and yet the society has been in existence for some years.

Let me here disclaim in the broadest sense any feeling of opposition to any organization which promises to be of sufficient benefit or advantage to any class of persons to warrant its continuance and perpetuation; but believing that the order of the Eastern Star is not so constituted and conducted as to accomplish its professed objects, I do not feel that its continuance will be productive of any considerable amount of good.

And now, Mr. Editor, let me call attention to one other matter and I will close. In the eleventh chapter of Judges will be found the foundation of the degree of "Jephthah's Daughter." Jephthah's vow required him to offer as a burnt offering (not a human being, for that would have been unlawful) any living object which under the Jewish law was a proper and lawful sacrifice. When he met his daughter and informed her of his vow neither he nor she understood that she was to be first murdered (murder is the word) and then burnt; this will appear from the language used, she "bewailed her virginity," and from what followed as in said chapter verse thirty-nine, "And it came to pass at the end of two months, that she returned unto her father who did with her according to his vow which he had vowed; and she knew no man." His vow simply required him to consecrate her to the Lord, and this consecration was effected by decreeing her to live and die a virgin; in short it was to live very much such a life as Sisters of Charity in the Catholic church new lead. This is the whole sum and substance of the matter, and whatever more is added belies history.

Now think of the cock and bull story that you have recited in the conferring of said degree, and what intelligent person, we ask, can listen to it without feeling that his or her good sense and intelligence are insulted, and without feeling that the inventor or originator of this rigmarole was an ignoramus or an arrant humbug. I simply speak of this one matter, there are others in these degrees equally preposterous.

Brother St. A., ponder upon these things and profit by them, and above all keep your temper and your tongue (pen) and before violently attacking others whom you do not know and of whose motives you seem to have no just conception, examine your own heart and see that you possess that Charity without which no man can be a true Mason. * * *

CHICAGO, April, 1871.

Will our agents and subscribers who do not desire to keep a file of the MYSTIC STAR send us the January number of the current volume.

NOTES BY THE WAY.

Corunna.—Our short stay at this place was made very agreeable in more ways than one. In the first place we were kindly cared for at the Waverly kept by our old friends, Gorham and Voorhees. If any weary pilgrim should chance to fall into their hands we will vouch that he will be mercifully treated. Secondly, we had a first-rate visit with Companion Sir Knight Hugh Mc Curdy who is the Grand High Priest. We had the pleasure of being entertained at his mansion where everything was extremely pleasant and homelike. We had a short interview at the High School where Prof. VanDorn presides and has the supervision of one of the best institutions of learning in the country. The first thing that one of taste will admire is the fine ground that surrounds the grand edifice. You enter the hall and there find a magnificent arrangement for water, for drinking and washing, that scholars after being out at play and by accident or otherwise their hands and face become soiled, by a little practical employment in chemistry with soap and water they can use their books without injury. On the first and second floors above the basement on both sides of the hall, sets of rooms are arranged for the various grades from the little boys and girls to a large class who are preparing for teachers. Here the little fellows have before them their own destiny. By application they can see that in due time it will be their turn to go into the high class and be teachers or go into business. On the second floor we find a fountain filled with clean coarse gravel, clear water and some beautiful fish. Quite a large assortment of house plants are arranged to make things attractive and cheerful. If young ideas can't shoot with such pleasant surroundings then there is no use of trying. On the third floor there is a magnificent lecture room well seated that will accommodate a large audience. This room is used for chapel exercises, concerts, lectures, exhibitions, debates, rehearsals and lessons in music, both vocal and instrumental. The arrangement in every respect is admirable; it shows taste and exhibits great wisdom. And perhaps to no individual is the community so much indebted as to the present Grand High Priest of Companions in Michigan. Future generations will ~~in all time to come, rise with uncovered heads and pay him due homage and~~ give him due credit.

Grand Rapids.—This city claims to be the second in the Peninsular state. It is most emphatically a live place. Thrift, industry and wisdom are seen on every hand, The city exhibits a human beehive of workers; some of the finest church edifices in the state; the manufacturing interest in wood is successfully carried on; the extensive plaster bed is near there; one of the finest water powers in all the west, and in a rich and fertile country not surpassed anywhere in the West. With all these superior advantages of the bountiful gifts of nature, Grand Rapids has a people for intelligence second to no place in the country. Together with all these things, to make the place what it should be, there is as noble a set of men who belong to the Masonic brotherhood as can be found on any high hill or low vale. Companion Sir Knight J. W. Champlin is the Grand Master of Masons and resides in this fast growing city. He has favored us with a number of his able decisions which we most cheerfully print for the benefit of the Craft everywhere but more especially in Michigan.

QUINCY, ILL.

Editor Mystic Star — We feel that we ought not to leave this place without giving your readers a brief description of their beautiful Masonic Hall which for every essential convenience has hardly its equal in the state, and at the same time vies with most of them in both amplitude and adornment.

The Hall with its adjoining rooms occupy the entire upper story of the spacious building on the corner of Maine and Fourth streets, the whole floor being sixty by one hundred feet with an L twenty feet square and is divided into the lodge room, forty by sixty-four feet and twenty feet ceiling entirely surrounded by a spacious corridor, the banquet room, ante-rooms, armory, and last though not least a janitor's room constantly open to all which our old friend Blakesly occupies as an office and holds himself in readiness to welcome the brotherhood with fraternal greeting.

The lodge room is beautifully frescoed and with that rare taste which leaves out all gaudy decorations, the only attempt at display being on the ceiling which towards the Master's chair, display the rich colors of early morning as the glorious sun rises to open and adorn the day. The East is ornamented with a cornice like projection of black walnut richly carved, covering the Master's chair and from which is displayed the usual Masonic insignia.

The magnificent chandeliers shed "mellow lustre o'er the scene," and further lights for the various officers are both useful and ornamental. The room is richly carpeted, furnished with suitable desks for secretary and treasurer and book case wherein to deposit the records and papers. In addition a large cabinet organ stands by the Treasurer's table to be used as occasion may require — a piece of furniture which all lodges should have.

Taken together I must confess that to my taste it is something of which the Masons of Quincy may be justly proud and we congratulate them adding our warmest wishes that their beautiful temple with its admirably adapted arrangements for use and convenience may be a symbol of their work, and may the teachings of Masonry as exemplified, explained and enforced in this beautiful hall ever go with them through life, showing to the outward world the wisdom, beauty and strength of our beloved order which makes of its members better men and better citizens who acknowledge the fatherhood of God and the brotherhood of man. G.

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GOOD HOPE, ILL., March 24, 1871.

Bro. Billings — I presume no apology is required, when the *alarm* is fraternal, and the salutation correct. By the kindness and liberality of the craft here, I am made the pleased recipient of your valuable monthly, which is a very welcome guest in our humble abode, and presents no hindrance to my pastoral labors, Prex. B. to the contrary notwithstanding.

The craft in this vicinity are pursuing their regular labors in peace and harmony, with noble emulation and fraternal agreement characteristic of our ancient and honorable institution.

Our sympathies are deeply enlisted in the family of Capt. J. P. Higgins, W. M. of Milan Lodge No. 717, whose mansion was invaded on the fifteenth of this month, and his only child, a very interesting boy of eighteen months, was stricken from the rolls of the present, and summoned to the mansions of the Master who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Though the flower is plucked, though the casket is lost, we have trace of the jewel, and when called from labor to refreshment in the Celestial Lodge there we shall find the darling who has preceded us but little. Fraternally,

A. F. ASHLEY.

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Copies of Grand Orator H. P. H. Bromwell's (P. G. M. of this state) address are for sale at this office in neat pamphlet form at the following prices: Single copies mailed postage paid ten cents; six copies for fifty cents; thirteen copies $1.00; fifty copies $3.50; one hundred copies $6.00. This address, undoubtedly one of the finest ever delivered in the West, ought to be read by every good Mason, and no fitter specimen of what Illinois can do can be sent to distant friends. For elegance of language, richness of thought showing deep study and inventive genius, we do not remember ever to have seen its equal among that class of philosophers entertaining the Grand Orator's view. Circulate it among the Craft everywhere.

TO OUR AGENTS AND PATRONS.

Owing to an unprecedented addition to our subscription list since January, 1871, we find ourselves completely out of the January number of the STAR and only a few copies of the February and March. To avoid the large expense of reprinting these, the only way now by which we could furnish the back numbers from January, 1871, we have concluded to make the following very liberal offer to our patrons. We will furnish the STAR from April 1st (No. 4) to the end of the year, nine months, for the extraordinary low sum of $1, payable in advance. We begin this month with a largely increased edition and hope in future to be able to supply our patrons with back numbers. Our Agents will please take due notice and govern themselves accordingly.

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Bro. Billings — J. C. P. handed me the within one dollar and a half which he said you requested him to do, for his subscription to the MYSTIC STAR, and you will "govern yourself accordingly." By the way, I do not see anything so very "Mystic" in the shine of your STAR. I think it more shiny than any Eastern twinkle of the same professed family, and I "guess" it will "take the shine" out of some of the *quasi* brilliance of pretentious shiners. You are decidedly "Orthodox" in sentiment, according to a "correct" standard. At any rate "them's my sentiments," and sometime I hope to find time to express as much in a more sententious way.

Till then, in many bonds,
Yours fraternally, A. W. B.

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Proceedings of the Grand Commandery of Knights Templars for the State of Wisconsin at the Twelfth Annual Conclave, held January 18, 1871, A. O. 753.

This is a very neat typographical specimen in paper cover and conveys to the craft scattered abroad, a very clear idea of the brightness and liberality of Knights of the Badger State. The address of the D. G. C., A. V. H. Carpenter is long and full to the brim of most salutary instruction and practical admonitions. It must have given the utmost satisfaction to those who heard it. We are assured by the report that the condition of the order in Wisconsin is very prosperous and that the prospects are all that could be desired by the most ardent friend.

THE MYSTIC STAR.

MAY, —— 1871.

MASONIC IMPOSTORS.

BY M. W. ALFRED.

All benevolent men, and benevolent institutions are liable to be besieged, by a heartless hoard of hypocritical pretenders, who, by appealing to the best sympathies of our nature, attempt to deplete our pockets through a multiplicity of lying statements, often enunciated with deep feigned emotion. The experience of every one is, that in giving aid to strangers, nine-tenths of it has been obtained by fraud, and falsehood. Ministers, and Churches often exert themselves to make donations to religious imposters when they aim to relieve the necessities of the poor Ministers of the Gospel.

One feels untold chagrin when he finds he has been made the instrument of a villain; when he intended to aid the unfortunate and worthy poor. Individuals are daily imposed upon by these miserable vampires. They will plead with tearful eyes for "only a quarter" to enable them to reach the "bed-side of a dying wife in Canada," ere she expires. But when they have succeeded in replenishing their purse, you may find them drinking and gambling in some filthy sink of perdition. The dying wife is now quite out of mind. There is where our money goes in almost every donation to strangers.

Now it is quite unnecessary to add, that it is neither a social, religious, nor Masonic duty, to give money to these renegade thieves, and thus aid them in their debauchery and villainy.

The *ability* of the Masonic body to aid needy brothers, and the benevolence of its members usually, renders it an object, to endeavor to find a means of getting hold of the funds. So we perhaps are oftenest subjected to appeals for help.

Some Lodges are called upon almost daily. The official Board on Charity cannot spend quite all their time, in examining the justness of their claims to Masonic charity, and sometimes give them aid to get rid of them.

Now this evil is easily remedied. Masonic Imposters all work in three classes:

I. Apostates. This class is not numerous. They were once numbered with us, and know that our Lodges are seldom bankrupt. They manifest no sympathy for the Order, only for the funds.

II. Expelled members. Of these there are thousands, and the Apostates coalesce with them, as well as the host of rejected applicants, Expelled members are usually reckless men. Men who relapse into a life of wickedness, after having been instructed in the sublime principles of the Order,—men upon whom have been squandered all the great moral restraints of Freemasonry; and have been expelled from all its benefits for their perfidy, may generally be esteemed as reckless indeed. Neither the solemnities of the most solemn vow, nor the pains and penalties of perjury would stand in the way of their professing to be masonically in good standing, and objects of masonic charity.

III. The *witty* conceited Imposter. He has read many books, and knows all about Masonry. *Stultissimus.* He has been induced to rely on his tricks, and deceptions for a thievish livelihood, when abroad.

This sums up the entire black catalogue of lying Masonic Imposters. Men possessed with the intelligence usually required in order to become Freemasons, are not likely to be imposed upon by these unworthy persons. The remedy is easily applied. The application of a few fundamental principles of the Order, will suffice to free us from any trouble with the men who attempt to pursue the swindling business amongst us.

I. What kind of men do we make Mason? Do we receive those who have no visible means of support? Do we accept lazy, shiftless roving beggars? Never. There is not a Lodge in Christendom into which they can enter. Then the *application* of such men for Masonic charity, is *prima facia* evidence that they are Imposters.

II. Provided a man becomes a Mason, and we find him to be of this stamp, do we *retain* him in membership? Certainly not. This would be subversive of the groundwork of the Order. Setting aside crime, the lazy man is considered a "drone in the hive," "and unworthy our protection as Masons." For such an one to claim our aid, is sufficient proof of his imposture.

III. The men who compose our Lodges, do not assume the vocation of Mendicants. It is *crime* that leads to pauperism, in ninety-nine cases out of every hundred, and such crime, as warrants expulsion from every Lodge in the land.

Gambling, drunkenness, idleness, and debauchery, are the direct, and almost only passports to pauperism. Idiocy may be an exception, but we do not often initiate idiots into Lodges. We never retain such characters in our Lodges, and all such persons applying to us for Masonic aid are Imposters. If a drunken man applies to me for help I will feed him, or clothe him, as a human being; but not as a Mason. We have no such men, and when one asks aid as a Mason we know him to be an imposter. We need no other evidence.

Oft times smooth, healthy, fat, young fellows, will drop off the trains, at every Station, for the purpose of aid. They are "Gold-beaters," they tell us, "got out of employment in New York, went to Philadelphia, in search of work, (can't do anything else, only "beat gold,") then to Pittsburgh, Cincinnati, Detroit, Chicago, Milwaukee and to the Rocky Mountains, and back to Michigan in search of work, and now want funds to carry them to Texas, where they expect a job." We have no such men as these among us; all such are *Impostors*. Masons are not begging from town to town, and from city to city. They work diligently and live creditably.

The idea of sending funds all over creation by the hands of strangers, when we have opportunities to bestow charities on the needy with whom we are well acquainted, is not Masonic nor sensible. It is the duty of Masons to aid any human being in want. It is the pleasure of every Brother so to do. But it is neither a duty nor pleasure to countenance Imposters. These we are bound to "discountenance." Logic, is not always so pleasant as Poetry, but is sometimes quite as useful.

Just so long, then, as we do not *initiate* Mendicants, nor roving beggars; just so long as we expel from all our Lodges all persons whose *crimes* make them paupers, (not for pauperism but for crime)—just so long we *know* that these persons are not in good Masonic standing. A good Brother from some unforseen occurrence may need assistance, which he can always easily obtain. But these traveling swindlers are uniformly imposters.

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FREEMASONRY, AND THEOLOGY.

BY C. P. NASH.

The Theological creed of Freemasonry, is very brief, and as is usual with short creeds, it is broad, liberal, and comprehensive. No *Atheist*, can be made a Mason, but whoever applies for the mystic rites of the Order, must believe there is a *God; must pray to him*, and *trust in him*. And as men of *all religions*, and many of no religion,—so far as a *public profession* goes—already do all this, there is no conflict in the Lodges on account of religious differences of opinion.

And it is believed that every true Mason feels this to be *right;* the institution of Freemasonry was never erected for the purpose of teaching dogmatic Theology. Still it recognizes man as a spiritual being, and the essential work assigned the speculative Mason, is to erect a spiritual, and moral edifice,—to build a *character*. Now the *ethics* of the Order are such as no lover of morality, and good men, can object to; hence the ethical instruction of the institution is accepted by all, as not only truthful, but sublime; and it is felt that there should be equal harmony in the Lodge-room, in regard to theology—that masonically no brother has a right to know what his brother's religious opinions are, outside of what the formulas of the Order absolutely require. And if he does know with what system of theologic views he sympathizes,—a knowledge obtained from some other source, outside—it is his business, *practically*, not to know it in the Lodge-room;—especially if that knowledge would have the least possible ill effect, in thinking, or speaking of his brother in that sacred place;—the least unfavorable influence upon his mind. In becoming a member, the brother has subscribed the masonic-religious-creed; that is enough to know and all it is our business to know. And in the midst of all the theologic conflict had in the world since the foundation of Freemasonry, it is a marvel to all not fully apprised of the controling influence of the teachings of the craft over the membership, that in the sacred precinct of the Lodge-room, no dissention, no discord, from this source, has ever disturbed the peace and harmony of the body, through all these long centuries. While Smithfield fires were licking up the blood of their victims, and the *Au To Da Fe* with sword and fagot and every means of diabolical torture which infernal ingenuity could invent, was severing family ties, sending consternation through every community within the bounds of its reign; when petty personal spite, through false accusation often led to execution, the unsuspecting and orthodox, when a man knew not who was his friend or who his enemy; there was *one place* in the midst of it all where none but the truly catholic spirit was breathed,—where these bitter persecutions, if not the bitter feelings which engendered them, lacking the *pass* were kept out:—it was the masonic lodge-room. This makes a grand chapter for Free Masonry, and among the rubies which sparkle in the Masonic diadem, none shine with a brighter lustre than this.

Still, notwithstanding all this,—and *much* more that might be said in the same strain,—there are, and have been for more than a century, some *religious*, rather than *Theologic*, darkness taught in the formulas of the Order, in the reception of which the membership has not been a unit. True they are not *insisted* on, and subscription to them made a condition of membership, but every brother after receiving them in the solemn manner in which they are imparted, hardly feels at liberty to disallow them, or to express a *contrary* opinion, however deep his convictions may be that they are erroneous. And so he stands committed before the Fraternity to opinions he does not and can not accept:—and it often becomes a struggle in his own breast what Masonic uprightness and integrity require of him, in the premises.

These teachings relate chiefly to the doctrine of a *literal resurrection of the body*, and the agency of Christ in effecting it. That it formed no part of ancient Craft Masonry, is evident from the fact that the institution was founded before the advent of the Messiah: and that fact alone establishes the position that, while they may add to the symbolry of the degrees.

they are not, by any means, indispensable to the completeness of the institution, nor its instructions. We force upon the Jew certain statements in regard to Christ, which he can accept only, *prospectively;* to us they relate to Messiah who *has* come, to him, to Messiah yet *to* come. But so long as he is willing to accept the instruction with *that* interpretation, there is probably no cause for interference, or change. But in regard to a literal resurrection of the physical body, the case is different. And the instruction on this point bears unmistakable marks of a *modern origin;* I mean in its incorporation into the ceremonies of the Order.

Now the question as to whether it is true or false, does not enter into this discussion at all. The question is, ought the Institution to *bind the conscience* of so large and respectable a portion of its members, by teaching what is *not* essential to the Order, on the one hand, and can not be accepted by those dissenting on the other? It would be difficult to determine with any accuracy what proportion of the membership do dissent from this sentiment; but a much larger proportion, probably, than has been generally supposed. But again, the question of numbers, or proportions, is not conclusive at all on this point. Suppose there is not more than *one* in each lodge; is he not entitled to the same consideration that twenty would be? Masonry professes to guard the rights of the *individual* as tenaciously as of the membership at large. And a member's right to hold his peculiar religious convictions without *interference* from any one, is too clear to require discussion. And it is equally clear that when the Lodge insists upon teaching him religiously what he cannot believe, it is interfering with his *private* opinions. Would it not be much more consistent and Masonic, to simply teach the *resurrection*, in which all believe in some form, but drop all allusions to the *mode?* As to whether it will be a *spiritual* rising up, or a *physical* one? leave that to the churches, and to private opinion. How is it to be done? By the Grand Lodges, as they assemble, dropping from the *work* all allusions to a literal resurrection of the body; and *until* that is done, where a W. M. can not use the present formula without compromising his religious opinions, let him make such change as may be necessary, in confering the degrees. Let Freemasonry do this, and it will prove itself worthy of the high encomiums so often bestowed, for true and generous liberality. Let it be done, and harmony in all the lodges, will again be *full* and *complete*.—NEWTON, IOWA.

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—*Bro. Langrage*, Grand Registrar, is entitled to our thanks for a copy of the proceedings of the Grand Consistory of Iowa.

Also, *Bro. Logan*, Grand Secretary of the Grand Lodge of West Virginia, for a copy of the proceedings of the Sixth Annual Communication.

—We have a fine copy of the Proceedings of the Grand Lodge of Louisiana, at the Fifty-Ninth Annual Communication This volume contains much valuable Masonic matter.

FAITH, HOPE AND CHARITY.

Masonry does no good, unless it inspires in the heart, and works out in theory and practice, the grand steps to a perfect life. It is but another name for *school*, wherein a select number assemble to study by symbol and ritual, the royal road to enlightened happiness. It goes hand in hand, with that system of principles laid down by Jesus Christ, and every moral lesson found in Masonry, that is designed to touch heart after heart, and soul after soul, until the intelligent creation shall be lifted from "darkness to light, and from the power of Satan unto God."

Masonry should lead its membership, by a proper study of its principles, out of the misty depths of doubt and darkness, up the "straight and narrow way" of light, until by the eye of Faith they can see the *goal* that brings enduring peace, and drives away the doubts and misgivings of immatured reflection, and create the peaceful quiet of a *well grounded hope* in the realization of its noblest teachings. It does for its pupil what he can not work out in the soul without; it educates him to study closely the common things of life, and learn that they came from the same great *source*, and teach him over and over again to have "Faith in God, *hope* in immortality and charity for all mankind." And here let me ask, What is charity? and what is its legitimate office?

Charity is the very apex of attainments. Charity is that crowning point that makes a man what he should be, a fit associate for saints and angels, and a co-worker with God and Christ, in the purifying of animated intelligences. Charity is that peculiar quality that lifts its possessor above the imperfections of earth and opens wide the flood-gates that sweep away all selfishness, and clothes everything in the beautiful garments of goodness and truth.

Charity visits the unfortunate and distressed, and whispers in their ears the story of Him, "who was the brightness of the Father's glory, and the express image of His person," creates within the heart the evidences of superabounding goodness, and endeavors to build up a bulwark of strength within the soul, that shall be an enduring hope, that is as an anchor to the soul, both sure and steadfast, entering into that within the vail." It does more, it leads with a gentle hand the erring one out of the troublesome waters that "continually cast up mire and dirt," and bids him drink again of the sweet waters of honor and truth, "that flow through and make glad the city of our God."

Charity is all this, and much more. What Mason then, can not learn by that beautiful symbol that reaches "from earth to heaven," a lesson that shall lift him high in the scale of his existence, and make him a better and a truer man? M. B. C.

LANSING, MICH.

MASONIC ODE.

BY T. F. MARVIN, DANVILLE, KY.

The Brotherhood that widest claims
  Our warmest spmpathies to move,
Is that whose ancient structure frames
  In Truth, and Harmony, and Love;
How great and good its vast design,
  Its solemn grandeur fills the earth,
The mystic love that gems its mines,
  To only Masonry has birth.

The Architect that built the skies
  Has willed and stamp'd it all divine,
And where its glorious temples rise
  The laws of order noblest shine;
The orphan's and the widow's tears
  Have known its softest, kindest care,
And round the sick bed of long years
  Untir'd its watchful ling'rings are.

Its tents from earliest history trac'd,
  And solemn tabernacles stood;
Yet was its hand ne'er crimsoned with
  A known, or signal'd Brother's blood;
Its circle is the radius where
  Truth's lovely banners are unfurl'd,
Its rainbow hues are sorrow's tear,
  And plummet plumbs the balanced world.

Its pillars hieroglyphic'd o'er—
  Where mysteries deep hidden lie,
Where quarried from immortal love
  Beneath the broad, all-searching eye;
The cloud that guides the pilgrim on
  Is silver lin'd and fring'd with gold;
And pearl'd the staff he leans upon
  As unknown mysteries unfold.

Its laws were known on Sinai,
  And where the waters kiss'd the rod,
Its compass, square, and rule fram'd by
  The wise, unerring hand of God;
And when the Craft are called to work,
  Through yon grand arch that bends above,
Be Truth the password all may breathe
  Within the list'ning ear of Love.

JUSTICE.

BY REV. J. C. PATTEE.

This cardinal virtue is one which we should observe, not alone in our intercourse with other individuals; but we should be just to ourselves as well. We understand what it is to be just to others:—Do we as clearly understand what it is to be just to ourselves? We should seek to know ourselves, and ever remember what manner of creatures we are; for truly we are fearfully and wonderfully made.

Though in our infancy and primitive condition we are perhaps more helpless than any other creature, and though we remain longer in that condition, yet we have capacities far superior to those possessed by any other. They in their essential characteristics are unchangeable. They neither make nor transmit any improvement, and their life ends with earth. We are capable of change. We both make and transmit improvement; and we are not alone of earth; but in our nobler life we are immortal. We were not made to remain forever in the same condition in which we first began to be. We were made for progress—to grow—to take on new conditions and rise to nobler aims and compass nobler ends. We have capacities for all this. There are possibilities before us which "eye hath not seen, nor ear heard; neither have entered into the heart of man" those wondrous attainments in grace and good which we may reach by earnest endeavor and the blessing of God.

But the ability to move, making it possible on the one hand to rise, involves also on the other hand, a liability to fall. And around us on every hand we see sad evidences of our liability in this direction. All that we see of sin and suffering—all that makes life dark and sad and terrible, only shows what we might have been and to what we are liable in certain conditions and surroundings. Gifted with such capabilities—exposed to such liabilities—we can be just to ourselves only in seeking the better part and making earnest efforts to develop into fact all the possibilities of grace and good with which our Lord God has kindly endowed us. We may not sit idle, not stand with folded hands waiting for the evil to go by and the good to come round; but we must up and be doing, shaping and moulding events to produce the good. We must work and fight and pray. We must meet temptation and overcome it; we must battle sin and conquer it; and on their ruins we must build the temple of virtue in our own souls. It has been well said, "God helps those who help themselves;" and though it may be true that He helps others, it is certainly true that He helps those most. When one is going *down*, in the way of vice, folly becomes foolishness, and foolishness begets weakness, and weakness runs into inability, and inability is the last reach of injustice. But when one is reaching up and endeavoring to gain the moral hights above him, every success brings new strength to climb and secures new wisdom to take hold on the instrumentalities by which to go up higher; and so in the accomplishment of every noble and grand possibility of the soul is found the reward of being just to one's self.

BURNETT STATION, WIS.

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TO THE GLORY OF THE GRAND ARCHITECT OF THE UNIVERSE.

FROM THE EAST OF THE GRAND LODGE OF ILLINOIS, A. F. AND A. MASONS.

To the Masters, Wardens and Brethren of all Regular Lodges of Ancient, Free and Accepted Masons in the State of Illinois:

WORSHIPFUL AND DEAR BRETHREN:

The magnitude of our jurisdiction, both in extent of territory and number of Lodges, render the pleasure of an official visit to each Lodge impracticable, I am therefore, obliged to avail myself of the present medium of communication in order to address you upon matters of special and general interest.

The intelligence of the total destruction by fire of the archives of the Grand Lodge has already been communicated to you by the Grand Secretary, and doubtless the matter is one of universal regret. By this disastrous event, everything of value belonging to the craft of Illinois became a prey to the relentless flames.

In 1850 the Grand Lodge met with a like disaster. The property recently destroyed was, therefore, the labor and accumulation of twenty years. Many valuable documents can never be replaced. The data for reconstructing the financial accounts and Masonic Records must come from the several Lodges. I therefore evoke a prompt and zealous co-operation of the craft, to assist in establishing order out of the present confusion.

Among the property destroyed were 1,000 copies of printed Proceedings of the last session of the Grand Lodge. This unlooked for contingency will deprive the Lodges of their full quota of copies. Fortunately, however, a sufficient number of copies remained in the hands of the printer to supply each Lodge with two copies. It is therefore deemed best not to incur the heavy expense of replacing those destroyed.

Notwithstanding the unfortunate event alluded to, the craft of Illinois have abundant reason to be thankful to our common Father for the manifold blessings and comforts vouchsafed to them.

I tender you my hearty congratulations upon the degree of harmony and prosperity enjoyed by the Lodges throughout our jurisdiction, and pray that nothing may occur to interrupt a continuance of your peaceful labors.

It may be well for every brother to ask himself how much of the general prosperity of the lodge is due to his individual effort. Do you attend all the regular meetings of your lodge? Have you been present with voice or vote at one-half or even one-quarter of them? or do you take part in the Annual Communication only? If you are of the latter number you are convicted of a want of proper zeal, or else your cable-tow is indeed limited.

While the brethren will, of course, consult their own inclination and convenience in this matter, yet I would fraternally impress upon them the importance of attending

THE MEETING OF THE LODGE

so often as their duties will permit, not only as an index of appreciation of Masonry and respect for their Lodge, but, by their presence, encourage and assist the Master, and other officers in the agreeable labors, and assume a share of the important and responsible duty of guarding the "outer door," that none but the worthy may enter. This is the safeguard and protection of our Institution, which, in a great measure is in the hands of the

RECOMMENDING AND INVESTIGATING COMMITTEE,

whose duties are alike responsible and important. The former being primary and self constituted, should exercise their privilege with the utmost care, for the good of Masonry, and not as a favor to the applicant. I regard it as a dangerous practice, inconsistent with propriety, and contrary to the spirit of the law, to recommend a man for the honors of Masonry unless we know him personally, have some knowledge of his disposition, habits and general character, and believe he is every way worthy to become a Mason.

Those who are charged with the duty of investigating the character of applicants, hold positions of distinction. They are the inspectors to examine the material wherewith to add wisdom, strength and beauty to the Temple. Be not careless therefore in the discharge of this high trust, but let the candidate understand that his character is subject to a close scrutiny, and that friendship can not bias your action. If there be a doubt in regard to his fitness, remember your lodge is entitled to the benefit of it. A fearless discharge of this duty may subject the committee to the frowns of the rejected and his friends, but faithfulness will command the plaudits of every just craftsman.

In addition to the usual monitorial questions, the law demands that a candidate must unequivocally declare his belief in God, the Creator and Ruler of the Universe, that he has been a resident of the State of Illinois, at least one year, that his residence is within the territorial jurisdiction of the Lodge petitioned, and that he has never applied to or been rejected by a Lodge of Masons. I would recommend that these questions be propounded by the committee to whom the petition is referred, as well as by the proper officer at the Lodge. Special attention is called to Sec. 26 and 36, G. L. By-Laws.

So much has been said and written in regard to

THE BALLOT

that it ought to be well understood, but as it is one of the most important questions with which a Masonic Lodge has to deal, and is sometimes the cause of much discord, it will not be amiss to call attention to it. It may be asked why this, more than any other question should disturb the harmony of a Lodge? There can be but one answer. It is because the law governing the ballot has been violated, either wilfully or through ignorance. This law is expressed in two simple comprehensive words, viz: *Inviolable Secrecy.* These words have but one meaning, and any attempt to twist, turn or torture them into any other than a literal interpretation should subject the offender to discipline.

The secrecy of the ballot is not governed by the law of this or that Grand Lodge—it is a Landmark—hence an unalterable and universal law of Masonry: Real ignorance upon the subject must, therefore, be an exception, and a wilful violation of the secrecy of the ballot should be met with prompt punishment.

All remarks or discussions in the Lodge upon the merits of a candidate is calculated to impair the secrecy of the ballot, and is therefore unlawful.

It is unlawful to inquire, or seek by any means to know how a brother voted, it is equally a violation of law in the Lodge or out of it, for any brother to disclose the character of his ballot, (unless it be for the purpose set forth in Sec. 42). Whether it be white or black, great injustice may be done with both. However, a conscientious use of the latter will not seriously injure Masonry, while a careless and indiscriminate employment of the former may work great mischief.

It is improper to ballot for more than one applicant at the same time, as it is liable to create confusion among the members and is unjust to the applicants.

Sec. 50 of G. L. By-Laws must be strictly obeyed. When a ballot has been declared it *can not* be reconsidered except as provided by Sec. 42. Any brother desiring to avail himself of the privilege of this Sec. must make it known in open Lodge.

Brethren, the ballot is placed in your hands as a sacred trust, in the exercise of it be just to your Lodge, just to the applicant, you are responsible only to your conscience and to God.

OBJECTIONS

by a *member* to the initiation of a candidate lodged with the W. M., even after election, is binding and must be respected, nor can the reasons for such objections be demanded. If the objections are not withdrawn within six months, the petition fee should be returned to the applicant.

Objections to advancement to the second or third degrees will be governed by Sec. 45., G. L. By-Laws.

When a candidate for either the second or third degrees is rejected by ballot, the brother may renew his application at the next or any subsequent regular meeting of the Lodge. In either case he will be entitled to enjoy the privileges of the Lodge, when open on the degrees to which he has attained.

It has come to my knowledge that it is the practice in a number of Lodges, in cases of non-affiliates applying for membership, to receive their dimits as sufficient evidence of their being Master Masons. I fraternally warn the brethren that such a course is highly improper, and a direct violation of the regulation hereinafter referred to, as well as of the 15th installation charge. And I hereby enjoin upon all Masters and Wardens of Lodges to see to it, that a petitioner for membership is lawfully vouched for *before* balloting.

When a petition for affiliation is rejected by a Lodge, the applicant can re-petition the same or any other Lodge, whenever and as often as he may choose.

When a brother avails himself of the

PRIVILEGE OF VISITATION

he should be subjected to the test, laid down in one of the old charges.

"Which direct that you are cautiously to examine him in such method as prudence shall direct you, that you may not be imposed upon by an ignorant, false pretender, and beware of giving him any hints of knowledge. But if you find him to be a true and genuine brother, it matters not of what country, sect or opinion he may be, you are to respect him accordingly."

A strange brother is one that can not be lawfully vouched for as a Master Mason, although otherwise well known. All avouchments, whether by the Tyler or others, *must* be made *within* the Lodge to the presiding officer.

I would recommend that in addition to the usual formula of examining a strange brother, that he be required to affirm that the Lodge in which he received the degrees, and of which he is at the time a member, is working under and by authority of the Grand Lodge of the State or Jurisdiction in which said Lodge may be located.

ALL REGULAR LODGES

recognized as such, within the bounds of the United States or British America, are held by authority of a duly recognized Grand Lodge, exercising Masonic Jurisdiction over the State, Territory, Dominion or District in which it may be located.

The sovereignty of the Grand Lodge of Illinois over Ancient Craft Masonry within this State, is acknowledged and respected by the highest Masonic authority throughout the Continent of America. Hence the existence of any Lodge within the limits of Illinois, without the authority of our Grand Lodge or of the Grand Master, is unlawful, and all such Lodges, and the persons claiming to be members thereof, are held to be clandestine, and can not therefore be recognized as Masons by the regular Lodges or Brethren owing allegiance to the Grand Lodge of Illinois.

From certain information which has come to my knowledge, I deem it proper to say that the recent repeal of Sec. 81 and 82 Grand Lodge By-Laws do not in any manner change the status of unlawful Lodges or their adherents, nor is the repeal of these sections to be regarded by the brethren as a license to hold Masonic intercourse with persons whom the Grand Lodge declare to be irregular and clandestine.

The full and absolute sovereignty of our Grand Lodge over Ancient Craft Masonry in Illinois, is a fundamental principle of Masonic government, essential to its dignity, and which must be maintained and unequivocally observed.

The custom of applying for

DISPENSATIONS

to initiate applicants in less time than the law prescribes, is calculated to deprive the members of a Lodge of a fair opportunity to investigate the character of an applicant—a practice which I do not sanction. While I do not doubt the prerogative of the Grand Master to set aside the forms of law in cases of the kind, yet the necessity for the exercise of this power can seldom or never occur. However, when a clear case of emergency arises and is fully stated, I will authorize the *passing* and *raising* of a *brother* in less time than the law allows.

THE PHYSICAL QUALIFICATIONS

of a candidate for Masonry is important, and must be governed by Sec. 40 Grand Lodge By-Laws. I have been applied to frequently for authority to confer the degrees upon gentlemen whose mental and moral qualifications were of a high order, but physically they could not stand the test as provided for in the law referred to, which is not a mere local regulation but a landmark. It is obvious therefore, the regulation *can not* be set aside by the Grand Master, but must be conscientiously obeyed. The question is one of which the recommending and investigating committees should not lose sight, as it may frequently save a gentleman the mortification of being rejected.

I do not deem it just to cast a negative ballot on account of a physical disability *alone*, hence when there is none other, a Lodge by unanimous vote and a full statement of the facts may be relieved of the full force of Sec. 37, G. L. By-Laws, by virtue of a Dispensation from the Grand Master.

In the formation of

NEW LODGES

I desire to call attention to Sec. 13 and Reg. 1, Grand Lodge By-Laws. Petitioners who are unaffiliated will be required to send with the petition their dimits, and all others must send certificates of good standing in their respective Lodges. The latter brethren should promptly notify their Lodge when they become Charter members of a new Lodge.

Much confusion may be avoided at

ANNUAL ELECTIONS

by a proper observance of the law governing the same.

Every Lodge should elect and install officers annually, at the time prescribed by the By-Laws. If for good reasons the time passes without an election, the same should be held as soon thereafter as possible by special authority of the Grand Master. No brother can be installed as Master unless he has been previously regularly installed as warden of a Lodge, not until he has been invested with the "secrets of the chair," except by dispensation, and not then unless the Past Wardens and others who *are* eligible, shall join in request for such dispensation. (Officers of Lodges, U. D., are of course nor subject to the foregoing regulations.)

No officer of a Masonic Lodge can be properly installed by proxy, nor should the installation ceremonies proceed in the absence of the Master elect.

There is more or less trouble arising from a violation of the law fixing the

TERRITORIAL JURISDICTION

of Lodges. Nothing can be plainer than Sec. 36 Grand Lodge By-Laws. The words "nearer to another Lodge," occuring therein, do not mean by the nearest traveled road, but should be understood literally. It may sometimes happen that a strict observance of this law will interfere with the comfort and convenience of a candidate. In such cases a statement of facts, and a petition to the Lodge having jurisdiction will save trouble, and if there are no objections to the applicant it would be but an act of fraternal courtesy to consider the circumstances and grant the request of a sister Lodge. In cities or towns where two or more Lodges are located, territorial Jurisdiction is concurrent.

At the Annual Communication of 1869 the Grand Lodge adopted the work which is now

THE STANDARD WORK OF ILLINOIS.

In order that the same may be properly disseminated and thereby thoroughly established, there should be abundant facilities for the Lodges to acquire it. I have therefore appointed Examiners with authority to test the qualifications of those who desire to become Grand Lecturers. Commissions will be issued to brethren to lecture upon recommendation of one or more of the Examiners, or by presenting to me a former commission.

Whenever a sufficient number of Lodges or brethren desire, and will make application, I will organize a school of instruction in their midst in which they may qualify themselves for the duties of the Lodge or as preceptors of the Craft.

No Brother can lawfully instruct Lodges in this Jurisdiction, as Grand Lecturer in the work of Ancient Craft Masonry, without written authority from me.

A word to

THE WORSHIPFUL MASTER.

You are intrusted with powers and prerogatives of great importance, and so far as the Lodge is concerned are well nigh absolute. While it is demanded by every consideration of right and justice, that these powers should be exercised with a most scrupulous regard for the rights of the members, yet a failure on the part of the Master to maintain discipline and harmony in the Lodge is as culpable as the abuse of power. A generous and cautious mind will discover the "golden mean" between these extremes, which will command the respect and affection of the brethren, and insure peace, happiness and prosperity.

Freemasonry is cosmopolitan in the fullest sense of the term, therefore no discussion of a political, or sectarian character should be tolerated within its precincts.

Let the brother remember that our Lodges are consecrated to good deeds. Forget not the solemn vows taken at the altar of Masonry. Let us thoughtfully guard our actions and keep watch and ward over every expression which may create ill feeling or disturb the harmony of our Lodges. It may be that few if any of our Lodges need to be reminded of the matters herein referred to, still it is well occasionally to bring to the surface that which we unintentionally permit to sink from the mind, and thereby render us neglectful of the duties we owe to each other and to our Beneficent Institution.

Let the foregoing communication be read in full at the first regular communication of the Lodge after it has been received.

Given under my hand and seal, at Chicago, this 31st day of March, A. D. 1871, A. L. 5871.

DEWITT C. CREGIER, *Grand Master.*

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[We publish the following strictures from Bro. Norton on Bro. Bromwell's Address; not that we endorse everything he utters. But we hold to the idea that all have a right to be heard. Our journal is open for free discussion, and free thought. Let true Masonic courtesy be preserved, and good will be the result.—*Ed.*]

THE HISTORY OF THE MASONIC RITUAL RATIONALLY INVESTIGATED.

Two methods of investigation, viz: the Inductive and Deductive, are resorted to in order to discover truth. The former school, says, "we must take nothing for granted, but must investigate each theory presented to our consideration, and when we become satisfied of its soundness, or in other words, that it is a fact, then, and not till then, can we begin to reason how far that fact agrees with the next theory." The Deductive school build on the assumption that this or that proposition must not be questioned, and if you admit this, then we shall build our castles in the air. Charles II. is said to have questioned some philosophers: "Why," said the King, "does this glass globe containing water, weigh just the same before the fishes were put into it, as it does now with the fish?" when each of the Deductives present, immediately furnished his own reason, which of course differed from most of the others. At last, one of them, with an *inductive* turn of mind, said, "Before I venture to propose a reason, I must first be allowed to weigh the globe with, and without, the fish."

Cases have indeed occurred when men jumped at conclusions, and they happened to guess right, but the safest method is now generally conceded to the inductive system; hence, investigators of physical science, generally rely on induction, and metaphysicians on deduction. The former, as already remarked, discard blind faith; the latter has more or less to lean on it. The demonstrations of the former are confined to observation and logic; but the latter must often resort to rhetorical and poetical declamation in order to bewilder and intoxicate the mind of his hearer or reader.

Bro. Bromwell, whose oration was printed in the March No. of the MYSTIC STAR, is doubtless a sincere man, and very zealous Mason, but he evidently belongs to the Deductive school. He possesses an ample supply of imagination and poetry, but lacks the necessary faculty of observation and logic. This style of eloquence may pass for argument with some, but according to our mode of thinking, his castles will remain in the air.

Our Brother is impressed with the notion that Freemasonry did not originate from the stone cutter and bricklayer associations of the middle ages, and is evidently a believer with the late Dr. Oliver, that "God himself communicated the secrets of Masonry to Adam, when in Paradise," for how otherwise, our brother imagines, could such a system of perfection have emanated from mere operatives? He says, "As most of the writers on Masonry have fallen into the error that Masonry owes its origin to a society of operative mechanics, and as this mistake affects matters primary and fundamental," therefore "every one who understands Masonry should combat this short-sighted notion; for as long as it prevails, it must be impossible to bring the minds of the craft to any adequate appreciation of the dignity of the institution, or incite the necessary zeal in exploring its mysteries." There then we observe the theory uppermost in the mind of our deductive philosopher. He takes it for granted that there are certain profound mysteries in Masonry which ought to be explored, and that such mysteries could not have germinated from mere bricklayers.

He admits, indeed, that on the "Masonic carpet" there appears implements of architecture, but he says "the larger number are more important," such as the "ladder, parallel lines, the Holy Writings, three burning tapers, an anchor, an ark, a pot of incense, the letter G, the sword pointing to the naked heart, the acacia, the sun, moon and stars, hour-glass, scythe, tabernacle of Moses, cloudy canopy, blazing star, a sheaf of wheat at a waterfall, the lamb, the cherubims," etc. He further reminds us, "that the lambskin, not the apron, is the badge of a Mason; that the letter G is the highest symbol in the Lodge; that the cherubim constitutes its banner; and besides, the three great lights, the chief of which is the Holy Writings." Next, Bro. Bromwell triumphantly asks, "Does all this look like the work of a society of mechanics?" "Why should they make the lambskin a badge? Why should the Masonic progress begin with the lambskin, and end with the lion of the tribe of Judah?" etc., etc. "But especially consider the three great lights. * * * Whatever the great lights are now, such they were at the beginning. There has been no addition to the number, nor substitution of one for another by way of reconstruction."

Our brother next plunges into the sublime mysticism of his system of perfection, and tells us that the Master is one, the wardens are two, two and one is three, but the three are one, for the S. W. is the right hand of the W. M., and the J. W. is the left hand. Now, why not go a little farther and say, that the Deacons are two, that two and three are five, but the five is one; because the S. D. is the right leg, and the J. D. the left leg of the W. M. And he might even have carried his sublime mysticism a little farther; for besides arms and legs, the W. M. has also got eyes, ears, a mouth, a nose, and other organs. The other officers of the Lodge, such as the treasurer, chaplain, stewards, marshal, swordbearer, tyler, etc., etc., must necessarily represent those organs, and the next thing Bro. B. ought to explain, which of those officers represent the eyes, the ears, the mouth, the nose, etc., of the W. M. Elder Knapp, the great revivalist, once told a story of a shad shinning up a barber's pole with its tail upwards. Now if the Rev. Elder had been a Masonic luminary, and could have succeeded in having the barber's pole with the shining shad, painted on the Masonic carpet, what a sublime lesson would that emblem have furnished to the zealous explorers of Masonic mysteries? Might they not, among a thousand other things, have agreed that the pole points upwards, and the shad was emblematic of the fishermen of Galilee, etc., etc.? But that is not all. Their faith is so strong, that mere symbolizing would be insufficient. They would receive the barber pole story as a fact—a fact that actually occurred, and would sneer at those who could not swallow the said barber's pole. By-the-by, did not the same Bro. B. once tell us, that the Druids used to turn out on St. John's day, clothed with white aprons and gloves? and if so, will he inform us whether the apron was a lambskin or not.

But putting sarcasm aside, we must in all seriousness, state, that there are two parties whose ideas are working an injury to the Masonic institution. The Masonic aim of uniting men of divers religions into a harmonious brotherhood, has its enemies both without and within our organization, but most dangerous are those within it. Their philosophical notions will undermine the noble temple of Masonry. Masonry proclaims itself a universal institution, designed for the union of the good and true of all who believe in the G. A. O. T. U. No candidate is ever questioned whether he believes in the Trinity, Christianity, or even in the Bible; or whether he is a Unitarian, a Jew, a Mahometan, Deist, or Pagan. If he is otherwise qualified, he is received into the brotherhood, under a solemn pledge from the W. M. that there is nothing in the obligation he is about to take, that would conflict with his civil, moral, or religious duties and opinions. Thus, and thus only, can Masonry form a center of union between the good and true of all sects and religions. Now certain Churches are opposed to such friendship existing between its own members and those of other modes of belief; hence they assail Freemasonry as antagonistic to their policy or religion. While on the other hand, we have a certain kind of religionists in our midst, who equally abhor the principle of Masonic universality. And so they go to work at torturing and twisting every emblem into a meaning entirely foreign and in antagonism to the harmony which Masonry should aim to cultivate. Now Bro. Metcalf, P. G. M. of Michigan, may disapprove of the disposition of defending Masonry when attacked by its enemies. We, however, beg leave to disagree with Bro. Metcalf's opinion. As a Mason, we regard it as a duty to defend our institution from every kind of an attack, whether it comes from without, or within.

We have seen that Bro. Bromwell bases his argument on the "Masonic carpet." He starts with the assumption that because when he was initiated, a certain number of pretty pictures were pointed out to him on the Masonic carpet, hence the carpet must be as old as the hills, and hence Masonry could not have originated from the mere mechanics, and as long as such heresy is tolerated, so long must the dignity of the institution be depreciated, and will prevent "the necessary exploration of its mysteries." By this we presume him to mean, that it would discourage some of the brethren from joining the higher degrees. But has the question never suggested itself to Bro. Bromwell, viz: May not all these pretty things have been painted on the carpet, after the mechanics ceased to have control of the institution? May not the whole system of government and ritual have been so modified and altered, that the Mason who ruled a Lodge before 1717, would be unable to work himself into a Lodge to-day? Nay, that the brother coming from abroad may even discover symbols in our Lodges, that are entirely unknown abroad. Who did ever see, in an English Lodge on the tracing board, the "ark," the "pot of incense," the "sword pointing to the naked heart," the "hour-glass," the "scythe," the "lamb," the "cherubims," the "beehive," the "broken column," etc., etc. Do we not know that these pretty things were introduced into American Masonry by Messrs. Webb, Towle, Cross & Co.? Again the letter G. cannot be universally applied to denote the Deity. It could not have been so understood by the Hebrews, nor Greeks, nor Latins, etc., nor by those modern nations whose language is chiefly derived from the Latin, such as the Italian, Spanish, and French. To them, the letter G. would be meaningless. Bro. Bromwell takes it for granted, that the ritual could never have been different to what it is to-day, and hence concludes that Masonry could not have originated from the mechanics. But how does his ideas tally with the "Manningham letters," printed under the head of "Correspondence," page 112, in the March No. of this journal? "I believe," says Bro. Manningham, "you can scarcely imagine that in ancient time the dignity of knighthood flourished among Freemasons, whose Lodges heretofore consisted of operative, not speculative Masons. And again, (page 115) "Of late, some fertile geniuses here have attempted considerable innovations, and their manner of working a Lodge, they sometimes term Irish, and others Scotch Masonry." We see clearly by these well attested letters, that "Masonic Lodges heretofore consisted of operatives, not speculatives," etc., and that it was possible for charlatans to attempt innovations. That innovations have been made, we appeal to one who was certainly the most superstitious expounder of symbolism, viz: Dr. Oliver. In his "Origin of the Royal Arch," he shows that no R. A. was known before 1739, and that it was manufactured by Ramsay and improved by Mr. Dermott, who called it "the fourth, last, and highest degree," but in America the R. A. is the seventh degree. Now, where did our three preliminary degrees come from? Again, the two Wardens and Master, represent the triune God, says Bro. Bromwell, and this sort of government is of course as old as Adam. But in the New Constitution, (Hyneman's Lib., Vol. II, p. 80,) we find in the Constitution of 1688 a regulation, "That for the future, the said fraternity of Freemasons, shall be regulated and governed by one G. M., and as many wardens as the said Society shall think fit to appoint at every annual general assembly." Now what became of Bro. Bromwell's trinity when the G. L. appointed more than two wardens?

The fact is, that what we call speculative Masonry, did not begin until the close of the 17th century. Yes, all these pretty pictures on the Masonic carpet, which whirls the imagination of our luminaries upwards into the higher clouds, were not painted on the carpet until after 1717; and *then* it was not the work of one man. It is too much of a patchwork to be the work of one man; but it underwent numerous alterations, and received constant additions. The three great lights were successively referred to three windows of a cathedral, to the sun, Master, and square, to the Father, Son, and Holy Ghost, to the Bible, square, and compass, to the three stages through which Masonry has passed, and to what not? and there was also a time when the three lights were not referred to at all. For this information, I am indebted to the catechisms printed in Bro. Tindel's and brother Steinbrenner's works. But as these writers do not stand in good repute among the high degree explorers, we must even once more summon the great Masonic English Gamleal, at whose feet the American Paul's love to receive lessons of the wisdom of mysticism.

(TO BE CONTINUED.)

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—The corruption of the best, is productive of the worst.

—Depraved conversation will corrupt the best morals.

MASONRY IN THE MIDDLE AGES.

One of the most interesting chapters in the history of Freemasonry, is the record of its existence and progress during what are termed the mediaeval ages. It was at this period, that by mingling the culture of the imagination with productive industry, it gave a poetic vesture to the prosaic arts of civilization. It addressed itself to the higher faculties of man, and thus elevated the practical by connecting them with the spiritual endowments of his nature. In nothing is this more manifest, and no more convincing proof of its truth can be required, than those glorious and venerable monuments of the past, the "religious structures" of the times to which we refer. "It was only," says an intelligent foreign Brother, "by devoting the noblest gifts to the highest purposes, by the union of art with religion, which formed the spirit of Masonry in the middle ages, that such wonderful works could be produced. Let us ever honor the men who have left such inheritances. I have wandered in the wide area, and climbed the thousand year'd arches of the Colosseum; I have stood under the graceful dome of the Pantheon; and, wonderful though the effect of these buildings be, yet the impression they make on the mind cannot at all be compared with that of the so-called Gothic Cathedrals. I can only explain this, if explained it can be, by the spirit which raised those different edifices which spirit is most singularly embodied and illustrated in the distinctive character of their styles; I mean the round and the pointed arch. The one wide, stretching, solid, and massive, it clings strongly to the earth, and guides the eye horizontally to what is about us. The other slender, high, aerial, it strives and points upwards to what is above us, and leads the thoughts to higher things. Truly Masonic, it symbolizes and spiritualizes, till it has transformed the most material of things, heavy, ponderous stone into a permanent melody.

That is what our ancestors in Masonry did. In their times Masonry was a reality, by which men, wise men, lived and worked, and did well. It is still good that we honor it; it is still right and proper that we erect new temples, wherein its traditions may be duly honored and faithfully preserved, that it may be handed down pure and undefiled, as we have received it from those who went before us to the Brethren of future generations, and that it thus may fulfil its destiny. Nor will we complain that Masonry is no more what it has been. The High Hand which guides the destinies of this world, knows best what instruments to employ; and for us therefore it will also be best, still, as worthy Masons, to ascribe all gratitude to the Most High, still to do faithfully the work appointed us, each in his different station, conscious that be it high, be it low, it is equally honorable if honorably filled; equally a necessary link in the great chain of social existence.

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—Poverty is in want of much, but avarice of every thing.

—Virtue is the safest helmet.

A STRAY LEAF.

A Masonic Lodge is a school for the Education of the Conscience. There are numerous associations for the promotion of physical science, there are the church and numerous religious societies for the propagation of religion, but it is left to Masonry to reduce ethics to a science, and to carry out and teach that science practically. The forms and ceremonies of the Lodge are to the conscience, what gymnastic exercises are to the body—they cause it to become well developed and vigorous. Yet scoffers may say the practice in the gymnasium is nothing but entwining the legs upon poles, and fatiguing the same by weights; forgetting that this is a sure means of acquiring strength and agility, which will be useful to man in whatever situation he may be placed. Indeed, there are but few even of the physical sciences that are useful in themselves abstractedly. It is when they are applied that they become aids to the comfort and happiness of mankind. So with us, it is not merely what occurs in the Masonic Lodge, which is Masonry. It is rather the effect which the solemnities and virtuous exercises of the Lodge have upon the conscience, and the practical application of the precepts learnt in Lodge governing, in some degree, to our transactions with our brother men, that we claim as the essential good of Masonry. Many of us have seen good buildings, erected with perfect and true perpendiculars, undermined by the operations of the operative Mason, and drawn out of the square, until they become cracked, distorted, and even unsafe to the neighborhood. So in the like manner, unfortunately, does our intercourse with society in its present state, tend more or less, according to the situation in which we were placed, to take the ground from under men's consciences, to warp and distort them. It is to the Masonic Lodge, then, we come periodically, and feel the plumb-line of honor and virtue put to our consciences, to secure us against deviations from the Square.

THE BANQUET TO EARL DE GREY, GRAND MASTER OF ENGLAND.

A banquet and reception was given to this distinguished visitor, at Washington, on the 10th of last month, under the auspices of the Grand Lodge of the District of Columbia. Invitations were extended to the several Grand Masters in this country, many of whom were present to grace the occasion. The Grand Lodge was opened in ample form at six o'clock P. M. The visiting Grand Masters were then introduced by Noble D. Larner, Grand Secretary, and welcomed by Charles F. Stansbury, Grand Master.

At seven o'clock the Grand Marshal announced the Grand Master of England, who was escorted into the Lodge by Past Grand Master R. B. Donaldson and Grand Senior Warden Gibbs, and presented to the Lodge. He was received with the highest orders known to the Grand Lodge.

Grand Master Stansbury then welcomed the distinguished visitor in a brief but appropriate address, and invited him to a seat in the Grand East.

At the close of the address the Earl de Grey and Ripon were escorted to a seat on the right of the Grand Master.

The Masonic Choir, conducted by Brother Holmes, then sang a beautiful song of welcome to the honored guests.

Earl de Grey, in response, spoke as follows:

MOST WORSHIPFUL SIR AND BROTHERS: I trust you will permit me to return to you and to the Grand Lodge of the District of Columbia my most grateful thanks for this very kind and fraternal welcome. I esteem it the greatest honor that I have ever received to have had the opportunity of being presented by you to the Grand Lodge of the District of Columbia. It is not to be ascribed to my personal merits, but the significant fact that I represent here the grandest and highest Masonic office that can be conferred upon a Mason in England, that of Grand Master. I esteem it most fortunate, not only to myself, but also to the Masonic interests in both countries, that there should be a closer union between the Masons of the United States and those of England, and that you should now for the first time, as you have told me, receive the Grand Master of England.

I esteem myself very happy indeed to have had it in my power to attend here to-night, and shall bear away with me the most grateful recollections of this visit. I can anticipate the reply that the Masons of England will make to the honor conferred upon me, as a representative of the Order in England, by the fraternity of this country. It is the first step taken for a closer union between English and American Masons. [Applause.] And I now believe it will be more strongly recognized, the fact that there is to be a more close and fraternal union.

The choir then sang with excellent effect, "Auld Lang Syne."

The Grand Master then ordered a recess, and the brethren formed in line, and were individually presented to the Earl by P. G. M. Donaldson and Deputy Grand Master Clarke, assisted by Grand Secretary Larner.

A splendid banquet was then partaken of, after which the Grand Secretary read letters from the invited guests who were unable to be present, and then came the toasts and responses. Our space will not permit giving these in full.

The first toast was in the honor of "The Queen of Great Britain."

The announcement of this toast was followed by the band playing "God Save the Queen," and by three loud cheers and a tiger.

The second toast was in honor of "The President of the United States."

The band played the "Star-Spangled Banner," the guests rising to their feet and joining in the chorus.

Third toast—"Earl de Grey and Ripon, Grand Master of Masons of England."

The band struck up "Rule Britannia," and the most enthusiastic cheers greeted the announcement, and many voices called upon the distinguished brother for a speech.

Earl de Grey said:

MOST WORSHIPFUL SIR AND BRETHREN: I beg to return to you my most grateful thanks for the more than kind reception you have been pleased to give me this evening, and which is none the less flattering because it is offered to me as the representative of the great body of English Masons, and also as the representative of my country. Sir, the leading principle of our ancient craft is that of true fraternity among all its members, of whatever race or nation, and it is not, therefore, wonderful that American Masons should greet with hearty welcome any foreigner who comes to your shores. But I do not feel that in the United States I ought to call myself a foreigner. [Loud cheering.] I am constantly forgetting while I am here that I am not at home. [Cheers.] And while it is true that our fraternity exists beyond the boundaries of all nationalities, it is also true that, especially between American and English Masons, the sentiments of fraternity should exist in a more than ordinary degree.

I believe that all true Masons are inspired by the warmest feelings of patriotism, and that this feeling is among no people better exemplified than in the American and English nations. • * * *

It is true that we have the same history and a common ancestry, and the leading historical events and noblest works of literature of the mother country are common to both nations. In your ancient Lodges, I am told, you still have charters that bear date in England; and, while you are thus constantly reminded of the former home of your fathers, England has not forgotten that mighty and glorious empire that has sprung from her loins.

I shall carry away with me from this assembly recollections of greatest pleasure, and when I again meet my Grand Lodge at home, and relate to them the warm welcome I have received at your hands, they will rejoice with me with additional gratification at the sincerity of the sentiment which has found a voice here to-night, and has cemented the brotherhood between us. But among the most highly cherished recollections of this occasion will be that of the handsome manner in which you, my brothers, have received to-night a sentiment to the health of my most gracious sovereign. It is a subject of great happiness that the wounds of the past have been healed by time, and that we are brothers together, and that I am permitted to-night the high honor of sitting here by the side of one who is clothed with the scarf of Washington, and who uses the gavel of the first President of the United States.

The memory of this day will not easily depart from my mind. I believe that there ought to be the closest ties of intimacy between the two nations, and if, by any effort of my own, I can ever be able to contribute to so desirable an end, I shall certainly account it as one of the noblest acts of my life..

The Earl sat down amid the wildest cheers of approval of what he had said.

Fourth toast—"The Grand Masters of Masons of the United States." Responded to by Grand Master Latrobe, of Maryland.

Fifth toast—"Our Masonic Brethren of England." Response by Lord Tenterden.

Sixth toast—"Our Brethren of America." Responded to by Grand Master Lamberton, of Pennsylvania.

Seventh toast—"Freemasonry. It has a language that men of all nations can speak, and an altar at which men of all religions can kneel." Responded to eloquently by Bro. A. G. Mackey.

Eighth toast—"The Grand Royal Arch Chapter, and Royal Arch Masons throughout the Globe." Responded to happily by Samuel Lawrence, P. G. Master and High Priest of Georgia.

Ninth toast—"The valiant and magnanimous Order of Knights Templars." Responded to happily by Brother Stoughton, of Michigan.

Tenth toast—"The Ancient and Accepted Scottish Rite." Responded to by Brother Ben. Perley Poore.

Eleventh toast—"Our visiting Brethren." Responded to by Brother Senator Sawyer, of South Carolina.

Hon. M. C. Kerr, of Indiana, was then called upon, and responded in a happy manner.

Twelfth toast—"The Memory of Washington." Drunk in silence, while the band played an appropriate dirge.

Thirteenth toast—"Women; though not admitted in onr Lodges, she is the constant object of every Mason's solicitude and protection." Responded to by Dr. C. C. Cox, of Maryland, who spoke in a most felicitous manner, and kept the audience in a continuous roar of laughter.

Before concluding, the Earl de Grey rose, and stated that he and his associates could not suffer the festivities to end without returning his sincere thanks for the very cordial welcome they had received, and concluded his remarks by pledging the Grand Master of the District of Columbia. This was drunk standing and amid great enthusiasm.

About one hundred and seventy guests sat down to the table, and the verdict of all was that it was a most delightful entertainment.

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THE MISCHIEF-CARRIER.—There is no more odious character in the world than the person who carries to the ears of one friend every injurious observation that happens to drop from another. Such a one is the slanderer's herald, and is altogether more odious than the slanderer himself. By his vile officiousness he makes that poison effective which else were inert—for three-fourths of the slanders in the world would never injure their object, except by the malice of carriers, who, under the mask of double friendship, act the part of double traitors.

JURISPRUDENCE.

1. Applications for dimits must be made in writing, at a regular communication of the Lodge, and may be granted, for good reasons at a *subsequent* regular meeting, by majority vote of members present, and compliance with Section 56.

2. When a petition from a non-affiliated Mason for membership is rejected, it may be received by any other Lodge without the consent of rejecting Lodge.

3. The removal of E. A. or F. C. to a distant State or Territory, does not affect the Jurisdictional rights of the Lodge in which they may have been initiated.

4. Whenever E. A. or F. C. have been duly elected to advance, and fail to come forward for a period of one year or more, their character should again be subjected to investigation by committee. A new ballot is not necessary. If reported or otherwise declared *unworthy*, charges should be preferred.

5. Lodges are not required to give notice to neighboring Lodges of the *rejection* of E. A. or F. C.

6. "Written notice and fair trial," (Sec. 69), of a Bro., for non-payment of dues, is due, and timely notice of the amount, an official demand for the same, and subsequent notice to appear at the Lodge and show cause etc. The official records and accounts of the Secretary are sufficient evidence against a delinquent.

7. Charges cannot be withdrawn after the accused pleads guilty thereto.

8. Charges and counter-charges may be received at the same time. The Lodge will decide which shall have precedence.

9. A suspended Mason may be tried upon *new charges*, and expelled.

10. A Bro. objecting to the initiation or advancing of a candidate in any Lodge, *except* his own, should give his reasons therefor. The W. M. or Lodge should decide as to their validity.

11. When an applicant has been unanimously *elected* by a Lodge, and afterwards *objected* to by a member, he should not be recorded nor published as *rejected*.

12. When a petition is received and referred, and it is subsequently found that the candidate does not reside within Territorial Jurisdiction of Lodge, the Committee should report the facts in which case, Section 37 is inoperative, by force of Section 36. The petition, and fee therefor, should be returned, without balloting.

13. A suspended Mason is not liable for Lodge or Grand Lodge dues during term of suspension.

14. Every Bro. raised in a Lodge is expected to become a member thereof. If By-Laws are not convenient to sign, it should not debar him the rights of membership. If he refuse to sign when called upon, his rights as a member should cease.

15. When two or more negative ballots appear against a candidate, the

W. M. cannot order a new ballot, under the provisions of Section 42, unless a corresponding number of brethren declare as therein set forth.

16. A Bro. who commits suicide does not thereby effect the claims of his widow or orphans upon the fraternity.

17. A W. M. nor the Wardens of a Lodge can not resign or dimit during the term for which they are installed.

18. Officers of a Lodge must be installed as often as re-elected.

19. A summons need not be signed by the Master, but requires the seal of the Lodge, and signature of the Secretary.

NOTE.—All sections referred to, are Grand Lodge By-Laws.

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DECISIONS OF THE GRAND HIGH PRIEST OF R. A. M. OF MICHIGAN.

Question.—At a regular convocation, a companion who stands suspended, is re-instated, by a vote of 18 in favor of restoration, and 4 against it, which vote was taken by a show of hands. Is the vote legal,—it not having been taken by secret ballot?

Answer.—Yes, the vote is legal. In such cases a secret ballot is not necessary; the Chapter has a right to take the vote in its own *prudent way*. It is the common custom in all our Grand Bodies, in such cases, to take the vote *viva voce*, or by show of hands.

Question.—A brother is elected to receive the Chapter degrees, and is advanced to the honorary degree of Mark Master, when a companion objects to his further advancement; what is to be done in such a case?

Answer.—When a brother is elected to receive the Chapter degrees, he is entitled to all the degrees without further ballot, therefore, if a brother, after receiving the Mark Master's degree, or any other degree before exaltation, is guilty of unmasonic conduct, charges should be preferred against him and he dealt with accordingly. A simple objection made by a companion, is not sufficient to stop advancement.

CORUNNA, March 1871. HUGH MCCURDY, G. H. P.

In Michigan, the law is, that an election in the Chapter entitles the candidate to all the degrees. Consequently, the objector should have made his objection before the candidate had received any of the degrees. He could have prevented him from receiving the M. M. degree by his objection, but not after receiving it.

If the law required the ballot to be spread for each degree, as the candidate progressed, then the objection would be proper, and would be in accordance with the law.—*Ed.*

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—"The last word" is the most dangerous of infernal machines. Husband and wife should no more strive to get it than they would struggle to get possession of a lighted bombshell.

WASHINGTON ENTOMBED.

FROM AN OLD LETTER.

[The following letter was sent for publication by a lady from Washington. We know not whether it has ever been published or not, but give it a place in our journal.—*Ed.*]

GEORGETOWN, December 20, 1799.

"On Wednesday last, the mortal remains of Washington the Great, the Father of his Country, the friend of man, was consigned to the tomb. A multitude of persons assembled at Mount Vernon, the residence of the chief. There were the groves, the spacious avenues, the mansion, but alas! the august inhabitant was no more. In the long portico where the hero so often walked, was laid the shrouded corpse. The countenance was composed, with an expression of the dignity of the spirit which once animated it. Those who loved him, took an eternal farewell view of his lifeless form.

On the ornament at the head of the coffin was "Surge A. D. Judicium;" and the silver plate, "Gloria Deo," "General George Washington Departed this Life on the 14th of December, 1799, aged 68.

At four o'clock, minute guns from the vessels gave the signal. The corpse was moved. A band of music preceded the procession; calvary, infantry, guards, clergy. The General's horse, with saddle, holsters, and pistols, was led in the middle. Pall-bearers, Col. Sims, Ramsay, Payne, Gilpin, Little, Marsteller. Mourners, Masonic Brethren, citizens. When the procession arrived at the bottom of the lawn on the Potomac, at the family vault, the cavalry halted, the infantry formed lines, the clergy, Masons, and citizens stood by the vault; the funeral services were performed. The firing from the vessels continued. Three discharges by the infantry, the cavalry, eleven pieces of artillery, paid the last tribute to the entombed chief of the armies of the United States.

The sun was just setting, but the glory, the name of Washington, our President, our unequalled General, can never set. His virtues, his wisdom, can never fade out. All nations bear tidings to the glorious triumph, the brightness of his life, and the name of Washington will illuminate all future ages."

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—BRO. R. W. S. THORNTON, we thank you for the copy of the proceedings of the Grand Lodge Communication of Massachusetts. It is one of the most extensive reports that we have received, and is invaluable.

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—BRO. R. W. D. W. BAIN, Grand Secretary of North Carolina, has again conferred a favor upon us by sending a copy of the Grand Lodge Proceedings. He will receive our most grateful thanks.

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INDEBTEDNESS.—Pay all honest dues. But if you owe a grudge, do not let it accumulate, by giving a note on interest.

HOME DEPARTMENT.

A NARROW ESCAPE.

On a handsome lawn fronting an old ivy-grown mansion in the State of Virginia, one pleasant afternoon, not many years since, a group of young people of both sexes were gathered. Standing in their midst was an old woman, bent down with age, looking as if she stood on the brink of the grave, but her dark, restless eye showed that there was vigorous life in her mind, if not in her body.

She had been "telling fortunes" for the young people gathered around her, and to all but one had she foretold a bright and happy future. The exception of this rule of blessedness through life was a handsome boy of nineteen, with a dark, passionate face, and an expression which indicated perfect fearlessness.

Five years before the opening of this story, an old gentleman and his nephew had moved to Virginia from some Northern State, and, buying a farm, had made it their home. Mr. Mercer and his nephew, Frank, were treated with kindness by the gentlemen of the neighborhood, and they received invitations to visit the plantations near them. Frank soon became acquainted with all the country, but his uncle never left his farm, and seemed to shun society. For this many reasons were given, but the true one was that he had lost all his family, and Frank's parents having left him to Mr. Mercer's charge, he determined to devote himself to the boy, and found sufficient enjoyment in his company and in cultivating his farm. Though reported very wealthy, and that he always kept a large sum of gold in the house, Mr. Mercer and Frank lived in a quiet way, and made no display.

Thus passed Frank's early youth, from his fourteenth until his seventeenth year, when our story opens. A man of superior education, Mr. Mercer had been his nephew's teacher, and had imparted unto him much knowledge of the world, of letters, and people, so that Frank, at nineteen, was as well informed as if he had possessed a cultivated education. There were those in the neighborhood who reported that the boy was wild and dissipated, and this found ready believers in others, so that Frank had some enemies as well as many friends.

Thus we find him; and on the evening of the commencement of our story he had been invited to an entertainment given by a wealthy planter to his children.

Mr. Dewes, the planter, had three children, the youngest and loveliest of whom was Mary, a girl of twelve. Mary and Frank were the best of friends, and loved each other dearly. So, when the fortune-teller predicted a dark and stormy future for Frank, the tears arose to the child's eyes, and she said: "Don't listen to her, Frank."

But the boy laughed, and, turning on his heel, walked away.

Two days afterward he left home for a week's hunt in the mountains; but the second night after his departure the neighborhood was aroused by the startling news that old Mr. Mercer had been murdered by his nephew. One of the servants passing the house at night heard a cry, and seeing Frank's window open he sprang in and walked across the hall to Mr. Mercer's chamber, from whence the cry came. Lying upon the floor was the old man, dead, while near him stood his nephew, with a bloody knife in his hand. In fright, the negro ran from the house and gave the alarm. Persons from the neighborhood were sent for, and Frank was seized against every protestation that he did not kill his uncle, and thrown into jail.

The feeling against the youth was intense, for the negro told the story of how he had found Frank and a wayfaring peddler, who had just ascended the steps to ask to stay all night, corroborated the man's statement.

The trial came off and the charges were made known. Frank was accused of starting upon a hunting expedition as a blind, and then returning from the mountain by night, had entered the room, and attempting to remove a large bag of gold kept by his uncle, had aroused him, and, upon being discovered, had driven his hunting knife into the heart of Mr. Mercer. The gold was on the floor, its weight having torn through the bag when it was raised. The knife with which Mr. Mercer was killed was one he had given to Frank some days before, and was a large dirk-knife encased in a silver scabbard.

Pale as death, but showing no sign of fear or guilt upon his handsome face, the prisoner sat unmoved by his sentence, which was to die on the gallows. When asked if he had aught to say, Frank arose and looking around the court room, in a clear voice answered:

"I have. Circumstantial evidence has condemned me. I admit it looks as if I did the deed; but I am guiltless of murder. Dropping my percussion cap box in a mountain stream, I returned home for more; for without caps my gun was useless. It was a lovely night, and I determined to enter the house by my room window, get the caps and return without awakening my uncle. I tied my horse to the fence, sprang into the window, and then heard a loud crash, a call out, and a shriek in the direction of my uncle's room. I rushed thither—a dark form dashed by me in the uncertain light of the room—and I fell over something upon the floor. With fear in my heart I arose, lighted a candle, and saw my uncle's body covered with blood, gold scattered upon the floor, and my own knife, which had done the deed, lying near. I picked up the knife, and thus was I found by the negro and seen by the peddler. As God is my witness, I did not murder the good old man who has protected me throughout life, and whom I loved as through he was my own father. I am guiltless of the deed, but submit to my fate!"

A silence fell upon all; there were, however, but few who believed the youth's statement; among the latter was Mr. Dewes and his family, who, through all, remained staunch friends.

Frank Mercer was to be hung—to die an ignominious death on the gallows—and hundreds flocked to the little town where the execution was to take place to see him die. How they were disappointed to find that the night before he had escaped! How, no one knew; but he had left a note addressed to the jailor, thanking him for the kindness shown him while in his charge, and his regrets that his escape might cause him trouble, but saying that he had had an opportunity of escaping, and took advantage of it, for he had no idea of dying an ignominious death for an act he was not guilty of, merely to gratify the curiosity of a gaping crowd. Freedom was offered him, and he accepted it, and he hoped he would yet be able to prove his innocence.

This was about the substance of the letter, and when it was published in the local paper there were some who were glad that the boy had escaped the gallows.

Mr. Mercer's property was, in his will, all left to Frank, and it was found to be considerable. Trustees assumed charge of it, and before long the quiet community had settled down to its usual routine, and the murder and escape were in a short time almost forgotten.

Ten years passed away and no word of the fugitive had been heard, and people believed him dead. One exception was Mary Dewes, now grown to womanhood. She had never believed him dead, and through her life had treasured Frank's image in her inmost heart, the mystery that hung around him but adding strength to her regard. Her sisters had married, her mother was dead, and, together with her father, she had lived at the old homestead.

Business calling Mr. Dewes to Havana, he took Mary with him, and they set sail from Charleston in a fine ship running south. They had been some days at sea, when, in the dead of night, the fearful cry of "fire" was heard, which aroused all from slumber. In vain were efforts made to quench the flames. The seamen in fright rushed into the only available boat, and it sank with them, and left them struggling in the ocean, borne away by the wind and waves, while Mr. Dewes and Mary, the captain of the ship, and a few others, were huddled away upon the stern, awaiting the fearful doom that must, to all appearance, overtake them.

"Sail, ho!"

The joyous cry come from the captain, who had been straining his eyes over the ocean, in hopes of seeing some vessel coming to save them.

Swiftly flying toward them came a low, rakish, three-masted schooner, which ever and anon sent up a light to prove to those on board the burning ship that succor was near.

Hark! the deep boom of a gun is heard, and as the captain listens, he exclaims, "Miss Dewes, we are all right now; cheer up, for there comes a vessel-of-war to our aid."

"Ship ahoy!" came in ringing tones from the schooner, as she came near the burning ship, which was being driven rapidly along by the wind.

"Ahoy!" answered the captain.

"Throw a long line from your ship, and I will send you a boat," came in the same clear tones.

The line was thrown, the boat attached, and, after a little difficulty, the people from the ship were transferred to the schooner, and Mary was soon in the comfortable cabin, rejoicing over their escape from a horrible death.

At breakfast the next morning, the young captain of the war schooner descended to join his guests at the table, and as he entered, Mary sprang toward him.

"Frank Mercer! Oh! it is you—is it not?"

One glance at the beautiful girl, and, though years had passed, Frank Mercer—for it was no other—recognized the playmate whom he had loved so well, and whom he had never ceased to think of.

Mr. Dewes came forward, and what a joyful meeting was there; but seeing a cloud, as if of bitter memories, come over the young captain's face, Mr. Dewes said: "First, let me relieve your mind of one thing. Your innocence in Virginia has been thoroughly established; for a negro runaway, hung the other day for killing a woman, confessed, just before his death, that he had murdered your uncle, and your arriving when you did had prevented him from getting the gold, but made him escape from the house. He knew your uncle kept a large amount of money, and you being away, as he thought, he procured your knife, and with it committed the fatal deed.

Frank listened to Mr. Dewes, almost breathless, and then, when he had concluded, he bowed his face in his hands and wept like a child.

"But come in," said Mr. Dewes at length; "we are hungry, and need breakfast, and are dying to know how you became a captain in the Mexican navy."

"My story is easily told, my dear friends; for, after escaping from prison through your kindness, I went to Mexico, entered the navy, and, having rendered some service, rose to my present command, which has been the means of saving your lives."

Little more can be added.

Frank resigned his commission and returned home, when he was lionized by the entire community. He came in possession of his estates, which were greatly increased in value; and six months afterward, in the very town where he was to have had the hangman's halter placed around his neck for death, he had the noose of matrimony thrown around him for life, and the bride was Mary Dewes. Thus his life had been both dark and bright in a remarkable degree.—Richmond Dispatch,

IS IT POSSIBLE TO CHANGE THE EARTH'S POLARITY?

BY HORATIO T. ST. LUKE.

Scientific experiments in electricity and the phenomena produced thereby on the magnet, reveals the fact that the position of the needle is changed by passing a stream of electricity over it; the needle assuming a position at right angles with the electric current. However insignificant this experiment may appear, it is not less suggestive than was the falling apple to Sir Isaac Newton, or the waves of the sea to Columbus. The sympathetic muscles of the frog's legs, the clattering lid of the boiling kettle, and the uncertain fragments of window-glass, have each assumed the importance of "straws in the water to indicate the course of the currents." Thus this simple experiment displays the power which holds the world in its diurnal revolutions, and suggests the means for swerving the line of its axis.

The polarity of the earth is, without a doubt, regulated by the poles of the earth, and metals deposited beneath the earth's surface and the currents or electricity which pass around the earth at right angles with the lines of metallic deposits. The greater portion of these veins traverse the earth from north to south.

The course of the electric currents, though governed to a great extent by the deposits over which they pass, determine their magnetic poles, which they cut at right angles. The course of the veins of magnetic metals, however, do not in all cases run in parallel lines, but intersect each other at all angles, and produce corresponding deviations in the course of the electric fluids. These divergent currents produce the variations of the poles of the earth, and indicate the feasibility of modulating or extending these deviations to any desirable extent. Since the course of the electric currents around the earth determines the position of the poles, by shifting the course of the currents, the modulations of the positions of the poles follows as a consequence. If a stream of electricity, directed by the wire through which it passes, will control the poised needle, the needle fixed in position will control the free electricity. Hence it does not appear improbable that, if numbers of large, magnetic bars of steel were placed at different localities on the earth, and properly adjusted, the control of the passing streams of electricity would be assumed, and their course determined at will.

I present this simple suggestion because I conceive that the laws which govern the motion of spheres are derived from the power of electric circles in their forces of attraction and repulsion. And the power and position of these circles are determined by the condition and local disposition of the concrete parts of the object governed. Therefore it requires but a simple readjustment of a portion of these concrete parts to re-determine the position of the circles.

In considering this subject, it is not a difficult task to comprehend the slight degree of force required to determine the position of the extremities of the axis upon which a ball may turn, if we suppose the ball to be suspended under the conditions of our earth. Nature, in the disposition of forces, as well as in the rest of her providences, is not wasteful in her expenditures. She employs no more means than the occasion demands. To illustrate this fact, it is but necessary to observe the delicacy required to adjust the magnetic needle, that it may become obedient to the gentle influence which governs the earth's polarity. The least obstruction overcomes the power, and surrounding objects entirely dissipate the influence. Comprehending, then, the small force employed by Nature to control the line of the earth's axis, and which is so prominently displayed in the deviations of the magnetic needle, it is reasonable to conclude that the general control of the force can be acquired by the simple means within our reach.

Though herculean in the magnitude and importance of the object, the theory is a simple sequence deduced from the demonstrations of scientific experiment. The important results attending a successful issue of the proposition are obvious and positive, and are sufficient to demand the attention of the scientific world in the investigation of the subject, and the co-operation of the civilized powers to aid its accomplishment.

MANUAL LABOR AND BRAIN WORK.

We find many excellent suggestion in the *Herald of Health:*

"The worker with his brains would love brain work more if he had a couple of hours of hand work to do every day. If such persons could have their gardens and shops to run when their heads were tired, they would soon recuperate, and the muscular toil not being in excess would soon be a delight. If, on the other hand, the toiler with the hand could do some mental labor, it would add greatly to his happiness. The sharpening of the brain by culture would add effectiveness to the hand. The reason for this, is because man is a composite being. His muscles were not made for non-use more than his brain, and the right use of each is a pleasure and not a pain. After a few generations we shall have what is now the prayer of thousands, more culture for the laboring man, and mor physical labor for the cultured man. This will establish a harmony between the two, which will add greatly to the prosperity, happiness and health of both."

UNATTAINED.

BY HORATIO L. TRYON.

By his easel he stood in the shadowy room,
Half in light, half in shade, midst the gathering gloom,
While the light of his hopes, like the light of the day,
All obscured by the shadows, was fading away.
'Twas a sorrowful picture of anguish and care,
Such as sculptor would model for Hopeless Despair;
For the lines of deep sorrow had e'en found a place
In the noble contour of his talented face;
And the soft, mellow light, as it fell on him now,
E'n revealed the death-palor that hung on his brow;
And he murmured a prayer in the accents of death,
And the sorrow and anguish came quick with his breath;
"Are my struggles for life, and for glory but vain!
Must I starve all neglected—my goal ne'er attain!
Oh, my God, must I die! are the hopes of the past—
All the hopes of the soul to be buried at last!
All the pictures of beauty—my noble desires
For a name, and a fame such as talent inspires—
Are they lost, like my life, in oblivious night!
Must they perish and die, as my soul takes its flight!
And the mate of my soul—the full choice of my heart,
In the depth of my anguish, from her must I part!"
And he bowed his young head in great sorrow and woe,
As he murmured most faintly, "Farewell! I must go!
To my hopes, to my works, and my loved one farewell!
In the regions of art my freed spirit will dwell!"
Then he sank to the floor, and his soul fled away
With the last rays of light, at the close of the day.

DEATHLESS FLOWERS.

BY ALICE CARY.

I tell you God is good, as well as just,
  And some few flowers in every heart are sown,
Their black and crumpled leaves show but as dust,
  Sometimes in the hard soil—sometimes o'ergrown
With wild, unfriendly weeds they hidden lie
  From the warm sunshine, but they do not die.

Pressed from a natural quickening by the might
  Of sin, or circumstance, through the evil days,
They find their way at last into the light,
  Weakly and pale, giving their little praise
Of modest beauty, and with grace most sweet
Making the garden of the Lord complete.

SIMPLICITY AND ELEGANCE.

One of the lessons our people greatly need to learn is the superiority of simplicity and elegance to that of extravagance and display which are fashionable everywhere among us at the present time. The style of living, the furnishing of our houses, the mode of dress, the equipage, and, in short the entire arrangements of our life are quite as offensive to a refined taste as they are seriously objectionable on economic grounds. Ostentation takes the place of elegance, and the ambition to outdo others in the matter of expense is more conspicuously apparent than any refinement of culture or serviceable end.

It would be well if more of our people would study the best models of style among the aristoccacy for whom they affect so much veneration. In the families of many of the nobility and gentry of England, possessing an unusual income, which of itself would be an ample fortune, there is greater economy of dress and more simplicity in the furnishing of the dwelling than there is in many of the houses of our citizens, who are barely able to supply the daily wants of their families by the closest application to business. They have more servants than we do, but labor is much cheaper there than here. But English ladies make more account of one silk dress than ours do of twenty. They generally dress in plain, substantial garments, neatly trimmed, reserving their costlier articles and jewelry for great occasions; and would look with suspicion upon the woman who decked herself in drawing-room attire for a shopping excursion, sweeping the streets with her trail. Instead of turning their furniture out of door every two or three years and replacing it with new and fashionable styles, they take pride in preserving the articles that were used by their ancestors, and value them quite as much for their simplicity, solidity and age, as for the associations connected with them. Even their carpets are used years longer than ours before they think of replacing them, and their china-ware has, in many instances been in and out of fashion twenty times since it was made. How much better it would be for our people to catch the spirit of such conservatism as this, and exchange extravagance for elegance, vulgar ostentation for simplicity and refinement! The amount of waste in our American homes is useless, and essentially vulgar display is appalling even to contemplate.—*The Golden Age.*

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THE FORMIDABLE TRIO.—Poverty, ignominy and death are accounted the most formidable trio of mortal calamities. Let us counteract their influence by their only proper antidotes, occupation, virtue and religion.

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—It is prosperity that gives us friends, but it is adversity that tries them.

ON IMPROVEMENT OF TIME.

BY JANE M. JACKSON.

We should consider time but a succession of ideas and actions, hence those who have thought and done much in a short period, have in effect lived longer than those who have thought and acted less, though their years have been double the number of the industrious worker. Those live longer who store their memory with a variety of ideas, or keep employed the cultivation of intellectual pursuits. Wretched must persons always be who study how to kill time to find new objects of amusement. They are a burden to themselves and all around them.

The idle stand loitering on the banks of rapid rivers, hoping they will soon discharge their waters and allow them to pass. Courage invents boats to enable them to pursue their journey. Improvement of the mind is more difficult to accomplish the longer it is deferred. Knowledge is to the heart a never-failing source of comfort, a ready help in trouble, a companion always welcome, a passport to wealth, friends, and a solace in solitude, a minister upon a sick bed. What we learn here, will benefit us hereafter, for there is no death for the soul. It ever progresses, and earth-life is but a school-house, a preparation for a more perfect development. We must faint not, weary not; suffer no discouragements to depress or hinder our application to study. Now is the seed time; if we sow good seed with a diligent hand, a firm will to improve every moment that we can spare, and trust the harvest to God, it will come, if not to us to our children.

Masons, another mount of days is looming out to you. After years it may become grand moral epochs to all, but it must come by steady self improvement. It is not in occasional tides of study it is to be achieved, but in united efforts. Learn yourselves, then you will be able to teach others.

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Masonic.—Strive to live honest. Seek humility. At all times practice strict economy, that you may have to supply the wants of the distressed; and love fidelity.

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—Common sense is valuable in all kinds of business except love-making.

—It is said that deceit destroys true love; so envy destroys true friendship.

—If it becomes necessary to take poison, let its effects go into the blood, rather than have your principles poisoned.

—When an individual disregards his word, he offers a bid for others to be false to him.

—When you see a person affected in consequence of dress, it is evident that there is a defect in the head.

EDITORIAL.

MASONIC REFORMATION.

It is apparent to all strict observers, that there exists a necessity for a reform in all the human institutions of the world. None have yet arrived at the highest pinnacle of moral and intellectual perfection. And the unselfish, true Mason, knows that reforms in our fraternity, of various casts, would not only be beneficial, but necessary. The principles of Freemasonry are based upon the immutable laws of truth, and right. There can be no compromise upon this point. Masonry being a human institution, does not hinder or preclude its having laws pure, good, and wise, fitted for all climes. It does not follow that the effect of those principles should be limited within the circle of the brotherhood. Every true Mason who knows the purpose and power of this institution, for good and beneficent ends, should oppose by precept and word, all efforts to lower the standard of Masonry, or pervert its designs.

The reformation necessary in our Order, is needed in more than one direction. One party is over anxious that certain sectarian dogmas, peculiar to *their* church relations, should in some form, have a place in the ceremonies of Masonic work. Now we conceive a reform needed with that portion of our brotherhood. We can not inflict any thing upon others, equally as conscientious, who may hold directly the opposite opinions. We violate our own obligations as Masons in so doing, as well as disturb the quiet feelings of a good brother. We have no right to inflict an injury upon our Brother. We have no right to impose anything upon a brother that will conscientiously disturb his mind. Carefulness, cautiousness and tolerance are Masonic principles, which all Masons are bound to practice and respect.

When a profane knocks at the door of Masonry, he comes of his own free will. There are no compulsory measures used, to make him present himself. He is not proselyted. No inducements are held out to him, of fame or riches. He freely acknowledges—for he is not ashamed to do it—in whom he puts his trust. With those clear assurances he advances. On the other hand he finds the greater and lesser lights there, and finds no objection to them. Therefore, Masonry upon the one hand has no right to refuse to let her bright luminaries shine in upon his understanding. Neither has he the right to attempt to extinguish any one or all of them. Furthermore, he has no right to inflict a sectarian interpretation upon his brother, what those lights mean. He was not received in the

Lodge, as a sectarian; but as a man, and was made a Mason. And he is expected in his Lodge to remain as a Mason.

In another direction a reformation is necessary. We have some whose platform is so broad, and whose ideas of the "Universality of Masonry" is so extensive, that they become mere sensorious bigots, fault-finders, and impatient mentors. They do not manifest a tolerant spirit. For instance, an individual becomes a Mason who may have but little faith in any interpretation given of the Bible, yet have a conscientious belief in God. Still symbolically the teachings of that book, contain the lessons of the rule of his life, and is a declaration of the faith he has in God. Now if brothers, who may, in their Church relations, or non-Church fellowship, cherish a faith relative to the Bible, that he may conscientiously ignore, yet manifest that Masonic tolerance as to willingly open the door of the Lodge to him, should he not remember that he is under obligations to be as charitable and tolerant to them? Most assuredly. Masonry places its members upon a reciprocal platform. What ye would that others should do to you, do ye even to them. Ask forgiveness, as you forgive others.

This spirit of toleration is binding upon all the members. The Jewish brother should remember that he may hold to ideas that are obnoxious to a Christian brother, as much so as the Christian system is to him. The main thing is not to inflict a wound upon the feelings of either. And each one should strive to guard against letting things move their feelings to strife. This is a Mason's duty. Let not small clouds obscure the lights of Masonry.

But, says the Jewish brother, I have a right to take my views into the Lodge, and if I can not, then adieu to Masonry. So says the Christian brother. Now both are wrong, yet intend to be right. Each brother is permitted to go there with every principle that will make men better. But none of us have a right to present those principles in the costume of sectarianism. Neither has a member a right to press his non-sectarianism. If so, he presents a party as much so as the other.

No one would violate Masonry, by saying that the golden rule was a principle in harmony with its teachings, and that Jesus Christ was its author. But to say that we must, as Masons, believe that our immortal weal or woe, depends upon our believing him to be the Author, is a construction that all can not conscientiously acknowledge.

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—The "*Masonic Trowel*" again makes its appearance, and really seems to have been brightened by its fiery ordeal. It is, as many of our readers know, published at Springfield by H. G. Reynolds, Esq., formerly Grand Master of Masons in this State, and is a good Masonic newspaper. Terms, $1.25 per annum in advance.

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—An unscrupulous flatterer is very likely to be a dangerous person.

APPEARANCES.

We may appear to the outside and unsuspecting world as angels. When comfort, convenience and love make an Eden for us, we may appear, and are taken for what we are not. We are so constituted, that we can have a real paradise within or not, as we may choose. When we turn our thoughts inwardly and reflect upon our surroundings, we know whether we can plead guilty or not guilty. We may have a real peace within, and imagine that the same reigns supreme everywhere.

But when we look out of the window of our own soul, and go out among the thorns and briars of human life, then we find another spirit rising to impede our journey, and which may blockade our progress to worth and amiability. The vicissitudes of life, teach us lessons, and put us on our guard, to not consider all that glitters as gold. It is our duty, our privilege to retrace thoughts, and look inwardly, reflect silently upon all surroundings. And we shall learn that we are not all meekness, patience and purity.

If we can not judge correctly of ourselves, because of strong love of self, we may not always do justice to our brother, or neighbor. These perplexing trials of life may school us for some unknown good. If we are not thrown from off our true balance, we may become wiser and better. It may cause us to place more reliance upon that Being whose designs are all wisely drawn, and whose perfections are seen and can be felt by all who trust in his superintending Providence.

THE MYSTERIOUS WORK OF MASONRY.

That Masonry has somewhat of a mysterious mission, to the uninitiated, is true. And the great work has scarcely commenced with those who have only crossed the threshold of the temple. When we behold so much that needs to be accomplished, we hardly know where our labor is most needed. We are convinced, that like the temple erected by the Operative Craft, in the days of Solomon, and which only figured forth the symbolical edifice upon which we are now at work, that it is not wholly the work of to-day, or of this age even.

With the ten thousand transversing paths for human harmony, it will be the labor of time to fully exemplify and demonstrate the teachings of Masonry. With her pure and noble principles, the important work must be accomplished for the world. Just as sure as the stone which the builders rejected, was recovered, and placed at the top of the arch, to complete the temple, so sure must this moral and spiritual superstructure be finished, and stand as the immortal monument of God's divine wisdom.

But when we speak of Masonry as an institution of time, drawing her designs upon the trestle-board, it is anticipated that her moral problems will be worked out in the practical lives of her members. The Masonic brotherhood must yet give to the world this true test of Masonry as her standard of appeal. It is not the impress of bigots, the fiery fancies of fanatics or intolerants. Not that might, makes right. But, that moral stamp which will grind to powder the intolerance of the world, and obliterate the idea of party prejudice, and do away with all unbrotherly feelings, which genders strife and animosity.

We can see however as we look over the battlements of party walls, that there are some liberal souls, who are bursting the shells in which they have been so long encased, and that their minds are becoming free. Every revolution of the great wheel of time, brings more to *light.* The circumscribed party rules, based upon selfishness, are carefully investigated, and the dark clouds of ignorance, are being driven away by the progressive march of free thought, free speech, and a free press.

And the effect that we behold is the pulverized condition of the old fossilized ideas of political economy, ecclesiastical jurisprudence, and sectarian bigotry. This brotherhood assists mightily in breaking the galling fetters of self conceit, and allows its members, by the liberty granted, to shove out from shore upon the broad oceans of *love*, *relief*, and *truth.* The valuable lesson is taught and learned, that love can be practiced and exhibited for the benefit of humanity, without sacrificing true manhood. Masonry teaches that relief can be given to the lowest stratum of human degredation and want, and no law is violated, and no true standard of moral right in the world is harmed.

Truth can be uttered upon all occasions, although it may bring to light vice and dishonesty, still it will not detract from its worth, or defraud any one if told. It is taught in the moral problems of the mysterious workings of Masonry, that the strong links of human brotherhood are much needed to bind soul to soul, spirit to spirit, so that man's journeyings through, and with this organization can be fully accomplished. And he becomes more highly developed, as he emerges from the old to the new, and passes from darkness to light.

The mysterious operations of our symbolic fraternity, causes each one to contemplate, in some degree, how beautiful and heavenly this outer world of ours would be, were the whole made up of one Lodge of the true and trusty. When all feelings, aims and designs, can be harmoniously blended together for the moral good of all, and when all can realize a common interest, then it is we have a true brotherhood. When Masonry works out the mysterious moral question ; what is the extent of man's duty to man? wars and rumors of wars will be heard no more. This is the great design drawn upon the Masonic tracing-board, that must eventually be worked out. So that the sect and party strife in the world will no more blacken the page of history with bloody war, and carnage. The work of Masonry must go on to produce this result, for her symbolic temple will not be finished until that grand era is brought about.

Nations like individuals must have a moral power brought to bear upon them to settle all differences, by the arbitration of honest, friendly powers. Let there be a selection from all the nations of the world, a *supreme judicial* body composed of the brightest national diplomatists, to whom the causes which plunge nations into deadly combat, shall be referred, and settle all disputes. Let evidence be taken as in all individual cases. And each be equally protected like individuals by a Constitution, and by laws, made by a convention of nations, and ratified by the people.

In a silent manner, by instilling the principles of Masonry into the hearts of the people, this result must be accomplished before her benign mission closes. As we now exist, under the influences of party strife, we look out upon the divisions and subdivisions of the world and the manifest feelings which are cultivated, and the most deadly weapons are grasped at once to strike down the foe, when any one attempts to cross the path of the neighbor. And while all, or nearly all castes and nations, which are made up out of parties, cultivate this belligerent spirit, Masonry has a great, and a noble work to accomplish. Let Masons begin to contemplate that this is a part of the work of this fraternal organization, and good will result to humanity. The glorious reign of peace will dawn upon our pathway, as we go out to labor in the broad open vineyard of the entire globe.

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WHEN AND WHERE ARE REVOLUTIONS NECESSARY?

By some, at first sight, and without due reflection, it may be asserted that revolutions are not necessary in the Masonic organizations. As a general rule this is true, but there seems to be exceptions to all general rules. If those who have been elevated to power conduct themselves for the general good, and in harmony with the fundamental rules, laws, principles and land-marks of Masonry, then a revolution would not be justifiable. But we can conceive how all these delegated powers and privileges may be abused, and every principle violated, so as to leave no other method. Revolutions will bring about a return to first principles.

Go back upon the dial of time to the period when infidel France might have discarded the great Lights of Masonry, and have repudiated the ideas which are taught the neophite, and substituted (for the most important one of them) that there is no rule of faith and practice, but our own selfish inclinations, ungoverned and unguided. Again, suppose that one more step be taken, that is, no one need pay homage to the Supreme Ruler.

Now, allowing that a majority in power should bring the fraternity under such rules of unmasonic legislation, would not the minority be justified in a revolution of the organized forces of Masonry?

Again, let us come nearer our own times. A few years ago, as history informs us, there seemed to be—from what we have been able to learn, without having an opportunity to work inside of that ring—a conservative wheel manufactured to run within a wheel of the Masonic machinery. The nature, design and object of that new movement, was to obtain the controling power of managing the Institution. Now suppose it had gained that ground, and then by unfriendly legislation, it had run riot of all the main principles of Masonry. Would not a revolution have been necessary to reinstate what was destroyed? Not if the evil could be repaired by an appeal to the ballot. But perhaps by long secret manipulations and management, their plans had rivited its chains and become so accurately executed, that the evil could not have been reached by that method. The innocent and ignorant, of the schemes and plans of the moving spirits, may have been used to entrench and cheat themselues out of their own rights. In such a case, a revolution would be justifiable if the evil could not be removed in any other manner.

Again, the majority of the ruling spirits of Masonry may become so selfish and intolerant, by making unmasonic laws, rules and edicts, which are an open violation of every principle of Masonry. The rules and edicts may be popular with the majority, and yet deprive the minority of rights which are sacred and dear to them.

Such rules, laws, and edicts, may be predicated upon the prejudice of those who pass them. If so, they are not Masonry, and all the legislation of every Grand Lodge in the world, can not make them so. There is no system of unfriendly acts that can bring Masonry on the narrow base that some are trying to establish. Masonry was not bequeathed to us upon the narrow contracted scheme that some are working. And if a change can not be effected, rather than make the minority violate conscience, a revolution will come. The same things in past history have produced them, and they will occur again, unless the second sober thought is taken, and Masons adhere strictly to right.

In what shape the revolution will come, we in our short-sighted wisdom, are not able to say. But the issues must be met. It is only the question of time. We hope that Masonic wisdom will govern these things, and establish Masonry upon the broad foundation that the God of heaven designed.

It is proper and right, that we take materials having the requisite qualities, to be worked into the Masonic edifice. But we have no right to forge chains and bind any of the workmen and prevent them in the choice of material.

Our Grand bodies have no right to dictate who shall be our associates, in our subordinate capacity, or to what we may belong, providing no Masonic principle is violated by us in any of our connections, nor any obligation broken. A Grand body would have the right to take the charter away from a subordinate, that would allow any member of its Lodge, or any in its jurisdiction, to belong to a gang of outlaws. But it has no right that a member shall not belong to a Lodge of *Good*

Templars, or any other moral, peaceable and loyal organization. The moral principles of Masonry are violated by the one, and not by the other. All societies and organizations promoting the principles of peace, truth, and harmony, are legitimate.

A *Grand Lodge*, *Chapter*, or *Commandery*, have the right to say how far an individual may be advanced in order to have fellowship in any of their respective organizations. The *Grand Lodge* has a right to say that a member must be a Master Mason in order to be a member of the *Grand Lodge*. But it has no right to issue an edict that its members shall not belong to a Chapter. And if they do, unless they renounce or repudiate all they know of the Chapter, they shall be expelled.

The *Grand Chapter* can say that none but *Royal Arch* Masons can have membership in its body, but it has no power to declare that a Royal Arch Mason shall not become a *Sir Knight*. And an *edict* of the *Grand Chapter*, that in order to retain the fellowship of any *Royal Arch Chapter*, a *Sir Knight* must denounce and ignore all of his obligations in the Commandery, would be a law that the Grand Chapter would have no business to make.

The Grand Commandery has a right to say that in order to become a member of any subordinate Commandery, that a candidate may be a Master Mason, a Royal Arch, or a Select Master, but it has no power to prohibit a member from belonging to the A. and A. Rite, and become a 32d of that or any other Order founded upon a moral basis.

All legislation of this kind by any of the Grand bodies, is an usurpation of power which will in time produce its evil. No such power has ever been given to any of the Grand bodies. These Grand bodies, in their representative capacity and deliberations, have a right to extend the right hand of fellowship to other moral organizations in harmony with their own. But they have no Masonic right to infringe upon the privileges of any one, and say that if a member joins a certain Church, political party, or any secret moral Order, he shall be expelled.

We contend that every means used to promote the happiness of man, and improve him in moral rectitude, within his reach, that are at his command, that it is his privilege to adopt them, if so be, that he does not infringe upon the rights of others in so doing. Not any thing can be more obviously plain, and masonically true.

CORRESPONDENCE.

TO THE EDITOR OF THE MYSTIC STAR:

In the March No. of your magazine, I find a communication from James W. English in relation to the Eastern Star Degree, and in which, after speaking of the various benefits to be derived from it, he calls upon all Masons to unite and "get out of it all the good possible." This article was in reply to one published in your February No., and signed * * *

I am, Mr. Editor, a Mason's wife, and a member of the Eastern Star Degree. I am thoroughly acquainted with its history, objects, and practical workings, and therefore beg leave to say something in relation to both of the articles referred to.

First, I endorse fully and unreservedly the eight reasons laid down by * * *, why the "E. S." should not be conferred. Each and every one of those reasons is sufficient in itself to show why the Eastern Star system is a failure. Mr. English takes issue with * * *, and endeavors to prove the Order productive of good results. Had not the Degree been bandied about in the manner it has been, more might have been hoped from its use. But nearly every person conferring it has remodeled it to suit his own tastes.

When Rob. Morris created the Degree, he endeavored to frame upon it a system of working Lodges, and engraft it upon the Masonic institution as a branch of that order. At least it was to depend upon Masons for an existence, and only a Master Mason could confer it. The Eastern Star organizations were called "Constellations," and there were at one time nearly two hundred of these Societies in the United States. Each was furnised with a charter from Mr. Morris—the author of the Degree. Under these circumstances, the life and prosperity of the E. S. "Constellations," could not but be materially affected by the Masonic standing of Mr. Morris. Masons will remember that at one time this gentleman became somewhat unpopular with the fraternity of several of the States, through what was known as "Conservatism," and in some of the Grand Lodges he received a vote of censure.

The Eastern Star Constellations suffered with their founder. Many of them discontinued their meetings; some returned their charters to Mr. Morris, others allowed them to lie unused, and finally the whole system failed and was abandoned.

Mr. Morris now remodeled the Degree so as to admit of its being conferred upon a large number of persons at once, and without complicated ceremonies. Individuals versed in the new plan met with Masons, their wives, widows, daughters, and sisters, and obligating all at once, proceeded to *explain* the Degree without any ceremonial whatever. Every woman who could show that she sustained the necessary relationships to a Master Mason, was admitted. Thus hundreds of women who were morally unfit to associate with pure women, were invested with the signs and passes of the Eastern Star. The result might have been foreseen. The Eastern Star Degree is to-day in the possession of thousands of women who do not even pretend to possess any claims to the respect of moral men or women.

What, then, becomes of the primary object of the Degree—the furnishing of the wives and daughters of Masons with a means of securing those Masonic courtesies to which the Masonic obligation entitles them?

Where a woman is known as a Mason's relative, she has no need of the

Eastern Star. Where she is not known, the Eastern Star is of little value, since comparatively few Masons have any knowledge of its signs and passes, and those who have, being aware that it is in the possession of many unworthy women, bestow their Masonic favors with hesitation. On the one side lies the risk of being imposed upon, on the other the danger of violating a Masonic obligation. Of the two alternatives, the former is oftenest chosen, and thousands of generous men are annually victimized by women who demand in the name of Masonry what in the name of justice should be denied.

I shall perhaps be told that to obviate this very evil, a system of working Lodges has more recently been established, and that members are elected by a secret ballot. That is, (to use an old but forcible saying) "the stable is to be locked after the horse is stolen." The original object of the E. S. was tc supply *all* Masons wives, widows, daughters, and sisters with its signs and passes. By what authority, then, is it denied to any? By what right does one Mason cast a ball, excluding the wife or daughter of another Mason from an Eastern Star Lodge? The Masonic obligation does not limit Masonic benefits to women who have by secret ballot been elected to membership in an Eastern Star Lodge. Then by what right is the wife or daughter of any Mason excluded? And how does this system of balloting work practically. A Mason in good standing, and perhaps high official position in his Lodge, presents the name of his sister for membership in the Eastern Star Lodge. The lady is rejected. The Mason is offended, and denies the right of any to withhold from his sister the means of securing Masonic protection; he frowns upon the E. S. system as inconsistent with the Masonic obligations. Other Masons are of his opinion. The Masonic Lodge is divided upon the matter. A part say the Eastern Star Lodge shall no longer meet in the Masonic lodge-room; a part say it shall meet there. There is a contest, and whether the Eastern Star Order is allowed to continue its meetings under "the clouded canopy," or not, discord has been introduced into the Masonic Lodge. I have known several instances of this kind.

Mr. English claims that the Eastern Star is not called Masonry. In this he is mistaken. In the original Lodges, or "Constellations," a petition for initiation was a prayer for "the light of Adoptive Masonry."

I will say, here, that I am in possession of a copy of the entire original Ritual, Landmarks, Odes, General Instructiens, &c., of the "American Adoptive Rite," together with Joletes illustration of the different signs. I have also a copy of a "Monitor of the Eastern Star," with secret *lettered* work, by John H. Pattern, which has been more recently adopted by many Eastern Star Lodges.

Did these Lodges know how much inferior is this last system, to the original ceremonial, I think they would scarcely be content to continue its use. The original work has been shorn of much of its beauty and impressiveness, and though Mr. Patern's ceremonies seem to have been copied in part from the original, an Eastern Star Lodge of to-day is very different from, and very inferior to, an Eastern Star Constellation of fifteen years ago.

Add to all of the facts which I have mentioned, this remaining one, that the Eastern Star is not recognized even as having an existence, by any Grand Lodge or other legislative body of Masons; that it is totally ignored by Masonic bodies throughout the world, and where, I ask is the benefit to be derived from it as now taught, except it be a benefit in dollars and cents to those who are organizing Lodges, or have "Monitors" to sell. It is an Order without foundation! It will not bear the test of plumb, square, or level! It is a bubble in the air, and can have only an ephemeral existence.

If Mr. English, or any other person, can show that I am wrong in these conclusions, I shall be most happy to hear from him through the columns of THE MYSTIC STAR. RUTH.

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DEAR STAR:—We wish to tender our thanks to the Fraternity in Wyoming, Toulon, and Lafayette, for many and repeated acts of kindness and substantial assistance in the shape of subscriptions to the STAR. They seem to understand the true principles of Masonry, and show it in their actions.

At Princeville we found the craft doing good, and adding to their numbers of such as are found worthy.

At Brimfield we met some noble brothers who anticipate a Lodge of their own before long, and hope to add strength to the beautiful temple of Masonry. They have our best wishes for their future work, and we sincerely hope their brightest anticipations may be fully realized.

Fulton County completely astonished us. We had heard of beautiful *horses* and wonderful *pigs* in this part of the State, but the truth can only be realized by making a personal visit. With its enormous beds of coal beneath the surface, and its well cultivated farms, such as are seen around Fairview, Fulton County might be content, but it seems to be determined to take the lead of all the Counties in the State in horses and hogs. Success to them in their laudable undertaking.

At Ipava we obtained more new subscribers than ever before in a single half day.

At Lewiston, we were pleased to renew many old subscriptions, and added largely to our list.

At Canton we met with the Lodge. Found them alive to the interests of Masonry, and taking steps in the right direction to make the institution worthy of the respect of the community. The W. M., our friend Wilson, is the right man in the right place. We only wish the fraternity had more such men. Canton gives the STAR more subscribers than any town we now think of where there is only one Lodge. Many thanks.

Cuba. The Lodge here felt a little discouraged, not having as yet fully recovered from the effects of a fire which destroyed their Hall; but we think they are taking the right way to work out of their trouble, and thank them for fraternal courtesy and substantial aid, in helping us to spread the principles of Masonry among the craft.

Norris. Here we had the pleasure of meeting Dr. L. W. Curtis, one of the oldest Masons in this vicinity, and in his company, passed a pleasant hour or more. The Dr. gave us a description of his sitting in Lodge with the Marquis De Lafayette, (at Windsor, Vt., some 55 or 56 years ago) whose love and respect for our beloved Order, has been always known and appreciated by American Masons.

At Fairview we were present at a full meeting of the fraternity, and in the regular order of exercises, saw several candidates for advancement examined as to their proficiency. We will only say that if this is to be considered a sample of what our young members will do, such a thing as a "Rusty Mason" will be hard to find. The examination would be considered creditable to any Lodge in the State.

Thanks to Brothers Clayburg, Anderson, and others, for their assistance, and we hope to add many others to our list, when they become more fully acquainted with us. Canton must look out, or Fairview will beat her in Masonic literature.

But space and time compel us to stop and leave many places unnoticed, but rest assured, brothers, you are not forgotten, and we hope the STAR may add to the brightness of your every-day life (or home-life) as your kind and fraternal good wishes have brightened our path and led us to forget that we were away from our home and old friends. Mutual love for our Order, makes old friends of new acquaintances.

Yours, G.

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PALMYRA, WIS.

BRO. BILLINGS:—After the ballot has been taken on an application, and the candidate declared rejected, can the Lodge, on the same evening, reconsider the vote and postpone action till the next regular Communication? M. M. P.

No. A ballot is more than an ordinary vote. In the first place, it must be secret; secondly, unanimous, and when declared rejected, the candidate must wait the time fixed by the law of your jurisdiction. Then he can only come by repetitioning as in the first case. There is no such thing known in Masonry as reconsidering a ballot by a vote.

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—"Proceedings of the Eighty-fourth Annual Communication of the Grand Lodge of Ancient Free and Accepted Masons of New Jersey, Jan 18th and 19th, A. L. 5871, A. D. 1871." Here is a well-filled pamphlet of over 500 pages, containing the reports of the N. W. G. U. and other officers respecting their respective duties. That of the G. U. is terse and of a very local and practical character, the kind that shows its efficiency in the subsequent good work and prosperity of the craft.

Nine new Lodges were formed during the year, and a general and healthful prosperity prevails throughout the jurisdiction. The work is rendered with precision, and the Order is respected by the people.

The M. W. G. M. condemns in severe but just censure, the practice of excluding otherwise good men merely because of personal or political differences, or because of the desire of a brother not present. Masons cannot ballot by proxy in such cases. We think that any brother voting against a candidate for such reasons, is liable to trial for unmasonic conduct. A few arraignments of this character, would soon cure the evil.

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—"Proceedings of the Annual Communication of the Grand Lodge of Alabama, held in the city of Montgomery, commencing Dec. 5, 1870." We have here Masonic Alabama speaking out fraternally to her brethren within and without her pales. We find the craft busy there, as all around, in preparing the ashlers for the temple.

The Grand Master is slightly ambiguous in ruling item 26 of his decisions. With some minds it is difficult to understand what is meant by "A two-thirds vote of a majority." But as a whole, his Address is well worthy the attention of all concerned.

The subject of building a Grand Lodge hall was considered and indefinitely postponed. The Lodge, though having a name, is yet without a local habitation of its own. We hope for a better condition in the days to come.

Bros. Thomas McDougal, Edmund Hastings, Samuel H. Dixon, Doric S. Ball, and James Penn, were, during the year, dimitted to the Grand Lodge of the Higher Sphere.

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—Our old friend, the Editor of *The Michigan Freemason*, has at last awoke from his Rip Van Winkle sleep, to learn that there is a veritable MYSTIC STAR. He obtains this knowledge from a journal away down South, edited by one of the knowing ones, who is acquainted with all the Doctors, and exactly where they live. This Southern Editor thinks that "when he dies, wisdom will die with him."

We received a compliment from Bro. Chaplin, even this, "That of being the most indefatigable canvasser he ever knew."

Thanks, brother C.; glad to learn that *you* think we are good for anything now, since you have concluded to "paddle your own canoe," after buying, swapping and selling, *adfinitem*, the last year with us.

But, Bro. C., don't extol us too highly, and overdo this work, or your friends will distrust your sincerity. Do not flatter yourself that we have not materials close at hand, to silence your battery. We shall not volunteer in a contest, but if "pressed into service," we shall use such weapons as we can command.

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—When we pretend to be wise, it proves to the wise that we possess but little wisdom.

THE MYSTIC STAR.

JUNE,—1871.

THE GOOD AND TRUE, ONLY.

LEON HYNEMAN.

A proper *use* of the senses and faculties God has endowed mankind with, is the self evident and incontrovertible duty of every human being. All things in the universe have their uses, and as the human is the chief of all nature's formations, and the faculties and senses are the mediums through which knowledge is obtained, and through their exercise progressive intelligence is unfolded, it is of paramount importance to every human being to make a proper use of them, according to the design of the infinite to promote man's elevation to a higher plane of being. It is through the senses we perceive the wonderful machinery of the universe, and through the exercise of the faculties we gain a knowledge of the laws of divine manifestation. Without a proper use of the faculties, no man can have an intelligent conception of the beauty or the use of the wonderful phenomena of the universe, nor a just conception of the wisdom and power of the Infinite Intelligence who designed and brought into being the mighty fabric through undeviating and immutable laws. And all the vast fabric of the universe, the mighty orbs, rolling in space in a continuous everlasting round, and all the phenomena existing in, on, and around each plane, were all designed for the particular uses of man, the necessity for the exercise of the faculties to attain a knowledge of divine manifestation in the unfoldment of the vast empire of nature, to study the laws of periodical revolution and reproduction as well as the constant and unintermittent changes of the seasons and of every particle of matter throughout the infinite variety of phenomena, will be apparent. The study of science in all past time, has been to arrive at a knowledge of the laws of divine manifestation and unfoldment, and wonderfully great have been its achievements in spite of determined opposition and almost insurmountable difficulties.

As we claim that Freemasonry is a science embracing the whole circle of sciences, it would seem to be the duty of every Freemason to exercise his faculties in arriving at a knowledge of God's laws in unfolding the universe, and the laws of phenomenal manifestations, because the efforts of science aim to benefit mankind, and that is the motive assigned by each and every one to become a Freemason. And especially is it the duty of Freemasons to aid in the cultivation of mind, in the investigations of science, and to make every effort to seek and find out the laws directing and controlling the invisible and unknown forces through which Nature unfolds phenomena; because of the understanding that none but those who believe and put their trust in God, are admitted into our fraternity, and without that distinct understanding, none are received into the Masonic family. A man who avows his belief and trust in God, must have conscientious convictions of a Supreme Being, and manifest in his daily life reverence for and obligations due to that Being. The mere verbal statement is not sufficient. Freemasonry demands that the evidence shall be exhibited in the life and conduct prior to the reception of an applicant into our mystic fraternity, that he puts his trust in God. He must have exhibited in his relations with his fellow beings, the noblest traits of manhood, as if he felt in his inmost soul that the all-seeing eye of God was always cognizant of his thoughts, his motives and his actions. Freemasonry demands the purest, the most truthful, the most conscientious among men, to express its living, its sublime and exalted principles. The true standard of qualifications for Masonic acceptance, has not been maintained, and hence the alarm from many quarters at the growing necessity to discipline for violations of Masonic principles. True Freemasonry requires no code of jurisprudence, no laws to discipline offenders, no rules for trials, these have all been necessitated within a comparatively recent period, and laws and rules in various forms are multiplying greatly. Within the teachings of the Lodge, the whole of man's duties, if properly comprehended, are embraced, which the ever loving Father requires of His children, and which as "true sons of Light," we ought conscientiously to live up to in our every-day life. There is no rule for the moral government of man, which is not embraced in the teachings of Masonry. And hence as Masonry is not a propagandist nor a reformatory association, as Masonry does not seek applicants, and those who seek it do so to enable them better through associative effort to benefit their fellow men, so the rationale of reasoning is conclusive that no men should be the recipient of its mysteries, should not be admitted into the fraternity, except those whose principle were in accord with the high moral ethics of Masonry, and clearly manifested in their antecedent life.

The true Freemason, (and of such only should the members of our fraternity be composed,) needs no code of jurisprudence, no punitive enactments, no prohibitory laws, because he is a law unto himself, and will not violate his manhood, his conscience, nor offend the presence of

God, by blasphemous utterances, intemperance, or do any act contrary to his own nature. It ought to be evident to the leading minds of the fraternity, and every intelligent Freemason, that the antecedent life of all applicants should be in perfect accord with Masonic principles, and should be consistent with the aims declared in applications for the mysteries of Masonry. It is only by a strict observance of every requirement on the part of applicants, that the Masonic institution can maintain its integrity inviolate. Its rules should be strictly enforced against those who should unfortunately be received into a Lodge who proved themselves false to the declarations made in their applications; and the recommenders of such applicants should be disciplined for their want of proper diligence in not making due scrutiny into the previous life of persons before recommending them. Grand Lodges have supervisory duties to see that no improper men are admitted into their subordinate Lodges, and that is surely of more importance than the examination of their records, or the impractible aim of attaining "uniformity of work," which means that all workers shall use precisely the same language.

The responsibility of introducing bad or imperfect material in the Masonic structure, rests primarily with Grand Lodges in not demanding that petitioners for Masonry shall be men of undoubted integrity and uprightness, and known as such in the community where they reside, and to the recommenders, and who will not make a false statement in their applications, nor in asserting that they believe in God and put their trust in Him. It should always be remembered that the applicants for the mysteries of Freemasonry must be "good and true men." This is of universal understanding, and the Institution demands that the men made Masons shall be *good and true men* in the highest sense the terms will express.

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THE TRUE OBJECT OF MASONRY.

M. M. PADELFORD.

The opponents of our ancient and honorable institution, have ever sought to deceive and mislead the uninformed in regard to the real design and workings of Masonry. Relying on false statements instead of truth, appealing to the passions and prejudices of men rather than to their reason, they have endeavored by this unholy crusade, to win public opinion to their belief. Standing, as they imagined, on some Mt. Blanc of thought, these mental pigmies have, as they vainly supposed, been hurling broadcast their volleys of shot and shell. Yet all the while, Masonry has been quietly pursuing the even tenor of its way. Disregarding the opposition of man, or of beast, seeking only the moral elevation of our race, it has been advancing by rapid strides, and pressing to the accomplishment of its mission. Taking man in his rude and uncultivated state, it teaches him that the all-seeing eye of God is ever upon him, that he looks down deep into the heart, and will bring to light what may be hidden from human gaze. It teaches him to subdue the passions that are ever waring with the soul. It teaches him of the universal brotherhood of the race, and to ever be ready to open his hand and relieve a brother in distress. It teaches him of true friendship that is broad, boundless and lasting. It teaches him of pure, unsullied morality, ever pointing to an endless life. It teaches him of brotherly love, of kindness to those in affliction, and binds in the strong bond of affection the worthy and well qualified. Nor does Masonry stop here; its mission is ennobling, its aspirations are lofty. Breaking down all political barriers, and untrameling sectarian creeds, which so often prevent a free and full interchange of thought, it opens an avenue into which all who are "duly and truly prepared," may enter and enjoy its benefits. Thus does Masonry, hewing the corners from the rough ashler, and striping it of the imperfections of earth, prepare it for the Master's use, and fit it for a place in the temple not made with hands eternal in the heavens.

Fraternally yours,

PALMYRA, June, 1871. M. M. PADELFORD.

THE AFRICAN LODGE, BOSTON, MASSACHUSETTS.

BY BRO. JACOB NORTON.

It is geneaally known that all the negro Lodges in the U. S. have originated, directly or indirectly, from a colored Lodge in Boston known as the "African Lodge." Considerable difference of opinion, however, prevails among our *great* writers about the origin of the Lodge itself. These distinguished brethren are, as we all know, inspired by or with an intuitive perception of Masonic historical truth. They know, for instance, that Masonry flourished among the aborigines of North and South America, at the time of its discovery by Columbus. They are positive that from the days of Adam, Masonry was practiced both in Asia and Africa. They assure us that Moses was iniatiated under the Grand Mastership of one of the Pharisees, and trace its history in one continuous chain from the time of the deluge down to 1717.

Now had the "African Lodge" been discovered in the wilds of Siberia, or in the deserts of Asia or Africa, it is not impossible that our Saint John's day lecturers, and great writers, might have traced the Lodge, or its pedigree, down, or up, to the Grand Mastership of Shem, Ham, or Japhet. But the African Lodge being found to exist in Boston, and remembering the adage, "one can not be a prophet in his own country," they simply denounced it as a clandestine body, and when questioned by some over anxious brother regarding its history, or where it got its character from, etc., etc., the inquirer was either bluffed off with a "Don't bother me," or he may have been informed that a charter somehow got into their possession during the war of independence, procured rightfully or wrongfully from an English army, or naval Lodge. Such stories, we all know, were circulated, which with the necessary additions and variations gained by constant repetition, have branched off into as many stories as some of the legends connected with the different Orders called Masonry.

In 1842 Bro. C. W. Moore, of Boston, informed us that when he was a young man, himself and several other young brethren had one night visited the headquarters of the Negro Lodge, and asked permission to examine the charter, which was shown accordingly. "The charter," he said, "was no doubt genuine;" but he said something, also, about an army Lodge or charter, and cautioned us of the clandestine character of the Lodge.

It appears that a colored Lodge, called "Bager's Lodge," in New York, troubled the G. L. of that State in 1812 for recognition. This, however, I can not find mentioned in Bro. Jesse B. Anthony's Transactions of the G. L. of New York. In 1845 or 6, the same Bager's Lodge, did once more claim recognition from the G. L. This, we believe, gave rise to the first official inquiry touching the origin of the African Lodge. Now had the G. L. of New York, at that time, been really desirous of learning the truth, had its committee gone to work honestly, and impartially compared the legality of its own origin, and the legality of the origin of all the Grand Lodges of the thirteen original States, with the origin of the African Lodge, and with the Grand Lodge it founded, there can be no doubt that they would have reported that the legality of one is just as good as the other. Such a spirit of inquiry, and such an honest report upon such a subject, could, however, not have been expected from an American Grand Lodge, even as early as 1846. The committee appointed by the G. L. of N. Y., were naturally prejudiced against negroes, and were woefully ignorant of the history and legality of its own body. The committee, therefore, went to work as most partizan committees do now, both in Congress and Grand Lodges, that is, by employing agents as prejudiced and as partizan as themselves, to investigate and furnish information. Bro. C. W. Moore was then requested by the N. Y. committee to make the necessary inquiries touching the origin and charter of the African Lodge. Bro. Moore having, we suppose, forgotten that he had formerly seen the charter of the Africans, merely reported that he called upon Mr. Hilton, whom he supposed to be Master of the African Lodge, and notwithstanding that he assured Hilton that he called not officially, "but as a friend," and addressed him in a "kind and gentle manner," yet the said Hilton would neither show him the charter or give him "any information in relation to its history or present existence." The charter was, however, printed in *Moore's Magazine* in 1847, copied from a Boston newspaper of 1827.

The next official inquiry was made by Grand Master Philip Tucker, of Vermont. In 1855, he inquired of Dr. Winslow Lewis, P. G. M., of Massachusetts, about the charter of the African Lodge. Bro. Lewis' character for integrity and truthfulness can not be doubted by any one who knows him. He doubtless wrote what he believed at that time to be truth; and his reply to G. M. Tucker, was, that the negroes did formerly obtain a charter from the G. L. of England; that after a copy was taken thereof, the original charter was returned to England for some alteration, where it ever after remained, and since then the negroes worked under the copy of the said charter. How it was that Bro. Moore, with whom he met daily, did never correct that error, or whence that information was obtained by, or for, our worthy brother, it is now impossible to ascertain. Suffice it to say, that Dr. Lewis had long since authorized us to contradict the statement, and expressed regret at the deception practiced upon him. Another story appears to have been set afloat by a Bro. Wroth, to this effect: "The negroes," he said, "had petitioned the G. L. of Massachuietts for recognition, upon which occasion they exhibited their original charter, and when the G. L. of Massachusetts once got hold of it, it would never return it to the Africans.

In 1858, the G. L. of Hamburg made an appeal to the European Grand Lodges to institute inquiries touching the legality of the negro Lodges in the United States. This resolution of the G. L. of Hamburg, provoked, as usual, a great deal of bitterness. The cry among our patriots was, that nothing but disaster must follow such an inquiry. Despoilation of the Union, exterminating war of races, and what not, would be the result. The vote of the G. L. of Hamburg, induced Dr. Barthelemess, of Brooklyn, N. Y., to seek access to the archives of the African Lodge. Dr. Barthelemess not only confirmed the genuineship of the African charter, but also obtained copies of letters dated between the years 1792 and 1798, from William White, G. L. of England, to Rev. Prince Hall, W. M. of the African Lodge, and *vice versa.*

In the fall of 1868 it was rumored in Boston, that P. G. M. John T. Heard, was about presenting a petition to the G. L. of Massachusetts, from Lewis Hayden and other colored members of the African organization, asking for an inquiry into the history and legitimacy of the negro Lodges. Thereupon Bro. C. W. Moore immediately wrote to the G. L. of England, asking when the African Lodge was erased from the English register. Brt when the white Lodges, formerly under the jurisdiction of the G. L. of England, was erased from its register, Bro. M. took care not to inquire into. The fact, however, was, that both the white and black Lodges of Massachusetts were erased from the English register at the same time, in 1813. The reception of a petition from negroes, by the G. L. of Massachusetts, stirred up the ire of our worthy and talented Bro. Gourly, of Missouri. Bro. G. having full faith in Grand Lodge reports, came out in his January No., 1869, with a bitter attack against negro

Lodges, when he repeated all the wild fables, and the corollary of American Masonic jurisprudence, relating to races, etc. This attack of our friend Gourly, induced us for the first time to investigate the question, and our reply was published in the summer of 1869 in the *American Freemason*, of Cincinnati.

The committee on the negro petition, appointed by the G. L. of Massachusetts, in 1868, found themselves, after a while, puzzled what to do with the petition. They found that the old way of disposing of similar petitions, would no longer answer. They were directed to inquire, but they saw that it would not do to inquire, so one of the committee happily hit upon a clever dodge. They reported that, whereas, Lewis Hayden and others did not petition as an organized body, but as individuals, hence the committee were not called upon to examine the records of the organization, and therefore were unable to report any thing about its legality. One concession was, however, extorted from the committee by its chairman, Bro. J. T. Heard. He insisted in making known that the charter in possession of the original African Lodge, was genuine. These facts coming to light, induced the chairman of the New Hampshire committee of Foreign Correspondence, to criticise the legality of the white and black Grand Lodges in Massachusetts, and appeared to foresee that a time would come when the supposed illegitimacy of the negro Lodges would be exploded. But owing to the paucity of true information, Bro. Bell made some historical blunders in his report. These blunders, and especially the opinion advanced by Bro. B., that Massachusetts *white* Masonry does not appear to have had as legitimate an origin as some suppose, naturally provoked the ire of our leading men in Massachusetts. In preparing for a reply to Bro. Bell, Bro. W. S. Gardner, our worthy G. M., had the archives of the G. L. of England searched once more for further information touching Prince Hall and the African Lodge. Some further correspondence between Prince Hall and G. S. White, was the result of Bro. Gardner's inquiries. These were embodied in an address and delivered by him in the G. Lodge of Massachusetts in March, 1870. The conclusions of Bro. Gardner was not in accord with our ideas. Bro. Gardner thought that he established the illegitimacy of the negro organization. We thought, however, that he did not, and we said something about it in the July No. of the *Masonic Monthly*, 1870. But be this as it may, the several discussions above enumerated, put us into possession of a number of facts not hitherto known, and besides which, the *original record* of the African Lodge, beginning 1775, lies now before us. This is certainly the highest source of information attainable, and from which we mean to make known all that is worth knowing about the origin of Negro Masonry in America.

[TO BE CONTINUED.]

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—He is never happy whose thoughts always run with his fears.

OUR COUNTRY.

BY JANE M. JACKSON.

Every true American feels that Providence has presided over the colonization and progress of this country. Traditions, ancestry, and talents, have intensified its strength. Its success sprang from the government and watchfulness of God. Ambition raised a Columbus, and made a daring navigator. Although every ocean wave is singing his requiem, a providential plan was behind the array of force that urged him to deeds pointing to the past as harbingers of the future. Washington's heroic heart beat for justice and liberty; he became, himself, the nation individualized; inspired men with his own patriotic enthusiasm. He saw a vision of the glorious future, and bore down all opposition to the prophecy. Men, determined upon a Republic of free speech, dedicated their all to the contest. Puritans, Huguenots, Scotch, joined in a body to effect this, for they had all suffered equally a bitter persecution. A new Government had to be constructed, old prejudices surmounted, to accomplish this new nation. Statesmen, exercising original powers of mind, secured representatives in the Senate, enforcing the adoption of the Constitution, thus indicating a profounder insight, a firmer purpose, than generally characterize men; leaving their names immortal in history. America is a theatre, broad, and ample, has an educative power for the whole world. In her principles and her glorious institutions, she presents a neuclei, around which gather industry, science, and art. Population, formed out of different nations, has increased their beauty and strength. This mixture has produced the brightest arts, the deepest scholarship. Religious liberty and a free press, are charms that bring to her shores all men who love liberty, and respect personal, social, and civil relations. From laboratories of Art and Nature, inventions, perfect and so useful that Europe has been startled at the results, the future promises greater blessings than all monarchs, potentates, or warriors, ever effected. Each immigrant finds his own country represented, mountains capped with snow, rugged hills, fruitful vineyards, rich valleys, broad acres, mighty rivers, and vast prairies, and the inspiration of the beautiful future, soon magnetizes these children of her adoption, and America becomes their pride, and the Fourth of July is joyfully celebrated with German earnestness, Italian and French vivacity, and Irish impulse. American industry and inventions are known every where. One cotton-spinner can accomplish more than three thousand Hindoo operatives. Each year our machinery becomes more perfect. Farm labor is reduced with suitable implements. The farmer cultivates his land with half the labor of times past. There is no excuse now that his children should be ignorant; they have time to attend school and learn all that renders home so delightful. What more independent life than that of a farmer. His home could indeed be made a paradise on earth. If farmers will educate their children, they can be all they wish. Science and art, languages, music, painting, can be cultivated. A few hours devoted to the land, the rest to learning and amusement. No lord in all Europe can be happier than our Western farmers. No country has such facilities for wealth, science, beauty and knowledge, as our own beloved America.

NEW YORK, June, 1871.

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HYMN TO THE BEAUTIFUL.

My heart is full of tenderness and tears;
And tears are in my eyes, I know not why;
With all my grief content to live for years,
Or even this hour to die!
My youth is gone, but that I heed not now;
My love is dead, or worse than dead can be;
My friends drop off, like blossoms from a bough,
But nothing troubles me—
Only the golden flush of sunset lies
Within my heart like fire, like dew within mine eyes!

Spirit of Beauty! whatsoe'er thou art,
I see thy skirts afar, and feel thy power,
It is thy presence fills this charmed hour,
And fills my charmed heart;
Not mine alone, but myriads feel thee now,
That know not what they feel, nor why they bow;
Thou canst not be forgot,
For all men worship thee, and know it not:
Not men alone, but babes with dreamy eyes,
New comers on the earth, and strangers from the skies!

We hold the keys of heaven in our hands,
The gift and heir-loom of a former state,
And lie in infancy at Heaven's gate,
Transfigured on the light and streams along the lands!
Around our pillows golden ladders rise,
And up and down the skies
With winged sandals shod,
The angels come and go, the messengers of God!
Nor do they, fading from us, e'er depart;
It is the childish heart:
We walk, as heretofore,
Adown their shining ranks, but see them nevermore!
Not heaven is gone, but we are blind with tears,
Groping our way along the downward slope of years!

From earliest infancy my heart was thine;
With childish feet I trod thy temple aisles;
Not knowing tears, I worshipped thee with smiles
Or if I wept, it was with joy divine!
By day and night, on land and sea and air—
I saw thee every where!
A voice of greeting from the wind was sent,
The mist enfolded me with soft white arms
The birds did sing to lap me in content,
The rivers wove their charms;
And every little daisy in the grass
Did look up in my face, and smile to see me pass!

Not long can Nature satisfy the mind,
Nor outward fancies feed its inner flame;
We feel a growing want we cannot name,
And long for something sweet, but undefined;
The wants of Beauty other wants create,
Which overflow on others, soon or late:
Divinest Melancholy walks with thee,
Her thin, pale cheek forever leaned on thine;
And Music, and her sister Poesy,
In exultation shouting songs divine;
But on thy breast Love lies, immortal child!
Begot of thine own longings, deep and wild:
The more we worship him, the more we grow
Into thy perfect likeness here below:
For here below, as in the spheres above,
All Love is Beauty, and all Beauty Love!

Not from the world around us do we draw
Thy light within; within the light is born,
The glowing rays of some forgotten morn,
And added canons of eternal law;
The painter's picture, the rapt poet's song,
The sculptor's statue never saw the day;
Not moulded after shapes of mortal clay,
Whoes crowning work still does its spirit wrong:
Hue after hue divinest picture grow;
Line after line immortal songs arise;
And limb by limb, out-starting stem and slow,
The statue wakes with wonder in its eyes;
And in the master's mind,
Sound after sound is born, and dies like wind,
That echoes through a range of echoing caves
Capriciously to sway the listening ocean waves!

The mystery is thine,
For thine the more mysterious human heart;
The Temple of all wisdom, Beauty's shrine,
The Oracle of Art!

Earth is thine outer court, and life a breath:
Why should we fear to die, and leave the earth?
Not thine alone the lesser key of birth,
But all the keys of Death!
And all the worlds, and all that they contain,
Of Time and Life and Death are thine alone;
The universe is girded with a chain,
And hung below the throne,
Where thou dost sit the universe to bless,
Thou sovereign smile of God, eternal loveliness!

DO YOUR OWN THINKING.

If there is one idea which is more prominent than any other in this country, which will develop the high dignity of humanity, it is the fact, that so many are free to think for themselves. The true genius of our government is, that no person is obliged to pin his faith upon the sleeve of any robe or attach himself to any issue. And this principle is taught by Masonry, and most effectually impressed upon the mind of every one who steps over the threshold of the Order. Every applicant comes to the door of our Institution of his own free will; no one is allowed to invite him, and the advancement he makes, is of his own accord.

Therefore, Masonry and the system of our form of Government harmonize, in producing freedom of thought and action. And neither favor any sect or party; but they both cultivate love and good will among the good of all classes of every nation. Each individual member of Masonry is left to do his own thinking; has the privilege to criticise the acts of others, and express himself upon the laws and rules of the Order, providing he does it with candor, and in sincerity.

When we reflect upon the usefulness of an active and a prevailing thought, we see prospectively the surmounting of difficulties. Plans for the emergency of the house are matured and adopted. The object for which the mind grasped, is obtained, and the soul becomes refreshed with new discoveries and inventions of things. The metes and bounds of thoughts are extended, and the expansive territories of reason are minutely surveyed, the corner-stones of the sciences are fixed with their proper bearings. All in consequence of the foundation of the government of our country, and of the noble principles of our time-honored Institution, which allows the citizen and the member to think freely and independently. The citizen has the great privilege of worshiping God as seemeth best for him in accordance with his own conscience.

IMPOLICY OF CHEAPENING MASONRY.

AN EXTRACT FROM THE ADDRESS OF M. W. E. S. FITCH, G. M. OF KENTUCKY.

It is a lamentable fact that a too rapid multiplication of Lodges has tended only to cheapen Masonry, and this cheapening policy, in its turn, has tended only to lessen its dignity; to depreciate its comparative value and importance in the estimation of the world, and to render the privileges of the fraternity a matter of too easy attainment, and therefore, instead of the door of our mystic temple being closely tiled to all save the worthy and well qualified, it is virtually thrown wide open, and thus invites an indiscriminate rush from the inquisitive populace without. This is indeed a sad and most deplorable perversion of the original design of the institution, and one which, as a Grand Lodge, we should not for a moment tolerate, much less in any way sustain or sanction. In view of the unprecedented popularity of the fraternity, it behooves us to be more vigilant and guarded than ever before.

Otherwise, brethren, the pure and beautiful stream of Masonic philanthropy, which for ages past has glided on in quiet majesty within its own appropriate channel, bearing on its bosom the richest argosies of "good news and true," to gladden and bless the wasted and destitute portions of our moral domain, may become even in its fancied floodtide of prosperity a wild and unmanageable torrent of popular passion and prejudice; overflowing its ancient embankments, only to gather up in its destructive course the drift-wood of our common humanity, and float upon its turbid waters the worthless wrecks of a former glory and splendor. Such a catastrophe is not more revolting than the danger is impending, and it becomes all our Lodges, throughout the land, both grand and subordinate, to attend well to this vociferous alarm at the outer door; to do all in their power to stay and direct the heady current of popular impulse, which has already set in and threatens to bear us away from our ancient moorings, and set us adrift without compass or plummet, upon the shoreless sea of expediency. It is the manifest tendency of the times to popularize everything both in Church and State, and the same dangerous leaven is at work in our Masonic Lodges. Hence it is that we find such importunate and persistent appeals for new Lodges, not only in our cities and larger towns, but also in every village and hamlet, and at almost every cross-roads and wagon-track in the State.

These Lodges, if established, must secure a membership, and to accomplish this the more readily, the fees and dues must be reduced to the lowest possible rates, and if this vending of Masonry, in "cheap cash store" style, "at greatly reduced prices, with a view to replenish stock," does not accomplish the desired purpose, the next step by way of "extraordinary inducement" is to lower practically the standard of the qualifications of candidates, until in some instances these proselyting missionaries would seem to be almost ready to "go into the highways and hedges and compel them to come in." So true is this, indeed—to our shame be it said—that already in some portions of our jurisdiction there is scarcely any man in the community who may not with perfect impunity petition a Masonic Lodge for admission. Our high standard of qualification is practically lowered, not only by receiving into the Lodge those who are not worthy, but also, and perhaps more frequently, by retaining in our fellowship those who have become unworthy, who habitually and for years set in defiance the preceptive teachings of the institution, and have become offensive to the moral sense of the general community in which they live.

"Can such things be,
And o'ercome us like a summer's cloud,
Without our special wonder?"

We may rest assured that such demoralization of our Lodges will do infinitely more to prejudice and degrade the institution, in the estimation of all thinking and sensible men, than all the fanatical conventions of political clergymen which have met or may ever assemble for the purpose of Masonic misrepresentation and abuse. This demoralization is indeed only the fruitful cause and occasion of such conventions, and without it they would have no stock in trade.

HUSBAND FRAGMENTS OF TIME.

How often do we say, "I have no time." Frequently, we hear men who have attached themselves to Masonry, make such a declaration. They have no time to attend the Lodge meeting, no time to read, no time to improve their minds, no time to study the principles of Masonry. We find some who have sold their existence, their whole life and being, to business; who have been taught to divide their time into three equal parts, one part of which is for the very improvement that they are neglecting.

There is not that person who lives in this civilized country, who does not have sufficient time to read. Let a strict watch be set for those fragments of time which are running to waste, and every one would be perfectly astonished to see the large amount of reading that would be accomplished in one year.

Let the stray moments be employed, either in writing or reading, and no one can imagine the improvement they will make.

We hear some of our brothers say that they want to take two or three Masonic journals, but they have no time to read. We know better, and so do they, if they would only stop and reflect a moment. Hours, every day, run to waste in idle controversies, in useless amusements, which if employed in study, would give to us that which is worth more than gold

THE COVENANTS OF MASONRY.

The Masonic Editor of the *New York Era*, speaking of the covenants of Masonry, says:

Were we to attempt from the ancient records of Masonry to deduce a well-woven web of covenants, we should proceed somewhat in this manner:

1. That Secrecy as an essential feature, would be easiest of all to show, for it is most frequently inculcated. "A Mason shall keep the secrets entrusted to him by his Master and Brethren in a faithful breast. That which he has seen and heard he shall tell no man."

2. That obedience to Masonic Laws is a feature that is equally plain. "All these charges you are to observe;" a Mason shall be obligated to be true to all the ordinances.

3. That Special Obedience to Lodge Regulations is enjoined, can readily be proved, "whenever the Lodge shall meet, such regulations as they may adopt shall be maintained rigorously. If any contend, he shall be punished."

4. That Charity is a covenanted duty of Masons needs no quotations to prove. The Ancient Records are full of injunctions under that head.

5. That Fidelity to Brethren is essential to the Masonic system is equally clear.

6. That Improper Material must be rejected in the increase of Membership, is seen in various passages. "The Master shall not take a bondsman;" "nor a mutilated person;" "nor a bastard;" "nor a woman," etc.

7. That persons suspended or expelled may not be communicated with upon Masonic subjects, has ample proof in the old regulations.

8. That honesty between Masons is indispensable is enjoined in a score of places. "Ye shall live honestly;" "not to be thieves." A Mason shall be obliged not to be a thief.

9. That female virtue is under the Masonic shield is plainly in evidence, but for delicacy's sake we do not quote the language.

10. That Masonic secrets are communicable only in one manner is a well-established feature.

11. That the appeal for aid can only be made when in peril or want, may readily be deduced, though not so plainly expressed.

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THE MASONIC ANCHOR.

When the venerable Apostle of the Christian Church, mentioned hope as being the anchor of the soul, we judge he used a proper figure. The hope which he compared to an anchor, would hold the true and trusty disciple from being drifted away into doubt, or skeptically shipwrecked.

So we, as practical and trust-worthy Masons, can fasten our cable to the great principles of the institution, as the anchor, trusting their power and strength to hold us from straying from the true paths of rectitude. The anchor is the real hope of divine glory, the effulgent light of truth which prepares the mind to confidently rely upon the fulfillment of what God promises. By it we are kept in the faith that greater light will burst in upon our mental powers of mind, and that no evil will befall us on any of our Masonic pilgrimage journeys.

As we march over the road, and meet with obstructions, and find many obstacles to encounter, hope encourages us to firmly abide in our respective stations, and meet them with true and unfaltering integrity. Temptations may come upon us, when not on our guard, and like the uncontrolled wind, drive the roaring billows against our frail bark; and if we are not securely fastened mentally, morally, and intellectually, to the principles of Masonic integrity, we may become weakened; and then the heavy hand of affliction will crush us.

This anchor will save us from the many persecutions of time. Because of this integrity to principle, we are held. As the anchor of a ship holds it from being dashed upon the rock-bound shore, so with us. The principle having been firmly rooted in the heart, we are saved from temptation; from afflictions arising from crime; and from the innumerable persecutions of this world. Then we know that we are right, and contend sternly for the privilege of acting for the right, then the persecutions which are hurled against us, will, in the end, prove to be blessings. The anchor, we know, is strong, and the cable attached, we know, cannot be broken, therefore truth will, in the good providence of the great I Am, become developed, and leave our persecutors in the dark, and drifting upon the troubled ocean of crime, having no rest, no comfort, no peace, and no joy of soul.

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PERSECUTIONS, MANY TIMES, DEVELOP TRUTH.

We may not see all of the laws, and how it is that persecutions will produce good. It may put us on our guard so that we shall be prepared to make a right judgment in the character of men: because no good man will ever resort to persecution for an imaginary wrong to obtain redress. He will never resort to retaliation. He will abide his time, and let events cure the evil, if there is any.

Virtues may be displayed in scenes of persecutions, in privations, anxieties, and sufferings. They may shine conspicously, and in time truth may be known. A goodness of soul may be so developed as to manifest a virtue, with all the trials and sufferings produced.

There may be both Christian and Masonic virtues concealed, like the spring flowers that are frost-bound, but the first opportunity they peep out, and burst the soil and declare that the winter must give way to the cheering music and warmth of spring. So all malignant persecutions will in due time bring truth to light, and the sufferings will become a crown of glory, rejoicing the heart.

ON THE RAMPARTS.

In common with our readers, we have seen in the daily journals the announcement that among the occurrences of the second siege of Paris is the planting of the Masonic banner upon the ramparts, and the marching of French Masons to protect and defend it. The reiteration of this fact, on several different occasions, would seem to warrant us in believing that there is an atom of truth in it, though we do not believe that any fair proportion of even the Paris Masons are to blame for this gross violation of Masonic law and propriety.

We say this, because we desire always to give every man his just rights, and not because we have any reason to admire the course adopted by those having authority to speak in the name of the Masons of France. Of late years, what are termed *rouge*, or communal ideas, have been largely in the ascendant in the councils of Masonry, and the consequence has been that the governing authorities have been getting farther and farther away from Masonry, and more and more deeply into politics. The last vagary—that of abolishing the office of Grand Master, and making Masonic government what the Communists would desire to make the government—a mere rabble, without head or responsibility—and the repeated attempts to sever Masonry from an acknowledgment of the Deity, and make its meetings mere gatherings of Atheists, for the propagation of heathenism and darkness; the recent summons to the Prussian king to appear before a tribunal, convoked without a shadow of authority, and which could exercise no authority, even if it should meet all these, go to prove that history repeats itself, and that whom the gods would destroy, they first made mad.

With all their mistaken philosophy, however, and their utter misconception of Masonic theory and practice, it is now certain that the Grand Orient was not responsible for the gasconading address to King William, which emanated from a single Lodge, composed, most likely, of some addle-pated enthusiasts, Masons in name, but without any more conception of Masonry than they have of Heaven.

We imagine that when this rampart business is examined, it will be found to emanate from the authors of the summons to the king, and to be of as much consequence.

Either way, and in behalf of all regular Masons, wherever dispersed, we most emphatically protest against this mixing up of Masonry with every affair that may happen. We protest against it being made to do duty, either for the Commune or Versailles, leaving, nevertheless, the individuals to act as their conscience may dictate, and to assume the responsibility in their several persons.

The planting of the Masonic banner on the ramparts, or any where else, in a civil strife, is an insult to that banner, and to Masonry; wherefore, we repudiate the whole matter, and applaud ourselves, that, holding no relations with these people, we are not to be held responsible for their folly.—*N. Y. Dispatch.*

HOW TO STUDY MASONIC HISTORY.

BY BRO. JACOB NORTON.

In the June No. of THE MYSTIC STAR, 1870, we stated that an historian should discard legends, and rely wholly either on well authenticated records, or at least on contemporary literature, after having maturely compared it with the literature of the next generation. It is now our purpose to discover, if possible, the origin of Masonry, or at least the changes that have been made in its laws, legends, ceremonies, etc. Well, some tell us that Masonry originated in the days of Adam. Others, more modest, begin its history with King Solomon. As, however, no original records exist either of the days of Adam or Solomon, and as the literature of the Jews, such as the Bible, the Messiah, the Gamara, the Medroshim, etc., etc., make no mention of the Masonic organization, we cannot, according to our rule, accept the legends given in our ritual as facts.

Our next inquiry must be directed to the oldest books wherein Masons, or Masonry, is mentioned. That our Society originated from operative builders, can only be doubted by a few high degree enthusiasts. Anderson admits it; Dr. Manningham's letter confirms it; and the Lodge records of the 17th century, still existing in Scotland, settles the question beyond dispute, that our Freemasonry is a transformation of the building societies of a former epoch. To suppose that such a Society as ours could have descended from the days of Solomon without having attracted the notice of such a vast number of Jewish, Pagan, and Christian writers, who have successfully written on law, morals, religion, history, superstition, tradition, etc., etc., of their respective periods and plans, is simply absurd. Assuming, then, that our Speculative Masonry took its rise from the building fraternities of the middle ages, we must first search the records of the oldest European cities, and see if any thing can be found in them about Masons or Masonry. Fortunately such records do exist, wherein Masons' laws are recorded. Indeed, we have recently ourselves called attention in the *Freemason*, (London) to a code of regulation drawn up by the Lord Mayor, Aldermen and Sheriff of London, in the year 1356. Similar regulations are said to exist in the records of the York Ministry, and doubtless in those of other old towns. Those laws were, however, designed for purely operative Masons. Preston says (Hyneman's Lib. Vol. I, p. 345, note,) that in former times, "Masons met together within a certain district, with the consent of the sheriff or chief magistrate of the place." The presence of a magistrate or sheriff at Masonic meetings, is not only confirmed in the city of London records in 1356, but is also indicated in some of the constitutions. We are, however, sorry to say that his presence was deemed necessary for the performance of unpleasant business, as will be seen hereafter.

In 1838, Mr. J. O. Halliwell discovered in the British Museum an original manuscript, quarto volume, written on vellum in the 14th century. This is the oldest book which furnishes a glimpse into the religious and legendery ideas of the brotherhood five hundred years ago. It embraces the Masonic laws, legends, and charges. Its religious ideas differ, however, in nothing from those taught by the Catholic priesthood, nor do the laws differ much from the laws of other guilds of that day, but yet we may trace in them the germ of some of our own laws. But it is most curious to compare the legends known to our ancient brethren five hundred years ago, with those of our own day.

This curious Masonic relic is now generally known as "Halliwell's poem." (Hyneman's Masonic Lib., Vol. 2). It consists of 794 lines, with numerals affixed to every tenth line. These are unequally divided into sections, each with a Latin heading. It begins thus, which we shall give in modern English: "He who will both read and look, may find in an old book," of great lords and ladies that had many children, and had not sufficient means to maintain their numerous progeny, so they called a council together, and this convention consulted "the grete clerkys," when one of the "grete clerkys," named Enclyde, formed the youngsters into a fraternity, ordained them to call each other brother, and taught them "gemetry," which he called Masonry. This is supposed to have taken place in Egypt.

Another manuscript Constitution, written a hundred or more years after Halliwell's poem, makes Abraham the teacher of Euclid, and still another one varies the story, stating that the Egyptian children were born by "other men's wives."

From Egypt, Masonry was brought into England, not in the days of St. Alban, but "in good Kinge Adelstonn'es day." This King called an assembly of "dukes, earls, barnes, knygthys, skwyers," etc., though some of those titles were unknown at that time, nor are we informed *where* that parliament was held. The word York is nowhere mentioned. The King then gave the Masons a constitution, divided into fifteen articles and as many points. The first article, headed "*Articulus Primus*," commends honesty, faithfulness, etc.; 2nd, enjoins the "Mayster's" attendance at the assemblies; 3d, 4th, and 5th, provides, that an apprentice must be of sound limb, no bondsman, of "gentelle kynde," of "lawful blood," and must be bound for seven years. It is evident that "goode King Adelstonne" was ignorant of the illegitimacy of the earliest Masonic brotherhood, for otherwise we must suppose that the law of lawful blood was designed as an insult to their memory. Our law of "freeborn" is attributed, in a later constitution, to the noble blood of the originators of the craft.

The 15th point ordains punishment to the disobedient and refractory members of the Craft. They are ordered the craft to forsake.

"And swere hyt never more for to use.

"And if that they neel not do so,
"The sheref schal come hem some to,
"And putte here brodyes yn duppe prison,
"For the trespasse that they hav y-don,
"And take here goodes and here cattelle
"Unto the King's hond, every delle,
"And let him dwelle there ful stylle,
"Tyl hyt be oure legl Kynge's wylle."

This speaks for itself, that "unmasonic conduct" *then*, meant something different to what it does *now*. The fact is, Parliament in those days regulated the wages of laborers, and hence it kept a sharp lookout after these assemblies. In the days of Henry VI, the Masons and carpenters struck for higher wages, when Parliament interfered and closed their Lodges, or prohibited their assemblies. We can now understand the business of the sheriff with the assemblies of Masons in olden times.

The 471st line, headed "*Alia Ordinacio Artis Gemetria*," ordains for the holding of periodic assmblies. Now we imagine that nine hundred and ninety-nine out of every thousand of American brethren, would not mind betting a dollar that Masonic Assemblies always took place on Saint John's Day. Why? Are we not so informed in our rituals? Does not tradition say that the Saints John were Grand Masters, Grand Patrons, and eminent Masons? Do not our great writers and Saint John's Day lecturers say that our eminent brethren, the Druids, used to hold their assemblies clothed in white aprons, etc., on St. John's Day? And yet, strange to say, our brethren five hundred years ago appear to have known nothing about the honor and glory of the eminent Masonry, Grand Patronage, and Grand Mastership of the Saints John. For the better understanding of the general reader, we shall quote the law relating to assemblies, in modern English, and here it is:

"They ordered their assemblies to be held,
"Every year wheresoever they would,
"To amend the faults of any where found
"Amongst the Craft within the land.
"Each year, or third year, it should be held,
"In every place wheresoever they would.
"Time and place must be ordained also,
"In what place they shall assemble to."

Here, then, we see that *time* as well as *place*, were not in the old regulations. It was a matter left for the leaders to decide *where*, as well as *when*, the assembly should take place; and as the name of Saint John, or Saint John's Day, is not alluded to in the whole poem, it is clear that the Saint John story was a later manufacture.

497th line headed "*Ars Quatuor Coronatorum*," begins with an invocation to God, "and his moder Mary bright," that the brotherhood should observe the "articles" and "points," as did the four holy martyrs. These martyrs, we are informed, were masons and gravers of images. An Emperor ordered them to form an image for some Pagan place of worship. They, being Christians, refused to take the job, and so, of course, were put to death. Next we are informed that the tower of "Babylon" was seven miles high, so that in case of another flood, the people might ascend to the upper story and be above high-water mark. We are also told that "King Nobogodmosor" strengthened the tower, when "an angele smote him so with dyvers speeche," etc.

Next we are brought back to good "clercky Enclyde" teaching the seven sciences, of which "gemetry" is the most important. Here, again, we discover the germ of our lectures. The rest of the poem is devoted to moral and religious advice. We are, indeed, also informed that

"Much more ye must wyter,
"Then ye fynder hyr y-wryten."

This, however, refers to attending to Mass, to pray and weep for sins, the following being an example:

"To the churche dore when thou doest come,
"Of that holy water ther sum thou name,
"For every drope thou plast ther,
"Quenchest a venyal synne be thou ser."

In short, the religious picture of the poem is precisely of that class, which a Catholic priest then, as well as now, might write for the edification of his congregation.

And now we must impress the reader with the fact that this poem bears internal evidence of being the composition of a priest, who was a warm friend and eulogist of the brotherhood, who must consequently have had access to the brotherhood's assemblies, as well as to their records or manuscripts, and who must have been in possession of all the legends then known or in vogue amongst the Masons. Be it further remembered that rhyme requires more care and revision than mere prose composition. Besides which, vellum in those days was rather an expensive article. It was so scarce and dear at one time, that the monks have erased many classical works in order to use the parchment for some other composition. Such a work, therefore, as Halliwell's poem, must have cost considerable labor, patience, time, thought, and expense.

In Dr. William Robertson's "Proof and Illustration" to the History of Charles the V, note 10, the reader may find many curious illustrations touching the scarcity of books during the middle ages, particlarly so, previous to the 11th century. He says, "Private persons seldom possessed any books whatever. Even monasteries of considerable note had only one missal." The Countess of Anjou paid for a copy af the homilies of Haimon, Bishop of Alberstadt, two hundred sheep, five quarters of wheat, and the same quantity of rye and millet." "Even so late as the year 1471, when Louis XI borrowed the works of Rosis, the Arabian physician, from the faculty of medicine in Paris, he not only deposited, in pledge, a considerable quantity of plate, but was obliged to procure a nobleman to join with him as security in a deed, binding himself under a great forfeiture to restore it." Be it remembered that Halliwell's poem was written nearly one hundred years before the time when Louis had to furnish such securities for a book; and be it further remembered, that the ignorance of the author of the poem, on both historical and biblical matters, furnishes the best proof of the scarcity and dearness of books in his day and generation.

It could not have been composed from mercenary motives, or for mercenary purposes, as publishing and publishers were in those days unknown. The motive of the writer must therefore have been purely for the purpose of pleasing the brethren. And how then can we reconcile an evident fact, that a Roman Catholic priest, whose aim undoubtedly was to exalt the importance of the brotherhood as well as his religion, should have devoted so much of his composition to the Egyptian children, to Enclyde, to the four Martyrs, to Nabogodonosor building or strengthening the tower of Babel, to Adelstonnes, etc., and should at the same time have entirely ignored the Scriptural founders of Masonry? For not only is the writer utterly silent about the Masonry of Saints John, but he is equally so about King David, King Solomon, the two Hirams, etc. The plain inference therefore is, that our ancient brethren in the 14th century knew nothing of the Masonic legends of Solomon, the Hirams, etc., and that those legends are a manufacture of later date.

We have perused several other copies of old constitutions, taken from scrolls still existing. Bro. Matthew Cooke discovered one in 1860, and had it printed, both in old and modern English. *The Freemason's Magazine*, 1794; *C. W. Moore's Magazine*, 1843; *The Gentleman's Magazine*, 1815, have each constitutions printed (it is said) from old manuscripts. Bro. Hughan, of Truro, England, has lately printed five of that class of documents in his history of the G. L. of York, etc. These, we are pleased to state, will shortly be published by Bro. Robert Macoy, N. Y. The Strasburg Constitution, 1554, may be found in Bro. Findel's history of Freemasonry. There are still others mentioned, which we have not seen, but they probably differ in very little respect from those above noticed. We shall not at present attempt to compare the several constitutions within our reach. Suffice it to say, they generally begin with an invocation, (in most of them to the Trinity), and conclude with "amen;" after which begins "Good brethren and fellows, our purpose is to tell you how, and in what manner this craft of Masonry was begun." It then goes on with the legends, (the variety reminds us of Yankee Doodle, with variations), interspersed with the seven sciences, laws, charges, etc., and winds up with "so help me God and the holy contents of this book;" others have it, "this scroll;" while still others give it, "so help you God and your holy dome." The last form of an oath is undoubtedly the oldest, as swearing on the Bible is a Protestant fashion. A constitution formerly belonging to the G. L. of York, printed by Bro. Hughan, contains the following startling announcement. It says: "*The one of the elders taking the book, and that hee or shee that is to be made a Mason, shall lay their hands thereon*, and *the charge shall be given.*" It also says, "*the Mr., or Dame, or any other Mason.*" Startling as these quotations may appear, they are nevertheless in perfect harmony with the custom and regulations of the guilds during the middle ages.

When those constitutions were copied, can only be guessed at from the style of language and spelling. Oliver claimed the Halliwell poem to be of the 10th century, that, however, is an absurdity. Bro. Matthew Cooks claims his discovery to have been written in the latter part of the 15th century. The omission of the name of the Virgin Mary from its invocation, would incline, however, to place its origin in Protestant times. The other parchment constitutions, though doubtless copied and modified from older documents, are of more recent date, and by ranging in rotation in accordance with their respective seniority the dozen or more of those parchment constitutions, we may at a glance learn, the successive additions, modifications, and improvements, to the Masonic stock of laws, usages, and legends.

In conclusion, we shall make another suggestion. It is now generally conceded by all intelligent Masons, that previous to 1717, the Masons possessed but one ceremony or degree. Dr. Oliver says that in those days the brethren had no ritual, but the Master addressed the neophyte according to his own ability, and comprehension of his hearer. Now, remembering that nearly all those parchment constitutions begin with an invocation, followed by an address to the brethren, giving the charges, legends, the sciences, etc. * It strikes us, therefore, that those parchment documents were written for the use of old Lodges, and were designed for the double purpose of a constitution and ritual. In short, the contents of those parchment documents, formed the *main mysteries* revealed to our brethren previous to the revival in 1717. When, therefore, the G. L. authorities in 1721 or 2, called upon the old members to bring forward their ancient documents, in order to have a constitution printed, the old bricklayers naturally felt horrified at the idea of printing what they regarded as a secret, and hence they destroyed their old papers. The papers destroyed were, however, probably neither more nor less, than copies of constitutions similar to those still preserved.

One fact, however, must not be overlooked, viz.: that in no constitution written previous to 1717, could we discover, either the Mosonic observance of Saint John's Day, or the name of St. John any where mentioned or alluded to.

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*"The one of the elders taking the book," occurs (without the "*shee*") in other constitutions. This paragraph, itself, makes it evident that those

old parchment documents, were designed and used in Lodges as a ritual, and the paragraph was inserted as a direction to the master of ceremonies, that when you come to this part, so and so should be done.

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MASONRY IN BRITISH COLUMBIA.

In British Columbia there are nine Lodges of Master Masons, and one R. A. Chapter; of these Lodges four are in Victoria. The aggregate number of members in good standing 380. These Lodges are not under the same jurisdiction; the most of them are under the Scottish jurisdiction of the Grand Lodge of Scotland. The balance is under the jurisdiction of the Grand Lodge of England. I had the pleasure of visiting the Vancouver and Quadra Lodges here. They are under the Scottish rite. The work is precisely the same as that which I learned in my own Lodge in California. They do all their work in the third degree, but the Lodges under the English Grand Lodge do their work in the first degree. I would impress upon every Mason who travels, that he should not forget to carry with him a certificate of his initiation, &c., particularly if he desires to work his way into an English Lodge; for they attach much importance to documents. To an American Mason, this seems too much red-tapeism, but it is a very prudent practice. Quadra Lodge was formed three weeks ago; I was present at the first regular communication, and the newly installed officers were well up in their duties. "Quadra" was the former name of Vancouer Island—hence the name of this young Lodge. The fee for the degrees in it is one hundred dollars which is twenty-five dollars higher than any other Lodge here. —*Correspondent San Francisco Masonic Mirror.*

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A MASONIC BURIAL.—A prominent anti-mason in Windham county, at the funeral of a poor man who was followed to the grave by hundreds of Masons, and as honorably buried as though he had been a king, said to the Marshal of Moriah Lodge that he could not understand it all; that when a man so obscured died, being a church member, his brethren would not honor him in death as Masons honored their dead. The Marshal asked him if this man who was dead was not an honest man. "Yes," was the reply, "but still I cannot understand it." "Tell me," said the man, "what Masonry does for men who go in at its portals." The reply of the Marshal came promptly, and all of its words are golden, and each should have a setting of the purest diamonds, and be treasured and remembered forever: "Masonry seeks to make men what God designed they should be without it." Such indeed is Masonry. It guides, directs, and influences man to be good, and when he reaches the dark portal which once having passed, he comes to us no more, it only asks, did he die an honest man." This being so, silentiy they gather around the bier, and grandly, as though he were of the mighty of earth, they bury him out of sight.

HOME DEPARTMENT.

LA SALLE, THE PIONEER.

This wonderful man is well styled by Mr. Parkman, the eloquent historian of the Discovery of the West, "The pioneer of the Pioneers." It was he who built the first rigged vessel on the great lakes, he who first floated down all the length of the Mississippi and discovered its mouth, he who gave to France her vast, tho' evanescent, empire in North America.

His real name was Rene-Robert Cavelier, and he was born at Rouen, in France, in 1643. Being a younger son of a wealthy family of merchants, he received according to the custom of the time, one of the family estates, to distinguish him from his elder brothers; and by this name alone is now known.

Formed as he was for activity and enterprise, he had a strong inclination in his youth to a religious life, and he is said to have passed some years as a voluntary teacher in a Jesuit college with a view to finally joining their order. He remained with them, it appears, long enough to lose his portion of his father's great estate. Tidings, meanwhile kept coming over the sea, of the French colony in Canada, with alluring descriptions of the country, its great rivers, its boundless unexplored lakes, its strange animals, and its men more strange. An elder brother of La Salle, a priest, was already there on a mission to the Indians. Enough; at the age of twenty-three, with a capital of a few thousand francs, and a constitution of iron, ambitious, resolute, and indefatigable, he landed at Montreal, near which, on very easy terms, he obtained a large amount of land and began to found a settlement.

But this was not his destiny. Like all the geographers and voyagers of that time, he was still haunted by the idea that a way would at last be found of reaching China, India and the Spice Islands of the east by some westerly highways that pierced the new-found continent. So thought Columbus, Cabot, Hudson and Champlain, and so from the time of his arrival in America, he had begun to study the Indian languages, and as soon as he could converse in them a little, he was assiduous in questioning the Indians whom he met concerning their country and their water courses. Thus it was that he gradually acquired a dim but not altogether incorrect knowledge of a great river, which the Indians called Ohio or the beautiful river, and this he thought must be the pathway to the Vermillion Sea, or as we now style it, the Gulf of California, leading to the Pacific ocean.

A passion of desire seized him to find this river and navigate it to the mouth. Such was the force of this passion, that he sold his land to raise the money to equip his expedition, which consisted of four canoes and fourteen men. To the mission, priests added three canoes and fourteen more men. July 6th, 1669, the little fleet started from the neighborhood of Montreal and began to push their way against the stream of the St. Lawrence toward Lake Ontario. Every one knows something of the furious rapids of that river, and many readers have enjoyed the thrill and shudder of shooting them in a steamboat. La Salle and his companions were thirty days getting as far as the Thousand Islands, and were then so worn with toil and exposure that no white man of the party held his own.

After threading the mazes of the Thousand Islands, the fleet of bark canoes ventured out into the broad lake, and made their way to the mouth of Genesee, landing at the chief town of the Senecas, near the site of the city of Rochester, where La Salle hoped to obtain guides to the Ohio. Unfortunately La Salle who afterward became a master of Indian eloquence, could not yet make himself understood in the language of the Senecas. Distrust arose in their minds. After a month's delay, one guide was procured and they sailed along the shore of the lake, past the mouth of the Niagara, where they heard the low thunder of the great cataract to its western extremity. Here the resolution of the mission yielded to the terrors of the journey before them, and they decided to make their way to a settlement in the upper lakes before winter set in.

La Salle, still sick with fever, would not turn back. He bade a friendly farewell to the departing voyagers, telling them that he too meant to return to Montreal as soon as he was well enough to travel. Such an intention was far from the thoughts of this indomitable hero. As soon as his strength returned, he started with an Indian guide and a few faithful comrades across the country, to the branch of the Ohio nearest the lake, embarking upon which in canoes, he paddled to the beautiful river itself. First of all white men, La Salle and his party looked upon its lofty, forest covered banks, its fringe of green bottom land, and floated down its innumerable bends as far as the falls near Louisville.

The next summer, however, resuming his explorations, he embarked upon lake Erie, made the complete circuit of Michigan, entered the Chicago river, crossed to the Illinois, and so descended to the Father of Waters. He sailed down the Mississippi far enough to learn from the Indians that it emptied into the Gulf of Mexico.

If La Salle had done no more than this, he would well be entitled to be styled the pioneer of pioneers. But this was among the least of his exploits.

He had seen that region of North America, now called Michigan, Ohio, Illinois and Kentucky, which to this hour astonishes and enchants every visitor by its picturesque beauty and teeming fertility. He enlarged his plan. He would not only discover the long sought passage through the continent to China, but he would possess and occupy this goodly land for France, defending it by forts at the mouth of the great river which he had partly explored, and which he meant to explore to the end. Around the forts would gather a settlement, to which the land of the upper country could be consigned, and whence they could be dispatched to France.

It was the scheme of a master. In another generation it was realized, but nature had placed in the way of it obstacles too great and too numerous to be surmounted in one life-time. He enlisted the hearty co-operation of the Governor, Count Frontenac, he obtained great sums of money from his family in France; he crossed the ocean and won the favor of the king and his ministers; he performed journeys in the lake country, which for daring and resolution, have rarely been equaled, never surpassed; he captivated the Indians by his eloquence and address; he did all that a mortal could do to conquer difficulties, and yet of all his schemes, he only accomplished one; he discovered the mouths of the Mississippi.

The vessel which he built in the lakes, named the Griffin, was lost. Another that he built for descending the Mississippi, he could not finish for lack of indispensable supplies. Treachery sometimes frustrated him; the cowardice of his followers defeated him; the rigors of the climate baffled him; sickness sometimes laid him low at a critical time; want of money and the clamor of distressed creditors delayed him. Nothing sustained him but that indomitable rage to succeed, which we generally observe in men who do great things—in the greatest inventors, discoverers and founders.

Fifteen years passed in labors such as these. In December, 1684, we find him launched upon the Mississippi with a fleet of canoes, having twenty-three Frenchmen, eighteen Indians, ten Indian women, and three children—fifty-four in all, bound for the mouths of the great river. From regions where they had to drag their canoes over the ice, to the genial climes of Tennessee and Missouri—down past the tribes, numerous and warlike; they paddled and floated for three months and fifteen days, landing only to hunt, or to conciliate menacing Indians.

Early in April, they reached the point where the river breaks into several channels, and soon they were saluted with fresh, cool breezes from the Gulf of Mexico. A cross was set up, and prepared, bearing the arms of France, and a swelling inscription, taking possession of the country of Louisiana, which a part of it retains to the present day.

If he had had a vessel capable of making a voyage, he would have gone straight to France to make known his discovery and procure of the King the means of establishing the projected post. He was compelled to return all the way to Montreal by canoe and on foot—a wearisome journey of six months—and sail thence to his native land. The king adopted the scheme and equipped a small fleet for him having all that was requisite on board. Unfortunately the fleet missed the mouth of the river, ran by them, and made a harbor on the coast of Texas. Misfortune still pursued the heroic man. His admiral abandoned him. One of his vessels containing the most material supplies was lost. After many weary months, unable to find the Mississippi, La Salle saw no course open but to march overland to Montreal.

Such a situation tries human nature far beyond its strength. Dissensions arose; savage enmities were engendered; and at length one day when La Salle was absent from camp, these enmities issued in murder. The murderers seeing no safety from the stern, sure justice of La Salle, but in his death, waited for his return to camp, with muskets charged. At the second fire he fell pierced to the brain; the murderers gathered around the bleeding body of the hero, and assailed it with insulting words, stripped it naked and threw it into the brush, to be devoured by birds and beasts. Such was the end of as brave and steadfast a man as ever served his country or his race.

The assassins themselves perished in the wilderness. A few years after, other men accomplished what he died in attempting. New Orleans was founded.

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EAST SAGINAW, MICH.

BY JAMES EASTWOOD.

Twenty-one years ago East Saginaw had hardly a "local habitation or a name." In 1850 a solitary log cabin, near where now stands a large brick block, was "monarch of all it surveyed." It was surrounded on three sides by the forest, while before it rolled the waters of the Saginaw. The village of East Saginaw was incorporated in 1855. Three years later it had a population of twenty-five hundred. It has since become a city of nearly twelve thousand inhabitants. It has a decidedly Western aspect, level and low, and, as a consequence, poor drainage. The Eastern eye notices the stagnant water in the streets, the little frog ponds and cess-pools, and uncovered cellars full of water, right in the heart of the city. The Eastern traveler's attention is arrested by the contiguity of an immense brick block and some vacant lots from which the stumps have never been removed. And he is a little surprised to see the primeval forest so near to him. But he is impressed with the activity and energy of the people. He hears the whistle of the iron horse, the rumble of the horse-cars, and the screeching of steamers and tugs as they ply up and down the river. He does not wonder at the neglect of sanitary conditions, that there is so little ornamentation; but rather wonders that so much has been done towards founding and building such a city in so short a time.

The population of this place is very heterogeneous. The universal Yankee is here. Hans and Fritz are here in great numbers; in all kinds of business, especially retailing bacon and Bologna sausages. They are good citizens; peaceable, intelligent, making Sunday largely a holiday, but interfering with no one else.

THE LUMBER INTEREST.

The waters of the Saginaw through its tributaries, the Sittabawassee, Cass, Flint and Shiawassee rivers, come down from the interior parts of the State. These tributaries invade the most extensive pineries in the world. Millions of these pines are cut down each year, and floated to the mills which line the banks of the Saginaw. These mills are driven by steam, and work up the logs with fearful rapidity. A circular saw will convert a log a foot and a half in diameter, fifteen feet long, into inch and a half plank in two minutes, taking apart in this brief time what mother nature put together during a century of effort. A gang of saws will cut out thirty inch boards in five times as many seconds; and this work is continued day in and out for eight months of the year.

I visited a shingle mill in which were three machines, each of which will saw thirty thousand shingles daily. In forty minutes after a log is drawn from the river, it will be packed in bunches ready for shipment, though it has passed through a score of hands, and as many different processes. Some idea of the extent of the lumbering business in this vicinity may be got from the following statistics of the year 1869. In the Saginaw valley that year there were eighty-three mills, running sixty-one Malay saws, seventy-seven Circular, and forty-nine Gang saws. These cut 523,500,830 feet of lumber, 51,754,221 lath, employing in the work two thousand nine hundred and nine men. There were made in the Saginaw Valley in 1869, 119,843,500 shingles, and 12,448,334 staves. Five hundred and twenty-seven men were employed in the manufacture of shingles. In 1869, 277,026,057 logs were rafted out of the Sittabawassee River, 71,075,970 out of the Cass, 21,101,894 out of the Bad, and 70,754,018 out of the Flint. Most of these were worked up on the Saginaw. This gives some idea of the inroads which the lumbermen are making upon the forests of Michigan. Of course this slaughter of the trees must cease ere long, as consumption greatly exceeds growth and supply.

SALINE.

Salt is extensively made in East Saginaw and vicinity. The brine is obtained from Artesian wells, sunk about eight hundred feet below the surface. It is pumped up by steam. The brine obtained here contains more saline matter than that of Syracuse. The standard of measurement for brine is water, which has dissolved all the salt it can hold. By this standard the brine here varies from sixty to ninety degrees, one hundred degrees being the maximum.

There are three processes of making salt from brine here. The first is the Solar process. The brine is drawn into immense vats, some three feet deep, and fifteen wide, and any length, and exposed to the action of the sun. Acres of ground are covered with these vats. Roofs are provided to run over them in case of rain. It requires several months to effect the evaporation by this method. They only get two crops in the year in this way.

The second process is the kettle. An immense arch is constructed in which are set a great number of old-fashioned cauldrons. Messrs. Buncly and Youman of Salina, who kindly showed me through their works, have sixty kettles in their arch. Their process of obtaining salt is this: The brine is forced into large "settlers," where it remains forty-eight hours. Quick lime, I believe, is thrown into the settlers to precipitate the iron and other foreign elements. The brine passes from the settlers through wooden pipes to the kettles. It has to be dilated to seventy-five degrees before it enters the kettles. It is then boiled from six to twelve hours according to the intensity of the heat. The salt is thus taken from the kettles, which are immediately refilled with the brine, and so the work proceeds day and night through the season. Salt making by the kettle is similar to sugar making from the sap of the maple.

The third method of getting salt is that by steam. The brine is forced into a settler where it remains twenty-four hours. It is then passed into another settler, and kept at a temperature of one hundred and eighty degrees Farenheit perhaps for twenty-four hours more. It is then drawn into vats and kept up to as high a heat as possible. It remains in the vats twenty-four hours, and is then taken out as salt. The heating is all done by steam in this process.

The salt blocks are run almost wholly in connection with the saw mills. The price of salt is so low that the manufacturer can not afford to buy fuel. The wells are sunk near the saw mills, and in the kettle process, the arch is supplied with fuel from the saw dust and fragments which can not be utilized for anything else. In the steam process the vats are heated by the waste steam from the engine which drives the saw mill.

It costs about two dollars a foot to sink an Artesian well, besides the cost of tubing. The salt block of Messrs. Buncly and Youman cost $13,500. Five hundred and ninety-six thousand eight hundred and seventy-three barrels of salt were made in the Saginaw Valley in 1869; $2,252,500 were invested in the business, and seven hundred and sixty-four men employed in this branch of industry.—*Covenant.*

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—The good man employs himself only with virtue; the bad only with his wrath.

—Do not find happiness in the sorrows and distress of others.

—Be prepared to receive an injury rather than do one.

—A wise man will rule his passions; a fool will try to obey them.

—A knave or a fool may think that good deeds are lost, and are of no utility.

THE POLAR SEAS—SOME NEW FACTS.

The German geographer, A. Petermann, has published in the current number of the *Geographische Mittheilungen* an elaborate report on the recent Norwegian expeditions to the Polar Seas. He says that it appears from the observations and measurements made by Capt. Johannesen and the other commanders of these expeditions, that the sea grows deeper towards the north. The whole of the inlet between Nova Zembla and the Russian coast is less than 100 fathoms deep, except in three small places, while to the north of Nova Zembla the places where the sea is 100 fathoms deep are of great extent, and at 76 deg. north latitude the depth attains 160 fathoms. The deepest part which has yet been sounded in these waters is in the Sea of Kara, east of the Island of Waigatsch (70 deg. north latitude), where the depth is 400 fathoms. As to the climate, the Gulf Stream is shown by the Norwegian explorers to extend to Nova Zembla. The stream is here from 150 to 200 geographical miles wide, between the 70th and 74th degs. of north latitude, and of a considerably warmer temperature than that of the adjoining seas. It proceeds from west to north along the coast of Nova Zembla, where it meets another warm current, proceeding from the mouths of the Obi and the Yenissei in the south. The most important result of the Norwegian expeditions, says Dr. Petermann, is that they prove a complete dissolution of the ice in the Sea of Kara, and that the fragments of ice which are still to be found there in the summer months in no way impede either the navigation or the fishery. It is now beyond a doubt that this sea, which has hitherto been in such bad repute, can be traversed in all directions, and that it is possible to sail round the whole island of Nova Zembla. This completely demolishes the old superstition which gave the Sea of Kara the name of an "ice-cellar." During the first half of the year, up to about July 1, the navigation is barred by a belt of ice between the 68th and 72d degrees of north latitude, east and west of the Kolgonyeff Islands. This belt extends north-eastward from the Russian coast to Nova Zembla, and even in May its average breadth is 155 geographical miles. It may, however, be avoided, thinks Dr. Petermann, by steering to the northeast from Norway, and to the northwest from the White Sea up to the 73d or 74th degree of north latitude. During the whole of the months of July and August the Sea of Kara is completely navigable, as its average temperature is 2.25 deg. R., and ice dissolves in those regions at a temperature of 3 deg. It appears from these data, concludes Dr. Petermann, that even in latitudes so high as 70 deg. the sea, though blocked by huge masses of ice for ten months in the year, is open for navigation, and completely free from ice, during the two remaining months; and that scientific discoveries of great importance might be expected from an expedition sent into the Polar Seas by way of the Sea of Kara, the islands of New Siberia and Behring Strait.

A GREAT BUSINESS HOUSE.

The tendency of trade from Lake to State street, in this city, is apparently something very wonderful. Only five years ago the great crowd and rush were on Lake street; and State street, down town, was as quiet as a country village. To-day the policeman stands on duty at the crossing, and the crowd surges by from morning until night.

But strange as this wonderful transformation may appear to one who only visits Chicago occasionally, the reason for it is quite apparent to all who have watched the progress of events. The turning of the tide began with the removal of the great dry goods house of Field, Leiter & Co. These gentlemen, foreseeing that trade would ultimately drift up-town, as it has done in New York, were among the first to select State street as the scene of their future operations. The magnificent marble store they now occupy was built expressly for them. It is perfectly safe to say that so costly an edifice, adapted to the occupancy of a single firm, would not have been erected had not this great mercantile house been in existence; for no other firm doing business in the West could have made use of so vast a building. The marble building itself was sufficient to create a furor among property-owners, and set them at work rearing costly structures in the immediate neighborhood. Built in the finest style of the *renaissance*, of Vermont marble, a hundred and one feet of frontage on State street, and one hundred and fifty-five on Washington, six stories in height, it marked an era in the building history of Chicago; and strangers visiting the city go to see it with the same degree of curiosity that leads them to inspect the lake and river tunnels.

But when Messrs. Field, Leiter & Co. removed from Lake street to this building they brought their trade with them. Their vast wholesale trade reaches every city and hamlet of the Northwest. The country merchant finds here everything his customer calls for, from the most elaborate piece of dress goods to the simplest notion. The building itself was constructed with reference to furnishing every possible facility for the rapid transaction of business. And so it may be truly said that Messrs. Field, Leiter & Co. have brought the army of merchants who visit Chicago three or four times a year to this part of the city.

If the appearance of a crowded street were not considered sufficient proof of all this, why, then, it is only necessary to state that the annual sales of this great mercantile house now amount to *fifteen millions of dollars.*

The retail department of Messrs. Field, Leiter & Co. is the largest and most attractive in the country, if we except Stewart's, of New York.

Strangers who visit Chicago to make purchasers almost invariably go direct to Field, Leiter & Co.'s, it being not only the oldest, but the best advertised house of note. Very few of the readers of the papers who have visited Chicago during the last two years, have gone away without looking through this palatial store. We have not had sufficient space to give a full description of it, and therefore may return to the subject again. In the meantime we heartily commend the establishment to all. It is a great business house, managed with strict honor and integrity, and the West should be proud of its existence.—*From the Northwestern Christian Advocate.*

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SHALL WOMEN SPEAK IN MEETING?

This is one of the questions continually agitated, never settled, and talk about it calls to the mind of the *Independent* an incident which took place in the lecture room of an eminent Baptist minister of New England, whose reputation for conservatism is in all the churches. At the weekly prayer meeting a good woman present, who did not happen to know that it was not the custom for women to open their mouths in that lecture room, knelt down and lifted up her voice in a fervent and touching petition. The breath of a warmer clime filled the room where they were sitting, the ice of the meeting was thawed, and the courtly doctor himself, whose opinions were well known to be quite adverse to such practices, was on his feet in a moment after the prayer had closed. "I am sure, my friends," he said, "that we have all been greatly delighted and profited by what we have heard. It is true that St. Paul says something about its being a shame for a woman to speak in the church; but Paul has no reference to anything of this sort. What Paul referred to was this: Paul was speaking of—Paul meant—the fact is, brethren and sisters, I don't know what Paul did mean." That was the last time Paul was ever quoted on this subject in that lecture-room. Several of the brethren who lately spoke in a conference in Brooklyn, confessed that they had strong prejudices against the practice; but that these prejudices had always yielded when the experiment of allowing women to speak had had a fair trial. A prejudice that dissolves in tears at the sound of a woman's voice in prayer, is hardly worth cultivating.

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Don't Fret.—Some young folks are always fretting. Are you a member of the "Fretting Society?" Do you fret when it rains, because you can't go out? and do you fret when it's a fine sunshiny day, because of the heat? Fretting because nobody comes to see you, and fretting because you don't want anybody to come? A fretty child is a tiresome, troublesome creature. Perhaps you say, "But I have so many trials to bear, so many hard lessons to learn, or too much work to do." Well, suppose you have, does fretting help you any? The longer you sit fretting, the larger will your troubles appear. Do your duty, and bear patiently the troubles which may beset you. Be satisfied with what God gives you; look to him for help, and stop this disagreeable whimpering and fretting about trifles.—*Youth's Cabinet.*

TWO PARTIES TO DRUNKENNESS.

This infamous crime of drunkenness is not solitary in its character; it requires two to commit it. The law has been punishing one party who perpetrates this crime under temptations the like of which no other man is subject to, for he will sacrifice health, reputation, wife, children, and life itself, to commit it. There is another party to this crime, and his temptation is to make three cents out of it. It is possible for every man to reform, but I know that men won't and therefore, for the purpose of this argument, I say that all the world knows it is impossible, idle and cruel to punish men in that way, when it has no effect for good. The other party to the crime is more guilty, for he perpetrates it under the influence of a temptation so pitiful that a pickpocket would be ashamed of it. Put the penalty upon him, and see how it will work. If this law were put in operation, you would witness a different spectacle in the police court from the one already described. The drunkard would be brought up, and the judge would say to him, "Tom, where did you get your liquor?" "At the Fifth Avenue Hotel, your Honor." "Policeman, go for Mr. Fifth Avenue." He comes down with his ruffles, his jewels, and his gold chain, and he is brought face to face with Tom, who swears that he got the liquor at his place. Fifth Avenue is very sorry, but the judge tells the clerk to fit him out for sixty days to Blackwell's Island. How many drunkards do you think would come from the Fifth Avenue on the next Monday morning, or from the Astor, Metropolitan, or St. Nicholas? Sixty days' jail would cure the whole concern. And we are going to do it. There was a little touch of Maine law long before it was thought of. A frigate sailed from Boston at the time when liquor rations were given to the sailors. It was arranged in such a way that sailors could exchange liquor rations among each other. Some did not care much about liquor, and others cared a great deal for it, so that some of the sailors would get drunk and were punished by flogging, which has since been abolished. The instrument used was a whip with a short handle having ten or twelve strands of small cord, which made the blood and skin fly. The whole crew mustered, as at roll-call, to witness the punishment, and when all was ready, the offender was stripped down to the waist and his arms tied up at the gangway, and the captain, in uniform, came out to see how it was done. One day Tom was brought up to be punished, and the captain, seeing that his back was bloody from a preceding flogging, could not flog him at that time, and asked him where he got his liquor. He said he got it from Jack. By the captain's order Jack was brought and tied up. He was one of the best sailors on board ship, and did not care much for liquor. They gave Jack a dozen blows, and all the sailors stared in amazement, for he was never drunk; but the captain said: "Men, I will not have drunkenness, and every case of the kind that I have I will flog the man that lets the other have the liquor. There never was a case of drunkenness on board that ship afterward.—*Neal Dow.*

A SACRED MELODY.

If yon bright stars which gem the night
Be each a blissful dwelling sphere,
Where kindred spirits re-unite,
Whom death has torn asunder here;
How sweet it were at once to die,
And leave this blighted orb afar—
Mix soul with soul to cleave the sky,
And soar away from star to star.

But oh! how dark, how drear, how lone,
Would seem the brightest world of bliss,
If, wandering through each radiant one
We fail'd to find the loved of this!
If there, no more the ties should twine,
Which death's cold hand alone can sever
Ah! then these stars in mockery shine,
More hateful as they shine forever.

It cannot be! each hope and fear
That lights the eye or clouds the brow
Proclaims there is a happier sphere
Than this bleak world that holds us now!
There is a voice which sorrow hears,
When heaviest weighs life's galling chain;
'Tis Heaven that whisper's, "Dry thy tears;
The pure in heart shall meet again!"

THE PROGRESS OF THE WORLD.

There is much said about the world's progress. Apparently there seems to be much progress, and we believe there is, but it moves by fits and starts. A mighty revolution commences to-day by some radical fanatic, so-called. The principles are morally true, and are mentally and intellectually adopted as soon as they are theoretically discovered, and their practical utility can be understandingly established. But a check is produced by some designing demagogue, to suit the whims of some sect or party, to subserve the interests of the wealth and aristocracy of community. Therefore, a revolution that commences to-day, may end to-morrow where it started. The only vantage ground that has been gained is, the fire may be kindled in some other brain, and the times may be more favorable, as the world seldom, in the aggregate, moves backward, and a larger force will volunteer in every subsequent movement. Consequently we can see, in every revolution of time's wheel, that the world progresses.

FOREIGN GOSSIP.

Swedish brandy is flavored with red ants.

Sebastopol is now being fortified by the Russian Government on a gigantic scale. Thus vanishes the last vestige of the Crimean war.

The world moves; one hundred and forty-nine books were published last year in Constantinople.

One of the high officials of Japan is the Lord of the Forty-five Umbrellas, and another the Supreme Controller of the Golden Poodles.

Theophile Gautier, the renowned literary animal-fancier, had at the beginning of the siege of Paris 150 cats, and at the capitulation discovered that his feline stock had been reduced to nine, owing to the roving habits which made them a prey to the hungry population. Even of the nine, four had their tails shot away. Gautier is sorely troubled over his losses, as his love of cats, he says, passes the love of women.

Sandal-wood was formerly obtained by the East India Company in large quantities from the Feejee Islands. As many as seven large Indiamen have been known to be lying at anchor in one of the bays at once, waiting for cargoes of the precious wood. The trees have been felled with such reckless improvidence, that on the shores of this same bay a solitary sapling, planted by a missionary, is now the only living sandal-tree for many miles around.

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THE HINDOO SUTTEE—A NEW EXPLANATION.—It has been generally believed that by the act of suttee Hindoo wives declare their undying attachment to their husbands, but Dr. Chever, in his recent work on Indian Medical Jurisprudence, traces the custom to a very different origin. He brings forward authorities to show that the Brahmins themselves invented the law as a means of self protection against their wives. Before its introduction the wives were in the habit of avenging themselves on their husbands for neglect and cruelty by mixing poison with their food, and at least things came to such a height that the least matrimonial quarrel resulted in the husband's death. An easier remedy for the evil might have been found in permitting the wife to eat out of the same dish as the husband, but this would involve too wide a departure from the customs of society; and it must be admitted that there is a peculiar refinement of cruelty in the expedient adopted which would commend itself to the Asiatic mind. Of late years the law of suttee has been occasionally set at defiance, but the widow cannot altogether escape the consequence of her husband's death. His family degrade her, and put her to the most menial duties in the house.

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—To be silent is the safest choice for the man who distrusts his powers.

EDITORIAL.

RECOLLECTIONS OF A CHICAGOIAN.

During his long residence in Chicago, to the day of his death, it was not my fortune to meet that most distinguished and successful surgeon, and esteemed citizen, the late Daniel Brainard. A few recollections of his early manhood may be of interest to some of his many friends.

We were classmates in Jefferson Medical College, in the city of Philadelphia, in the winter of 1833–34. Repairing thither each from a country village in New York, the City of Brotherly Love seemed vastly larger then, than now, with its two-thirds of a million of people. The College was situated on Thirteenth street, at almost the western limit of the city. A boarding place was the first inquiry by the student, and the janitor, in his kindness, directed us to the house of a widow lady on twelfth street, where nearly a dozen students met for the first time, and were assigned to humble quarters, but quite equal to our resources. Jefferson College was just beginning its race to fame and distinction, being still in the shadow of the University of Pennsylvania. Its class of one hundred and fifty or thereabouts, was composed mainly of young men without fortune or position to give them distinction, who made up for their deficiencies by industry and zeal for the profession of their choice.

The boarding house we selected made the moderate demand for board, room, and lodging of two dollars and a half per week. Here we were for four weeks, until exhausted nature demanded better fare. Daniel Brainard and myself were room-mates, bed-fellows and constant companions. He was some four years my senior, and being nearer the termination of his studies, I looked up to him with a feeling of reverence. He was then about twenty-two years of age, a man of positive opinions, of no particular creed religiously, unflinchingly Democratic in politics.

During the long Sabbath, which we both kept religiously, we each produced our Bibles from our trunks, mine for many years, and for many thousand miles a constant traveling companion; and upon the suggestion of young Brainard, we sat together and read the Book of Job, the afflicted, faithful servant of God, the patient man of Uoz, read a verse alternately, from the commencement of his misfortunes and afflictions, until on the third Sabbath we brought his history to a triumphant close.

I remember well Brainard's animation, how the color mounted to his cheek, and his dark eye flashed while reading some of the elegant passages of that sublime poem, to which we gave the *encore* of another reading. Let me commend this system of reading to all who would really enjoy the sublimest portions of Holy Writ.

We separated at the end of three weeks for more comfortable quarters, but for four months we met daily in the class. In the spring, Brainard took his degree with distinguished honor, and then went home to the picturesque little town of Whitesborough in the county of Oneida. Here I called upon him once for a few minutes, while waiting for a boat to be locked through on the canal, and found him actively engaged in the duties of his profession, laying broad and deep the foundation for his future eminence.

Once again only I met him, on a Sunday afternoon in August 1836, he just mounting a pony at a country tavern in Michigan, and I crawling out of an old stage coach after a three days ride, with broken bones, more dead than alive. "Halloo, Brainard, where are you bound?" "To a town called Chicago; and whither you?" "To Indiana." And so we parted for the last time, Brainard, the young physician, to Chicago, where fame and money, and honor and death, awaited him, and his classmate to Indiana, where he had the honor of becoming a correspondent of THE MYSTIC STAR.

E. M. H. ELLIS.

THE CASE OF J. P. COWLES.

BRO. BILLINGS:—On perusing the Proceedings of the Grand Lodge of F. and A. M., held in Detroit, Jan. A. L. 1870, I discovered the case of the appeal of Bro. Joseph P. Cowles from the action of Lansing Lodge No. 33, and having had it under consideration a long time, the longer I consider it, the more I am in darkness about it, and I write this article in the hope that yourself or some other brother will be kind enough to bring me to light on the subject.

It appears that Bro. C. was arraigned before the Lodge on three specifications. On the first, he was found guilty of vending keys. On the second, he was found not guilty of taking pay for giving instruction to uninformed brothers. On the third specification, he was found guilty of preferring charges against the Master of the Lodge to the Grand Lodge. The ballots were then spread, first, for expulsion, and *not* carried; second, for suspension, and *not* carried; third, for reprimand, and not carried.

Four months after all this, he petitioned the Lodge for a dimit, and was summarily expelled on that same evening, without any notice having been given either to him or the Lodge.

From this decision, he appealed to the Grand Lodge. After the report of the committee to the Grand Lodge, Bro. Blades moved to order Lansing Lodge to proceed to inflict legal punishment pursuant to the finding of the Lodge as to the guilt of the accused. Bro. Coffinbury moved, as a substitute, that Bro. Cowles be and he is hereby expelled from all the rights and benefits of Masonry; which was then adopted.

This was in the case of an appeal to the Grand Lodge, for the grievance of having been summarily expelled from the Lodge below, without notice or accusation; the former accusations having been disposed of by the Lodge four months previously. And the circumstances of the case were such that in the opinion of the Lodge he was not deserving of even a reprimand. *

Now, what I wish to know is, First, What "*legal* punishment" could he have incurred, when "pursuant to the finding of the Lodge," he was not deemed obnoxious to so much as a reprimand? Second, Has a brother no right to prefer charges against the Master of a Lodge, when he is satisfied such Master has proved himself unworthy? Third, Was the action of the Grand Lodge regular, in going back of the appeal and taking up matters of the Blue Lodge, which had been disposed of prior to the act appealed from? Fourth, If Bro. Cowles was properly expelled from the Blue Lodge, was it proper for the Grand Lodge to expel him? Fifth, If he was *not* expelled by the action of the Lansing Lodge, was it in order for the Grand Lodge to expel him on an appeal?

Moreover, having inquired somewhat into this matter of others, I have been informed that Bro. Cowles sent in a petition, largely signed by many worthy brothers, for him to be re-instated, but that was rejected. If so, was that truly Masonic? Was it going out of the way and on their knees to save him?

JOHN H. SANFORD.

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* We would say, by way of explanation; as we have understood this case, the Grand Lodge committee on grievances, as the evidence was presented to them, found some irregularities in the proceedings of the Lansing Lodge. The W. M. had made some wrong decisions in the case. One was, that a majority vote could declare a brother guilty. Consequently the brother was found guilty on two of the specifications: One for vending that which was considered contraband in Masonry; the other, for preferring charges against a brother, which he had a right to do, if he did it in harmony with the spirit and for the good of Masonry.

The majority vote found him guilty in two instances. But when the Lodge voted upon the penalty, the Masonic vote of *two-thirds* declared no punishment. Now, if the W. M. of Lansing Lodge had given a correct decision, that it received *two-thirds* to condemn, as well as to fix the penalty, the brother would not have been pronounced guilty on any of the charges.

Therefore, Bro. Cowles was pronounced, by a legal vote of his Lodge, *not guilty*; but illegally, by his W. M., *guilty*. Then, when the Lodge voted on the penalty, they found no punishment.

Subsequently to this trial and vote, four months afterwards, without his knowledge, the move was made to reconsider the vote on the penalty, and then he was expelled. In this illegal and irregular manner, the Grand Lodge finds him praying to be restored. The motion was made that Lansing Lodge proceed to inflict the punishment to the findings of the Lodge. And without inquiring whether the Lodge had ever found him guilty with a legal *two-thirds* vote or not, the motion to amend was made by Past Grand Master Coffinbury, that the Grand Lodge expel Bro. Cowles, and in a moment it was done.

We do not say that the Grand Lodge does not possess the power to pass such a vote upon legal conviction, for we firmly believe it has. But, we question whether the Grand Lodge can take up the illegal acts and irregular doings of one of its subordinates, and undertake to make it legal, by expelling a brother, who on trial was pronounced guilty by an *unanimous vote;* that is, by less than *two-thirds.*

If Bro. Cowles had been found guilty by a two-thirds vote, and the Lodge had refused to punish him, then the action of the Grand Lodge would have been nearer right. But in such a case, if a subordinate Lodge refuses to punish a guilty member, the true action of the Grand Lodge should be, to expel the Lodge from all the rights and benefits of Masonry. We seriously doubt whether it is truly Masonic for a Grand Lodge to pick up a member whose case has been damaged by the illegal rulings of a Master, and summarily deprive him of the rights and benefits of Masonry.

We are aware that we are liable to step upon a crater, when we call in question the acts of those high in power. But we believe that it is our duty, to fly to a brother's relief, when in danger. We are permitted to defend him if we believe him to be assailed unjustly. A brother may be guilty of every charge alleged against him; at the same time he may be grossly persecuted by those who are engaged in bringing him to justice. In a Masonic point of view, the *motives* operating upon the mind of the brother accused, are to be considered, as much as the evidence presented against him. Now the main crime that was made against Bro. Cowles, was the vending of that which the Grand Lodge had made, by its edicts, contraband. If this was true, he was guilty of a misdemeanor. But what were his motives? We believe that it appeared in evidence, that he only gave instructions to those who were entitled to be taught. He gave lessons to his uninformed brothers, which he had a right to do, and in fact obligated himself to give them information. Now, as he did not give it to them in any manner, so as to become known to any not entitled, and his motives being all the while for the good of Masonry, wherein was he so much more guilty than others who gave instructions in the same way?

But, let us admit that every move, every step, was in perfect harmony with Masonic law, justice, and all the transactions were exactly in harmony with Masonry. Yet the intimate brothers, worthy to be heard come forward with a solemn petition, praying that the Grand Lodge restore him to the rights and benefits of Masonry, which, as we learn, was rejected. What is the object of Masonic punishment? In all history, from King Solomon down, it has been to reform; and forgiveness was granted by him to those guilty of a higher crime. Let Masons, even in Grand Lodges, imitate his wisdom and justice.—ED.

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CORRESPONDENCE.

LAWRENCE, Kansas, June 6, 1871.

DEAR BRO. BILLINGS:—Yes, I am in "bleeding Kansas," and at Lawrence, the most bloody portion of it. Here it was that, in 1863, the monster Quantrill did his cruel work of death and destruction, a work which, for cold-blooded barbarity, is without a parallel even in his own atrocious history. But while the city, to all outward appearances, has recovered from the terrible blow, the memory of the dark deed is not perished, nor will it perish with this generation. And in all time to come, there will remain one page upon the world's history which shall record the terrible deed as a foul stain, indelible as the impress of time, upon the character of our modern civilization.

In passing down Massachusetts street, to-day, the stranger can scarcely realize that he is on the very spot where, less than a decade since, the blood of one hundred and sixty peaceful and unarmed citizens of this place was shed. No trace of a visible nature of the massacre now remains; but in the hearts of hundreds whom we meet, on the right hand and the left, the desolation still remains. There the terrible scene is still being enacted, and the dying groans of fathers, husbands, and sons still are heard.

God pity them! and hasten the time when the great law of human brotherhood shall be more widely and surely felt, when charity shall hold her mild dominion over all; when

"All crime shall cease,
And ancient fraud shall fail;
Returning justice lift aloft her scale;
Peace o'er the world her olive wand extend,
And white-robed innocence from heaven descend."

I have not been here long enough to obtain any *tidings* from the craft, that would afford you any *light*. As soon as I do, I shall report.

In haste. Fraternally thine,

N. S. SAGE.

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—By union, the smallest States thrive and flourish; by discord, the greatest are worsted and destroyed.

—Men of limited understandings, in general, find fault with every thing which is beyond their comprehension.

THE SOUL.

Being subject to vanity, all men are prone to arraign each other before that questionable judgment which can see a mote at a greater distance than a beam, that will strain at a gnat and yet swallow a camel. We allow in ourselves what we freely condemn in others. But why a man should be the proud, vain, arrogant, proscriptive and intolerant being that he is, we cannot tell; for surely all foundation for such invidious pride, is swept away, by a consideration of what he is, in the sight of the Great Overseer.

We sometimes smile at the strut of the peacock, and wonder at the aristocracy of the barnyard. But this idiosyncrasy is legitimate and natural. The poor bird knows no better. It must of necessity be the same vain, pompous, foolish thing, that it is; but for the proud man we have no such extenuation to offer. It certainly can not be natural for him to be thus muffled up in the folds of exclusive sanctity. It does not seem to be natural that he should be so much better than others of equal pretentions, equal powers, and equal abilitiss. It is no more natural than that he should not see and hear; for every thing that he can perceive through any sense, teaches him a different lesson. He has abundant opportunities for learning, and certainly knows better than to indulge in censorious and cruel proscription, as has been his practice in all generations. This general characteristic seems to be indigenous to no particular age or nation, but is seen everywhere and at all times.

Masonry finding her initiates among all classes, and this peculiarity, their chief sin, makes it the first object of removal. Being born in the love, and educated with the growth, and in some measure a part of every thought, the gavel is subjected to a perpetual industry in knocking off the rough corners of an inordinate conceit that protrudes in every direction.

It is an easy thing to be a Pharisee. Much easier than to be true to the duty of a general toleration and a generous charity. The very honesty of our own opinions makes us doubt that of others. Seeing from our own standpoint, we seem to think that no other side can be seen, and that all men must, to be honest, see just what we honestly see. But our Alma Mater teaches us a greater tolerance. We cannot see with others eyes. Not only must all weapons of aggression be left with the Tyler, but all prejudices of caste, or opinion, or sect, or political distinction, also. The level of the Masonic floor is so agrarian that on it, all distinction is lost. The peasant and king are equal in power, the millionaire and the pauper are partners in wealth, and the priest and the infidel rejoice together in the same glorious faith.

Standing on the same level, before our Grand Master, we are enabled, (in a degree at least) to see ourselves as He sees us, and to know that in His sight we all occupy the same level. The very imagined excellence on which we pride ourselves is but a reflection. We owe it all to the power that permits us to see, that gave us perceptive faculties, and that placed in the window betore us, the lamp that guides our feet in the way of wisdom. That power is as generous to all, as to us. Masonry is emphatic in her instruction that there is no natural distinction between men, and that which is acquired, is but the gift of the power that is good to all.

Her's is the true democracy, on which the sun never sets; and she ever exclaims, "Therefore thou art inexcusable, oh, man, whosoever thou art, that judgest another." She instructs us that it must be with the utmost caution that we approach the character of any man censoriously, or presume to say that he is wrong.

It is a cheap courage that joins in the hue and cry against the public criminal. It does not risk an encounter with even the tamest rebuke. The very air is surcharged with the spirit of the general verdict, and there is nothing to fear. Those wearing the ermine have been a thousand times more guilty than those upon whom they have passed sentence. Masonry forbids the bigotry that rests upon distinctions so fragile. She will not permit the pride of opinion to destroy the harmony that pervades her jurisdiction. Whenever we condemn, we manifest the Pharisee. Such judgments are always the result of comparison. When we say that a man is bad, we mean that he is worse than we, and intimate that under like circumstances and like aggravations, we would do better. But all experience shows human frailty, and has made apparent this trait of character, that we are prone in some way to condemn in others, the very things which by practice we allow in ourselves, and walk in the very footsteps we disapprove.

But the charity of the Masonic heart "vaunteth not itself, doth not behave itself unseemly, seeketh not her own, and is not easily provoked." It is a matter of such frequent observation, and so true as to grow into a maxim, that true merit is always diffident. The really wise are always impressed with the lack of attainment. The truly pious are fearful of their sins. And so it is, in all departments of life, real acquirement is always diffident. The empiric, however, is boastful and lofty in pretension, but his righteousness is a mere sham and fraud. He cannot be a true Mason. His heart is too narrow, but he would flourish as the Editor of an anti-Masonic journal.

From a general glance at humanity, it is evident that some minds can not come down to the level of the Masonic floor. It is not natural for them. In justice to themselves and to all, they should be excluded. They are no more entitled to the rights and privileges of an institution having such a broad level, than the denizens of a jungle are to the freedom of a city. They are as worthless for Masonic purposes as a crumbling stone.

CHICAGO, June 1871. S. ASHTON.

◆

—Great men never limit themselves in their plans.

I AM ONLY ONE. WHAT CAN I DO?

We have some who quiet their consciences, and try to still their nerves by saying, I am only one individual, and am alone in what I believe to be right, therefore what can I do?

We answer, that every thing can be accomplished, which is worthy, by honest effort, and true integrity. All great reforms commence with small minorities. All great improvements and inventions, are, at first, with a single mind. One may live alone, and quite retired from the busy thoroughfare of human life, be secluded from the frequented haunts of the masses, and yet do his duty; and may project that which will make him one of the noble benefactors of earth.

An individual who does nothing because he is alone, is of but little worth in this earthly human bee-hive. In order to be useful, we should increase individuality, not let it sink into obscurity, and into inactivity. Every one should have an object, a purpose, a design, and duty should prompt us to accomplish that object. We should not neglect our own design, and roam abroad in quest of some one else, to disturb or derange some other one whose course is directed in another channel.

As intellectual beings, we are placed on this earth for the purpose of developing the greatest designs in intelligence, and to arrive at perfection; to accomplish the greatest good for humanity, and to answer the object of the Designer. And this we cannot do, unless we work in our individual capacity. Let us associate with a hundred other persons, and still our part of the work is an individual effort.

The little bee goes out in search of honey, as an individual, works industriously, and returns to the hive loaded with the rich fruits of its labor. So with all of its companions. And by a united effort in harmony with the laws of individuality, and industry, they fill their hive with the choicest of honey, food in time of need.

So may we fulfil our mission by our individual effort. In strict harmony with the laws of our being, we can accomplish much. In honor to the object we have in view, we should industriously apply ourselves and do our every duty.

◆

Truth.—This must ever remain as one of the fundamental principles of Masonry. It teaches to be true and trusty; never to swerve from what is truth. It is immutable, eternal and unchangable. Truth is one of the attributes of the great I AM, and as he is unchangable, so are his attributes. Truth agrees with itself, it never can be incongruous. To whatever it may be applied, or to whatever subject may be under investigation, every truth in the vast universe must harmonize with all others. It may lie smothered, and suppressed by bigotry and ignorance, yet it is nevertheless, a truth. It may be crushed and kept out of sight, buried beneath the rubbish; but in due time it will as surely burst forth in its grandeur, and be cherished by the true hearts of the world.

—With the June No. closes the seventh year of THE MYSTIC STAR, and the sixth of our connection with it; and we are glad to say that it was never more prosperous. The experimental and pioneer labor of the enterprise is past, and it is now on a good, firm basis.

We have secured the aid and service of our worthy Brother, T. F. Green, as Assistant Editor and Agent. No better could be desired. He is a zealous "bright Mason," and eminently qualified by his urbanity and gentlemanly deportment to make hosts of friends wherever he goes.

We have procured new type, and trust to make the appearance of THE STAR still more attractive, and shall strive to give our patrons a journal superior to some and equal to any in the Northwest.

We tender our thanks to friends and correspondents who have aided us by their encouraging words and valuable productions; and still, like Oliver Twist, we ask for "more;" and with their help in the future, we trust to make THE STAR an acceptable medium to the Craft, without regard to locality or jurisdiction. All who love and honor Masonry shall have a hearing, and be treated with justice and courtesy.

As a journalist, we feel an interest in the moral well-being of the fraternity, and likewise in its resources, to notice if they are prudently managed or are ruthlessly squandered without benefit to the order. For this we may be denounced, but notwithstanding shall never shirk the responsibility.

And now, Brothers, will you not aid us in improving our Magazine and benefiting the Craft. We want *all* who have journeyed with us thus far, to still continue, and hope there is more to come.

THE MYSTIC STAR is now the cheapest work, for the size, published, containing forty-eight pages of reading matter at the low price of $1.50 per year, or 9 months for $1.00, including April of this year. Address J. Billings, Chicago, Ill., Box 947.

◆

BOOK OF CONSTITUTIONS AND G. L. LAWS OF MISSOURI.

We have received an invaluable work from the Grand Secretary of the M. W. Grand Lodge of A. F. and A. M. of Missouri. This work contains all the laws in force, taken from the records from the organization of the Grand Lodge for fifty years. It contains 100 pages, with a complete index. It is a work that should be carefully studied by every Mason in that jurisdiction, and in fact it would greatly benefit every Mason wherever located. As intelligent Masons, we cannot spend a portion of our time better than by becoming familiar with Masonic laws in every country. Bro. Gonley has our thanks for this favor.

◆

We are pleased to say, that this month we commence sending forty Nos. of THE STAR to Chili, South America.

THE

MYSTIC STAR:

A Monthly Magazine

DEVOTED TO

FREEMASONRY AND ITS LITERATURE.

James Billings, Editor.

SOL. D. BAYLESS, P. G. M., AND T. F. GREEN, ASSOCIATE EDITORS.

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THE MYSTIC STAR.

JULY,——1871.

THE MYSTERIES OF FREEMASONRY.

Showing from the Origin, Nature and Object of the Rites and Ceremonies of Roman Antiquity, their Identity with the Order of Modern Freemasonry.

COMPILED FROM AUTHENTIC SOURCES BY R. W. BRO. OTTO KLOTZ.

> "If circumstances lead me. I will find
> Where Truth is hid, though it were hid indeed
> Within the centre. —SHAKESPEARE.

THE MYSTERIES OF THE BRITISH DRUIDS.

The Druids were the priests of the ancient Britons, Gauls and other Celtic nations, and were divided into three classes; the *Bards*, who were poets and musicians, formed the first class, the *Yates*, who were priests and physiologists, composed the second class, and the third class consisted of the *Druids*, who added moral philosophy to the study of physiology.

In their private retreats, they entered into a disquisition of the origin, laws and properties of matter, the form and magnitude of the universe, and even ventured to explore the most sublime and hidden mysteries of nature. On these subjects they formed a variety of hypotheses, which they delivered to their disciples in verse, in order that they might be more easily retained in memory and *administered an oath not to commit them to writing*.

In this manner the Druids communicated their particular tenets and concealed under a veil of mystery every branch of useful knowledge, which tended to secure to their Order universal admiration and respect, while the religious instructions were every where received with reverence and submission. They were entrusted with the education of youth, and from their seminaries issued many curious and valuable productions. As judges of Law, they determined all causes, ecclesiastical and civil; as tutors they taught geometry, philosophy, astrology, geography, politics, rites and ceremonies, and as bards in their songs they recommended the heroic deeds of great men to the imitation of posterity.

They worshipped one supreme God, immense and infinite but would not confine their worship to temples built with human hands;-professing *the universe was the temple of the Deity*, esteeming any other inconsistent with his attributes.

They had a Chief or Arch-Druid in every country who acted as high priest or pontifex maximux. The Arch-Druid had absolute authority over the rest and commanded, decreed, and punished at pleasure. He was elected from among the most eminent Druids, by a plurality of votes.

The *oak* was held sacred by the Druids under whose branches they assembled and held their solemn rites. The oak, hieroglyphically, represents strength, virtue, constancy and sometimes longevity. The *mistletoe*, which they held in the highest veneration, has excellent medicinal qualities which formed the chief of their materia medica.

At the conclusion of each year they held a general festival and assembly, in which they paid their adoration and offered gifts to the God of Nature, bringing with them mistletoe and branches of oak. At their sacrifices and their religious offices, they wore *white apparel.*

The first day of May was also a grand annual festival in honor to Belinus or the sun, which great luminary was their principal object of worship. On this day prodigious fires were kindled in all their sacred places. *Midsummer day* and the first day of November were likewise annual festivals, the one to implore the friendly influence of heaven upon their fields, and the other to return thanks for the favorable seasons and the fruits of the earth, as well as to pay their yearly contributions to the ministers of their religion.

It was an article in the Druidical creed: That it was unlawful to build temples to the gods, or to worship them *within walls and under roofs.* All their places of worship therefore were in the open air, and generally on *eminences*, from which they had a full view of the heavenly bodies, to whom much of their adoration was directed. But to shelter themselves against the winds and rains and to guard against intruders while instructing their disciples or performing religious rites, they made choice of the deepest recesses or *groves* and woods for their sacred place. The groves were planted for that purpose, in the most proper situation and with those trees in which they most delighted, chiefly oak. The groves were surrounded by a ditch to keep off intruders.

The Druids, like the Egyptians, and the several other secret societies, had two sets of religious doctrines and opinions which were different from one another. The one of these symptoms, the *esoteric*, they communicated only to the initiated; which they were bound by solemn oaths to keep secret from all the rest of mankind; the other system, the *exoteric*, consisted of those doctrines and opinions which were communicated to the public.

The Druids undoubtedly were a highly intelligent class of men. They not only believed in one supreme God, immense and infinite, but they also believed in the immortality of the soul and that there is another life after the present; hence their name is very appropriate, since the word druid signifies a wise man.

The *sun* seems to have been both the most ancient and most universal object of idolatrous worship; in so much, that perhaps there never was any nation of idolators which did not pay some homage to this glorious luminary. He was worshipped by the ancient Britons with great devotion, in many places; under the various names of Bel, Belinus, Belotucardus, Apollo, Grannius, &c., all which names in their language were expressive of the nature and properties of that visible fountain of light and heat. To this illustrious object of idolatrous worship, those famous circles of stones, of which there are not a few still remaining, seem to have been chiefly dedicated, where the Druids kept the *sacred fire*, the symbol of this divinity, and from whence, as being situated on eminences, they had a full view of the heavenly bodies.

Like the ancient Jews and Persians, the Druids had a sacred, inextinguishable fire, which was preserved with the greatest care. At Kildare (Ireland) it was guarded from the most remote antiquity, by an order of Druidesses, who were succeeded in latter times by an order of Christian Nuns.

As the *moon* appeared next in lustre and utility to the sun, there can be no doubt that this radiant queen of heaven obtained a very early and very large share in the idolatrous veneration of mankind. The Gauls and Britons seem to have paid the same kind of worship to the moon as to the sun, and it hath been observed, that the circular temples dedicated to those two luminaries were of the same construction, and commonly contiguous. But a great number of the Gods of Gaul and Britain, as well as of Greece and Rome, had been men, victorious princes, wise legislators, inventors of useful arts. They worshipped also several female divinities or goddesses as Andrusta, who is supposed to have been the same with Venus or Diana, Minerva, Ceres, Proserpine, &c.

The secret doctrines of the British Druids were much the same with those of Gymnosophists and Brachmans of India, the Mrgi of Persia, the Chaldeans of Assyria, the Priests of Egypt and all the other priests of antiquity. The truth is, there is hardly anything more surprising in the history of mankind, than the similitude or rather identity, of the opinions, instructions, and manners of these orders of ancient priests, though they lived under such different climates, and at so great a distance from one another, without intercourse or communication. This amounts to a demonstration, that all these opinions and instructions flowed originally from one fountain. The secret doctrines of the Druids, and of all these different orders of priests, were more agreeable to primitive tradition and right reason, than their public doctrines; as they were not under any temptations, in their private schools, to conceal or disguise the truth.

But however agreeable to truth and reason the *secret* doctrines of the Druids might be, they were no benefit to the bulk of mankind from whom they were carefully concealed. For these artful priests, for their mercenary ends, had embraced a maxim, which hath unhappily survived them, that ignorance was the mother of devotion, and that the common people were incapable of comprehending rational principles, or of being influenced by rational motives; and that they were, therefore, to be fed with the coarser food of superstitious fables. This is the reason assigned by Strabo for the fabulous theology of the ancients.

"It is not possible to bring women, and the common herd of mankind, to religion, piety, and virtue, by the pure and simple dictates of reason. It is necessary to call in the aids of superstition, which must be nourished by fables and portends of various kinds. With this view, therefore, were all the fables of ancient theology invented, to awaken superstitious errors in the minds of the ignorant multitude." As the Druids had the same end in view with the other priests of antiquity, it is highly probable that their public theology was of the same complexion with theirs; consisting of a thousand mythological fables, concerning the genealogies, attributes, offices, and actions of their gods; the various superstitious methods of appeasing their anger, gaining their favor, and discovering their will. The farrago of fables was couched in verse full of figures and metaphors, and was deliverad by the Druids, from little eminences (of which there are many still remaining) to the surrounding multitudes. With this fabulous divinity, these moral declaimers intermixed moral precepts for the regulation of the lives and manners of their hearers; and were particularly warm in exhorting them to abstain from doing any hurt or injury to one another; and to fight valiantly in defence of their country. These pathetic declamations are said to have made great impressions on the minds of the people, inspiring them with a supreme veneration of their gods, and ardent love of their country, an undaunted courage and sovereign contempt of death.

The secret and public theology of the Druids, together with their system of morals and philosophy, had swelled to such an enormous size, that their disciples employed no less than twenty years in making themselves masters of all their different branches, and in getting by heart that infinite multitude of verses in which they were contained.

The British Druids were in the zenith of their power and glory at the time when the Romans first invaded Britain, under Julius Caesar (53 B. C.) enjoying an almost absolute authority over the minds and persons of their own countrymen, and being greatly admired and resorted to by strangers. But as the Romans gained ground in the island, the power of the Druids gradually declined, until it was quite destroyed; for that victorious people contrary to their usual policy, discovered everywhere a very great animosity against the persons and religion of the Druids. They deprived the Druids of all authority in civil matters, and showed them no mercy when they found them transgressing the laws, or concerned in any revolt.

Such of the Druids as did not think fit to submit to the Roman Government, and comply with the Roman rites, fled to Caledonia, Ireland, and the lesser British isles, where they supported their authority for some time longer. Many of them retired into the isle of Anglesey, which was a kind of little world of their own; and where the Arch Druid of Britain is thought to have had his stated residence. But they did not long remain undisturbed in this retirement. For Suetonius Paulinus, who was governor of Britain under Nero, A. D. 61, observing that the isle of Anglesey was the grand seat of disaffection to the Roman government, and the asylum of all who were forming plots against it, determined to subdue it. Having conducted his army to the island, he defeated the Britons, demolished their temples, cut down their sacred groves, overturned their altars and burned many of them in the fires, which they had kindled for sacrificing the Roman prisoners, if the Britons had gained the victory. So many of the Druids perished on this occasion, and in the unfortunate revolt under Boadicia, Queen of Iceni, which happened soon after, that they were never able to make any considerable figure after this period.

But though the dominion of the Druids in South Britain was destroyed at this time, many of their superstitious practices continued much longer. Nay, so deeply rooted were these principles in the minds of the people, both of Gaul and Briton, that they not only baffled all the power of the Romans, but they even resisted the superior power of the divine light of the gospel for a long time after they had embraced the Christian religion.

This is the reason that we meet with so many edicts of emperors, and canons of councils, in the sixth, seventh and eighth centuries against the worship of the sun, moon, mountains, rivers, lakes, and trees. The superstition continued even longer in Britain than some other countries, having been received first by the Saxons, and afterwards by the Danes. It is a sufficient proof of this that so late as the eleventh century, in the reign of Canute, it was found necessary to make the following law against the heathenish superstitions: "We strictly discharge and forbid all our subjects to worship the gods of the gentiles; that is to say, the sun, moon, fires, rivers, fountains, hill or trees, and wood of any kind."

—*Craftsman.*

◆

—The unfortunate men of genius find resources in themselves; they have that within, which tends to console them for the neglect of the world.

—Control yourself, and you are prepared to subdue a kingdom.

—To forget the wrongs you receive, is to remedy them.

MASONIC ADDRESS.

The following address, published by vote of the Chapter, was delivered by sublime Grand Commander, Czar Jones, at the late Instalation of the officers of Phoenix Rose Croix Chapter in Detroit:—

Sir Knights,—On this auspicious day, at the close of these imposing ceremonies, and on the commencing of a New Masonic Year, let us with the devout spirit of the faithful exclaim:

"And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity."

"Because our faith may be lost in sight; hope ends in fruition, but charity extends beyond the tomb to the boundless realms of eternity.

Could a man speak all the languages that have been spoken in the world since our ancient brethren were confounded on the plain of Shinar, with the greatest propriety, elegance and fluency, had he the tongue of Demosthenese or could talk like an angel.

Though he could "curiously trace Nature, through her various windings, to her most concealed recesses," and at one glance look through all science, weigh and measure all material law, and unveil to man the mechanism of the boundless universe.

Could he at a single effort grasp the mountains and hurl them into mid-ocean; though he should give all on earth he had to the poor, and finally yield up his body to be burned to ashes, yet without charity he would be nothing. He could not love, or be loved, in this world, or in the world to come.

Charity is the chief corner stone in our mystical fabric; the crowned queen of the virtues; the brightest handmaid of religion, and forms the most resplendent jewel in the diadem of Masonry. It is this charity or cement, which should "unite us into one sacred band or society of friends and brothers, among whom no contention should ever exist."

It teaches us to throw the mantle of compassion over the ignorant, the erring and guilty; its influence should soften every obdurate heart, and reclaim every vicious mind.

Charity is the glory of our Institution. Without it, all the forms and ceremonies through which we have passed, from the time we first trod the outer courts of our mystic Temple, until our final reception within the sanctum sanctorum, is an empty show and solemn farce.

John, the evangelist, the patron saint of Masonry, has left us a bright example which we may admire, and which is safe to imitate. Returned from the Isle of Patmos, to which he had been banished, he sought his brethren to counsel and encourage them.

He found one among them to whom had been given a "*white stone*," and in the stone *a new name written*, who afterwards became corrupt and intemperate through the influence of bad company, and fled to a band of robbers of whom he became captain.

Mark well the conduct of our venerable brother. As soon as he learned this, he purposely exposed himself in the robbers' haunts, and when he was captured, said, "lead me to your captain."

When the bandit saw John he fled, but his former teacher pursued him, saying, "My son, why flyest thou from thy father, unarmed and old? Fear not as there yet remaineth hope."

The robber listened, and wept tears of penitence, his better feelings were aroused, he forsook his sinful life, and returned to his former companions, and became an exemplary man.

In the present fallen condition of our race, enough of pain and misery is unavoidable, without being added thereunto by man to his fellow. As we journey on to the grave we stumble and fall too often without being jostled by those who travel with us. If we would consider for a moment how dependent we are on the conduct of others for most of the pleasures that we enjoy, the reflection should teach us that we were placed here as mutual help, and not as obstacles to the good of each other. Oppose thy brother in nothing but what tends to his own hurt or the damage of others. Does he groan under a burden of misfortune, diminish and not add to that burden. Is he blessed, rejoice with him in his good fortune. It is the business of a friend to mar those pleasures himself is forbidden to taste.

Man has nothing he can claim as exclusively his own. His time, his talent, his treasure, whatever they may be, are only his private share in the great partnership of human life; let each one then be careful how he abuses the interests of his co-partners. Obnoxious as we are to the sad reverses of fortune, a sense of self-preservation should dispose us to acts of kindness and relief to others, so that we lack not the hand of help when misfortune comes upon us. High as we at present may stand, firm as may be the base on which we rest for support, the next adverse gale may level us to the dust. The giant oak which to-day looks down with contempt on the tender plant, torn from its stem by the zephyr's breath, may to-morrow bow before the whirlwind. To-night we may lie down with the wealth of untold millions; the morrow's dawn may rise upon us worse than bankrupts. Goodness can claim no hostage against reproach, greatness no indemnity against calamity. As we treat others so will they treat us in return.

He who has no charity for the weakness of others, cannot hope for any compassion or forbearance for his own. And if the best of us were to be judged by justice alone, well might we tremble as the hand of resurrection awoke our deeds from the grave of the past. Let us then forgive others as we hope to be forgiven.

Above all things, let me urge upon you to avoid all evil speaking of one another. Leave the vile office of slandering to those of the world who delight in such work. Silence should be observed when we have nothing of praise to speak, unless the faults of the offender are such as to require exposition and punishment. The tongue that spits its foul venom on all within the circle infected by it, is more fatal to the peace of society than the simoon of the desert to vegetation.

I want no better evidence that a man has a black heart, wherein the cold, bitter waters of suspicion, envy, jealousy and malice have quenched every generous emotion, where a brood of dark and guilty passions find a fit nestling, than to hear him continually speaking evil of his neighbors, finding in their conduct every thing to censure and nothing to commend. The princely eagle never stoops to prey upon a putrid carcass. It is the flesh-fly, the vilest of his tribe, that lights, with instinctive certainty, upon the unsound parts of the body.

Remember it is the voice of kindness alone that can woo back those who have strayed away. Has thy brother violated any known rule of duty, publish not his shame to the world, but go to him, take him kindly by the hand and admonish him of his fault.

Tell him the forbidden cup of pleasure he now quaffs with such delight contains the bitterest dregs of poison—that beneath every flower blooming along his guilty pathway there coils an adder whose sting is death. That the inclined plain down which he now so swiftly and so sweetly glides, terminates in a land of darkness and shadows, where every breeze bears upon its wings the malaria of death. That the sunshine which now sparkles around him—to gladden his heart—will go out, and be enveloped in the shades of moral night that shall know no dawn, and he be given up to the torturings of remorse that gnaweth forever on his heart. yet consumeth it not, and exposed to the taunts of those fiends, who, having lured him on to ruin, now mock at his anguish, and laugh at his calamity.

Let us do unto all men as we would they should do unto us, to love, honor and obey the civil authority, to hurt nobody by word or deed, to be true and just in all our dealings, not to covet or desire other men's goods, but to learn and labor truly to get our own living, and to do our duty in that state of life unto which it shall please God to call us!

Self respect is a duty incumbent upon all. When pressed by the entreaty of others, or urged by our own inclination to do any act of doubtful character, the question should not be—will it afford me present pleasure? will it enhance my interest? will it gain me the applause of the world? but is it *right?* is it what I ought to do?

When this question has been settled, let us do our duty, alike unawed by the frowns and threats, and unseduced by the smiles and flatteries of the world.

How many men have lost their fortune, their fame, their health, their lives, their all, for time and eternity, for want of moral firmness to pronounce that little monosyllable of but two letters—No!

Principle should be the impelling cause of all our actions. The man who acts from impulse only, is never to be much relied on as a friend, or dreaded as an enemy. True, in a moment of excitement he may do his friend a favor, or his enemy an injury, but then, he is liable to mistake the one for the other, or his emotions, both of love and hate, like soda, soon evaporate all their spirits by their own effervescence.

Give me the man who repays all his favors, redresses all his wrongs, and avenges all his injuries and insults, from a sense of duty, from principle alone. The friendship of such an one is worth counting, and I had rather arouse the lion from his lair than awake the slumbering ire of such a man.

The Scripture informs us that "every spirit begeteth its own likeness, and that if we sow to the wind we shall reap the whirlwind." And so it is. How often we are informed that *harmony* is the strength of our institution.

Go on, my brethren, in the light and *truth* and spirit of Masonry, guard well its interests. and you will aid in extending the principles of charity, in its broadest sense and mighty power, until its crowning excellence shall pervade earths' unnumbered millions, and impress its law upon all hearts in fadeless light, and all exclaim with true genuine sympathy of soul with the immortal poet—

"Teach me to feel another's woe,
And hide the faults I see,
That mercy I to others show,
That mercy show to me."

◆

ENERGY OF CHARACTER.—I lately happened to notice, with some surprise, an ivy which, being prevented from attaching itself to a rock beyond a certain point, had shot off into a bold elastic stem, with an air of as much independence as any branch of oak in the vicinity. So a human being thrown, whether by cruelty, justice or accident, from all social support or kindness, if he has any vigor of spirit, and is not in the bodily debility of either childhood or age, will instantly begin to act for himself, with a resolution which will appear like a new faculty.—*Foster.*

◆

PROVERB.—I hate proverbs; they are such bumptious things; they are like boys of sixteen; they all want taking down, not one peg, but many pegs.—*Helys.*

◆

—A man may as soon be well without health, as happy without goodness.—*Tillotson.*

◆

—A noble spirit finds a cure for injustice, in forgetting it.

—A truly noble nature can not be insulted.

—God and Masonry look at the clean hands, not the full ones, only as they may be emptied for the worthy in distress.

LOVE.

BY J. B. PAUL.

Love is a boon that's sought by all
Who live upon this earthly ball,
But ah! alas! how few doth know
The peace that from its blessings flow.

'Twas cradled in that garden where
Man breathed in peace the *morning* air,
As in his soul he stood erect
When talking with the *Architect.*

But man was tempted, and he fell,
Yet of the fall, I need not tell.
'Tis plainly seen in the *Great Light*
Given to guide our steps aright.

And in that light hour brightly glows
The light of love, each brother knows,
Who labors in the temple where
The prince, or page, doth bow in prayer.

The light of love, the beauteous star,
Whose twinkling guides the world afar,
Lights up the paths that eastward run,
And cheers the weary traveler on.

The boon is free to every man,
And more than free to those who can
Prove themselves true laborers where
Work is accepted by the square.

Then come and labor all who would
Enjoy the love our brotherhood
Extends to all both far and near,
Whose work shall prove the heart sincere.

Let not the tempter cause a stain,
Or discord e'en one moment gain,
Or aught to mar the safe retreat,
Where brother seeks to brother meet.

But let sweet incense there arise,
'Till joy shall reach the upper skies,
And *Love* shall prove the cord that's given
To lift the soul to yonder Heaven.

HAVANA, ILLS.

HISTORY OF THE MASONIC RITUAL RATIONALLY INVESTIGATED.—PART II.

BY BRO. JACOB NORTON.

We have before promised to bring the great English Gamlaliel forward, to testify relative to the history of the English ritual. Before putting him in the witness box, it is necessary to say a few words about that individual.

Bro. Geo. Oliver was a D. D. of the Episcopal Church; was initiated into Masonry in the early part of this century, and his father, he informs us, was a Mason during the last century. Having determined to make Masonry the study of his life, and being naturally of a credulous disposition, he literally swallowed all the fabulous absurdities which Anderson compiled and went to work and enlarged, and amplified them into a book called the "Antiquities of Masonry." The book is a muddle of Pagan mysteries, of Jewish mysteries, of Christian mysteries, and what not. But the mystery of all mysteries is the book itself. It is so profoundly sublime, that very few ever had the patience to wade through it, and we have never seen a man who knew much about it. Dr. Oliver having no doubt been a very amiable man, "an honor to the Society," etc., etc., the members of his own Lodge would not of course do less than subscribe for the "Antiquities." But the Doctor, in his usual innocent childlike manner, admits that he did not believe that nine out of ten of the subscribers had ever read it. As the Doctor had already been a contributor to *The Freemasons Quarterly*, the Editor of *The Quarterly* could do no less than eulogize the scholarship and profundity of the learned author of the *Antiquities*. The title itself, "*Antiquities*," must also have added to the attraction and increased the sale of the book.

This work proving pecuniarily a success, thenceforth the Doctor became a Masonic book-maker, and it soon became fashionable for every brother who aspired to display Masonic knowledge, to have Dr. Oliver's works in his library, and the less the books were understood, the more profoundly was the Doctor's name venerated.

In 1847, our Doctor started on a wild goose chase to discover and make known the connection of Masonry with the Saints John, the English G. L. having expunged the name of the Saints John from the ritual in 1813. It was therefore his determination to restore the Saints to their ancient glory. Of course our brother tried hard to prove the Grand Mastership, etc., of the Saints. He even resorted to partizan perversion and misstatements. He was, however, troubled with a slight weakness of *conscience*, such as few of our American great luminaries have ever manifested the least sign of. Bro. Oliver was sometimes constrained to make admissions, and now and then, would suffer a fragment of truth to filter through his pen. These fragments we have collected and arranged for the information of Bro. Bromwell, and the instruction of the reader in general.

We now ask all our friends to imagine themselves seated in an auditorium, listening to our interrogations, and to the answers furnished by Dr. Oliver, which will be indicated by title and page, where the extracts may be found.

N.—Bro. Oliver, you were summoned before this assembly of THE MYSTIC STAR, to answer certain questions relative to Masonry. Now can you positively tell us whether the name of the St. John's were always, (since their time) in the Masonic ritual?

O.—"Whether the names of the Saints John were used at all times, from the beginning of the Christian era, I will not venture positively to assert." (Johnnite Mason, Macoy's edition, 74.)

N.—Have you ever found the name of the Saints John mentioned in any old Masonic records?

O.—No indications of it are found either in the manuscripts in the British Museum, in the ancient paper purporting to be the handwriting of Henry VI, or of any other document that has come under our notice of the same or greater antiquity. (Ibid. 75.)

N.—At what period were the Saint Johns first introduced into the lectures?

O.—"The [earliest lectures that were used under the sanction of our G. L., the Saint John's, were alluded to in the following manner: Q. From whence came you? Ans. From the Lodge of the holy Saint John." (Ibid. 26.)

N.—You say the G. L. sanctioned the earliest lectures. What kind of lectures did the brethren have before the G. L. was established?

O.—"The science had no prescribed lectures before the revival in 1717, but every Master of a Lodge exhorted the brethren to the practice of moral virtue, in short and extemporaneous addresses according to his own capacity, and the comprehension of the brethren and the state of the Lodge." (Symbol of Glory, Macoy's edition, page 56.)

N.—What kind of lectures were those you have designated as the earliest?

O—"The first lecture extended to the greatest length, but the replies were circumscribed within very narrow compass; the second was shorter, and the third, called the Master's part, contained only seven questions besides the explanations and examinations." (Ibid 57.)

N.—When were those lectures first arrayed in a catechistical form?

O.—"They were arrayed in a chatechistical form by Desagulier and Anderson as early as 1720, and this form was adopted because it was considered to be more useful in assisting the memory." (Ibid 57.)

N.—How many times since 1720, has the G. L. of England altered its lectures?

O.—"Between the year 1717 and 1817, we had six different arrangements of the lectures." (Ibid 103.) "In 1832 Martin Clare revised the lectures, and made the addition of a few moral references and admonitions from the Old and New Testament, a simple allusion to the senses, and the theological ladder with stairs and rounds innumerable." Ibid. 58.)

N.—What improvements did Dunckerly make?

O.—"I am persuaded that Dunckerley's lectures were identical with those of Martin Clare. In this ritual the St. Johns were introduced into the style of the O. B. (Johannite Mason, 27.) He also introduced many types of Christ, and endued the ladder with three principal steps, (Symbol of Glory, 59) and explained the Blazing Star to represent the Star which guided the wise men in the East. (Ibid. 18.)

N.—Besides improving the ladder, the Blazing Star, and the O. B., did not Dunckerley manufacture also the parallel lines?

O.—" The original hint at a circle and parallel lines, has been ascribed to him." (Ibid. 59.)

N.—Dr. Oliver this is a little evasive. We want a straight-forward answer without any equivocation.

O.—"I am inclined to think that it was inserted by Bro. Dunckerly, as a finish to the symbolism of the Masonic ladder, and to form an appropriate altar for the holy Bible, compasses, and square. Martin Clare had the circle and point, but NOT THE PERPENDICULAR PARALLEL LINES, WHICH WERE A SUBSEQUENT ADDITION." (Ibid. 186). In the 5th lecture of my "Symbol of Glory," I furnished a dozen explanations of the parallel lines, which were used in English Lodges previous to 1813.

N.—"In how many of that dozen illustrations, are the Saints, or Christianity, referred to?

O.—Only in two out of the twelve, is Christianity mentioned.

N.—"Bro. Oliver, in behalf of the American brotherhood of Freemasons, and the members of THE MYSTIC STAR Association in particular, the only Association in America where Masonic free discussion is tolerated, we thank thee for the candid admission just made. Your name, Reverend Brother, has always stood high among the most eminent Masons of these United States, but we are sorry to say that our most influential brethren have seldom taken pains to inform themselves about the true aim or true history of our institution, hence our Masonic literature is inundated with a mass of absurdities and puerilities, and our rituals with frivolities truly discreditable to the intelligence of the brotherhood. We tried hard for many years to impart more correct ideas, but we were met by the credulous with a cry, that every legend and ceremony we have, is old; and on the other hand a majority of our journalists are opposed to any change, or to free discussion, and adhere to the Jesuitical maxim, "Never to retract any statement or assumption however false, because answers and refutations may be forgotten, but the incessant repetition of false statements will finally lodge it in men's minds by the mere force of iteration and reiteration." Hence they continue to propagate all manner of absurdities, both in the Press and Lodge.

Permit me now, dear Doctor, to introduce to your better acquaintance the R. W. Bro. Bromwell, a well meaning and zealous Mason, but deluded by the vitiated surroundings. Bro. Bromwell, we hope in future that you will not only cultivate a *better* acquaintance with Bro. Oliver, but permit us also to present to your notice Bro. Findel, author of the best history of Freemasonry yet written; and here is Bro. Kenning, Publisher of the *London Freemason*, through whose publication you may get an introduction to Bros. Hughan, Lyons, Buchan, and others. These writers combine within themselves both "justice" and "judgment," subjects on which you have so ably and eloquently discoursed in your Lecture, and whatever their judgment dictates as true, their sense of justice impels them to make the truth known to the brotherhood. We shall only add that most of the authorities from which our distinguished Doctor has gathered the information just given, are in our possession, and were we so disposed, we could furnish a more full and accurate history of the ritual, than the Doctor has here indicated. But remembering that the ritual is rather a *delicate* subject to discuss before a mixed audience of ladies and gentlemen, such as this auditorium is always filled with, we must therefore at present refrain. Our main object, however, is accomplished. Bro. Oliver's own testimony proved that the ladder, the parallel lines, etc., are modern innovations, and that the Masonic ritual is not quite as old as Adam's grandmother.

VERMONT.

ABSTRACT OF DECISIONS.

1. A brother dimiting for the purpose of joining another Lodge, but failing to do so, cannot affiliate again, unless by petition, in the usual form.

2. A candidate making a false statement in his application, regarding his age, would clearly be a subject of discipline, although he may have been passed and raised.

3. A brother against whom charges have been preferred, cannot prefer charges against another brother, as long as he himself is under charges.

4. A warden, acting as such in Lodge U. D., never having been installed, would not be eligible to the office of Worshipful Master in reference to any other brother.

5. A petition may be received from a person who may have *unwittingly* connected himself with a clandestine Lodge.

6. The Worshipful Master may, at his discretion, refuse to allow a brother to visit his Lodge, when, in his judgment, the peace and harmony of the same would be secured by such refusal.

7. A Worshipful Master, duly elected and installed, may preside as such, although he may not have received the degree of Past Master.

8. No brother, if present, can be excused from voting upon the reception of a candidate.

9. A brother's right to the ballot must not be questioned.

10. A Lodge cannot be legally congregated except for the legitimate purposes of Masonry.

11. An expelled Mason, restored by the Grand Lodge, is not thereby restored to membership in the Lodge. He is a non-affiliated Mason, and must be treated as such.

12. No brother can be elected to the office of Worshipful Master, until he has first acted as Warden.

13. A candidate who has lost a leg cannot be initiated accorrding to our rules.

THE ROYAL ARCH.

Captain Warren, in a late number of *Appleton's Journal*, gives a very interesting account of his explorations and excavations at Jerusalem, which are of more than ordinary interest to Companions of the Royal Arch, particularly to those who have penetrated the crypt. We quote as follows:

Captain Warren's excavations near the Sanctuary were made in the face of many difficulties and dangers. In fact, they appear to have been carried on at the constant risk of life and limb to the bold explorers. The whole series of their progress was a succession of lucky escapes. Huge stones were day after day, ready to fall, and sometimes did fall, on their heads. One of the explorers was injured so severely, that he could barely crawl out into the open air; another extricated himself with difficulty, torn and bleeding; while another was actually buried under the ruins. Sometimes they were almost suffocated by the stifling heat; or at other times they were plunging for hours up to their necks in the freezing waters of some subterranean torrent; sometimes blocked up by a falling mass, without light or escape. And those labors had to be carried on, not with the assistance of those on the spot, but in spite of the absurd obstacles thrown in the way of work by that singular union of craft, ignorance and stupidity, which can only be found in Orientals, workmen who, in "winter, could never get the idea drummed into their heads that working would make them warm," Turkish dignitaries, believing that the sacred rock lies on the top leaves of a palm tree, from the roots of which spring all the rivers of earth, and with a ready pretence for evading every request.

The results of the work, so far as it has been carried on, may be briefly summed up, thus:

1. Several ancient acqueducts and many ancient cisterns have been dis-

covered, and the much-vexed question of how Jerusalem was supplied with water in the days of Solomon, practically settled.

2. Considerable progress has been made in determining the course of the ancient walls, on which depends the authenticity of the Holy Sepulchre. The discoveries made tend to confirm its genuineness.

3. Important materials have been furnished toward the decision of the controversy respecting the area of the Temple.

4. The external aspect of ancient Jerusalem is in two or three points brought out with new points.

There are some proofs discovered of the form of the ancient houses.

There is also the astounding revelation of the immense height of the Temple wall above the Kedron Valley.

5. Some approximation to the date of the walls of the Temple has been made by the discovery of the supposed Phœnician characters marked in red paint on their surface.

6. The interesting discovery by Dr. Robinson of what he supposed to be the arch of the bridge, which later travelers much contested, has now been definitely confirmed by the disclosure of its remaining fragments.

7. The whole history of the topography of Jerusalem is for the first time clearly set forth, while it has reached its best illustrations in the maps and contours now for the first time published.

Outside of Jerusalem, the explorers have made great additions to our knowledge of the Holy Land. The Lake of Gennesaret, or Sea of Gallilee, has been described more accurately and vividly than ever before, and at least a very near approach has been made, if not absolute certainty obtained, in fixing the hitherto uncertain locality of the places where the Saviour resided, Capernaum, Bethsaida, and Chorazin. The site of Capernaum has been identified almost beyond doubt.

The objects of pottery, described by Mr. Chester, open a new sphere of sacred archaeology hitherto almost untouched; the peculiarity of those in the early Christian era, seems well worth noticing.

Of all the discoveries connected with the Palestine Exploration Fund, that of the Moabite Stone, if not the most important, is undoubtedly that which has excited the keenest and most general interest, and deservedly so.

1. It is the only inscription which has hitherto been found reaching back to the age of the Jewish monarchy.

2. It indicates the possibility—one might almost say the certainty—that more such inscriptions might be discovered, if only we had the means of searching for them. It removes the disagreeable impression that, as no written record or stone has ever been found, no such record had ever existed. Strange, almost incredible, as this seemed, when compared with the acres of inscriptions (many of a much earlier date) in Egypt, yet it was not an unnatural conclusion, until this unexpected discovery broke the silence and dispelled the illusion.

Whether or not the King of Moab, who is mentioned, is the same "Mesha" as the monarch of whom we read in 2 Kings iii., he evidently belongs to the same dynasty. The few indications that the inscription contains of the state of Moab, agree with those contained in the Sacred Books.

Whatever may be the variations of readings in other parts of the inscription, there is an entire agreement as to some of the most interesting parts. The names of Mesha, the names of Chemosh and Molech, the name Omri, the name of the various Moabite towns, above all, the name of Jaheva, or Jehovah, for the God of Israel, appear in both the versions here presented to us. The book gives the various versions of the incription, and the most accurate account of the discovery of the stone.

MASONRY—ITS AIMS AND FAILURES.

BY REV. J. H. SANFORD.

No one who has been initiated into all the mysteries and symbolic teachings of speculative Masonry, can doubt for a moment the height and purity of its aims. It aims to call up the contemplations of its devotees to the existence and character of that august Being before whom celestial beings bow, whom sun and moon and stars obey, and at whose bidding comets run their stupendous rounds; and whose nature is calculated to fill the heart of man with gratitude while he enjoys the munificence of the divine favor. It aims at the suppression of profane speech by forbidding the expression of the sacred name of Deity except with the most profound reverence and humble adoration, thus teaching, (in the language of the sacred writings,) its adherents to bridle their tongues, that their religion be not in vain. It aims at fraternizing the world, so that under the benign principles of Brotherly Love, Relief, and Truth, men of all families and all nations shall extend to each, a brother's hand and a brother's welcome, and thus reducing to practice the principles of the Golden Rule, and doing to others as we would wish them to do to us under equal circumstance, that no one should wrong a brother in any sense of the word. It aims at a high morality, that its members, while mingling with the busy world without, should so demean themselves as becomes men and Masons; that they observe the laws of the land in which they live, and be wholesome citizens of the community in which they move; that they do good to all men as they have opportunity, especially to the household of the faithful, and wrong to none. It aims at the subjugation of the passions, and keeping the appetites within due bounds; that the temper should be even and gentle, the passions smooth and unruffled; no angry thoughts or words indulged; no delicate ear pained by unbecoming language; no act of rashness indulged to wound a sensitive heart; but peace on earth and good will to men, be exhibited in the conduct and conversation of every member of the fraternity. It stops not here. It sets apart one-third part of every twenty-four hours for the service of God. A devotional life is, therefore, one of its highest aims. No man, then, can be in all respects a faithful and true Mason, without being a devotional man.

It aims at temperance in all things, and is opposed to excess in everything. It allows no man to convert the means of refreshment into that of intemperance and excess; thus teaching sobriety in deportment, and using the things of this world as not abusing them. It aims at the exaltation of the humble and the humiliation of the haughty, that all may meet on one common level and walk together, heart and hand, in brotherly love and unity.

It aims at a purely virtuous life and brings every member to the trial of the square, to the intent that the height, and depth, and length, and breadth of all his actions, passions, duties and desires, shall equal the sum of the cardinal virtues required to make up the characteristics of a stone perfectly squared and fitted for its place in the great temple of love, that is displayed on the great trestle-board of nature.

It aims to regard no man for his wealth. The high, the low, the rich, clad in an ermined robe, with the beggar in his rags, may meet on an equality, and bow at the same altar in the same humble position, where no haughty frown is cast upon the lowly, and no shivering meniality is felt by the poor in the presence of the rich; but all can feel how pleasant it is for brethren to dwell together in unity. It is, indeed, like the dew of heaven, and the oil that was poured upon the head of Aaron, that run down to the skirt of his garment.

O, how high are the aims of this noble fraternity! Its principles are of heavenly origin, and the practice thereof would not only soon fraternize, but evangelize the world! Where is the individual, who, with a true spirit of love to God and good will to man, in his heart, cannot say, Amen; so mote it be?

Higher aims than those of our noble Order, cannot be imagined, and should they prove a failure, nothing could be more regretted. But alas! alas!! It is now world-widely known, that so far as the heart-work of the Order is concerned at the present day, they are a great moral failure. The imposing and solemn rites and denominational ceremonies of the Order, are performed as though they were but as a sounding brass and a tinkling cimbal. Members do not sufficiently bridle their tongues, but use that sacred name, at the expression of which their hearts should burn with devotion, as if it were the appellation of some heathen deity, or the title of some menial of an earthly monarch. Too little regard is paid to the feelings of brothers in the more humble walks of life. Too little good is dispensed by the opulent to poor and distressed brothers, their widows and orphans, no matter how worthy they may be. Too much partiality is shown to the initiated at the expense of outsiders; and thus the Craft is coming into disrepute. Too much lack of virtue and devotion is seen in the every-day bearing of those who have vowed, at the shrine of the Order, to obey its precepts and be governed by its principles. Too little regard is paid to temperance in eating and drinking, and too much of the means of refreshment is converted into excess. And quite too much regard is paid to wealth. In more than one sense can this be seen. Especially is this the case in the amount of fees required to gain admittance to the sanctuary of our Order. The wealthy can be recommended, and pass on and up to exaltation even if he have no heart in any of its sacred rights and benefits, or demean himself unworthily without the Lodge; while many a poor man, with a heart full of the principles requisite to a good man and true, who would be a bright and shining light in the fraternity, is unable to gain this favor, because, forsooth, his family's necessities require all the avails of his labor.

Brethren! let us see to it that these high and holy aims of Masonry, are carried out in our lives, in future, that they are suffered no longer to be exhibited before the world as so many signal failures. Let us hear them speaking to our hearts as in thunder tones that shall awaken us from our lethargy, and call us to labor indeed for the good of the Order. Let us come up from the great moral distance in which we are groveling, and aid in clearing away the rubbish and rebuilding in earnest this thrice glorious Temple, that it may become a beauty and a power for good in the land in which we live.

PROPOSED CONSTITUTION OF THE M. W. GRAND LODGE OF ILLINOIS, AS AMENDED AND SECONDED BY THE GRAND LODGE AND SUBMITTED TO THE LODGES FOR ACTION.

Whereas, Every Grand Lodge is Sovereign within its prescribed jurisdiction, and possesses the inherent power to form a Constitution, as the law of its Masonic Action; to amend or alter the same; to enact By-Laws from time to time, and to make such rules and prescribe such regulations for the administration of its subordinate Lodges as will insure the prosperity thereof and promote the general good of Masonry. And Whereas, Every Grand Lodge is the representative of all the Fraternity in communication therewith, and in that behalf is an absolute, independent body, with supreme legislative, executive and judicial authority: *Provided, always*, that the Ancient Landmarks of the Institution be held inviolate. Therefore, upon these principles which are indisputable, the Grand Lodge of Illinois does hereby ordain, establish and promulgate the following Constitution for its future government:

ARTICLE I.

The Grand Lodge shall hereafter be known by the name and style of the Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons, of the State of Illinois.

ARTICLE II.

OF WHOM IT CONSISTS.

The Grand Lodge shall consist of a Grand Master, Deputy Grand Master, Senior Grand Warden, Junior Grand Warden, Grand Treasurer, Grand Secretary, Grand Chaplain, Grand Orator, Deputy Grand Secretary, Grand Pursuivant, Grand Marshal, Grand Standard Bearer, Grand Sword Bearer, Senior Grand Deacon, Junior Grand Deacon, four Grand Stewards, Grand Tyler, thirty District Deputy Grand Masters, together with the Worshipful Masters and Wardens of the Chartered Lodges duly constituted, under its jurisdiction; and such Past Grand Masters, Past Deputy Grand Masters, Past Grand Wardens, and Past Masters as shall be present and are members of subordinate Lodges in Illinois.

No Grand Officer shall officiate in the station to which he may be elected until he has been legally installed.

ARTICLE III.

MEETINGS.

The Grand Lodge shall hold a stated Communication once every year, at such time and in such place as may be designated in its By-Laws.

ARTICLE IV.

QUORUM.

The Grand Lodge shall not be opened unless there be present the Representatives from at least twenty of the Chartered Lodges; nor shall any business be done unless there be present the Representatives from at least fifty of the Chartered Lodges; less than a quorum may assemble until noon of the second day, when, if less than fifty Chartered Lodges are represented, the Grand Master shall declare the Grand Lodge closed until the next Grand Annual Communication in course, in which case the Grand Officers will hold over for another term.

ARTICLE V.

STYLE AND RANK OF GRAND OFFICERS.

The officers of the Grand Lodge shall be styled and take rank as follows: Most Worshipful Grand Master, Right Worshipful Deputy Grand Master, Right Worshipful Senior Grand Warden, Right Worshipful Junior Grand Warden, Right Worshipful Grand Treasurer, Right Worshipful Grand Secretary, Right Worshipful Grand Chaplain, Right Worshipful Grand Orator, Right Worshipful District Deputy Grand Master, Worshipful Deputy Grand Secretary, Worshipful Grand Pursuivant, Worshipful Grand Marshal, Worshipful Grand Standard Bearer, Worshipful Grand Sword Bearer, Worshipful Grand Senior Deacon, Worshipful Grand Junior Deacon, Worshipful Grand Steward, Brother Grand Tyler.

ARTICLE VI.

STYLE AND RANK OF MEMBERS, REPRESENTATIVES, MASTERS, AND OTHER OFFICERS.

Past Grand Masters shall be styled Most Worshipful; Past Deputy Grand Masters and Past Grand Wardens shall be styled Right Worshipful; Representatives of Foreign Grand Lodges shall be styled Right Worshipful; Past Masters and Representatives of Lodges shall be styled Worshipful; Grand Lecturers shall be styled Right Worshipful, and Masters of Lodges shall be styled Worshipful.

Style and rank may be assigned to other Brethren by law.

ARTICLE VII.

ELIGIBILITY.

No Brother shall be eligible to or hold office in this Grand Lodge who is not, at the time of election or appointment, a member in regular standing of a Chartered Lodge, subordinate to this Grand Lodge. And no Brother shall be eligible to the office of Grand Master, Deputy Grand Master, Grand Warden, or District Deputy Grand Master, who has not been duly elected and installed, and has presided over a subordinate Lodge.

ARTICLE VIII.

VOTES, ELECTIONS, AND APPOINTMENTS.

SECTION 1. At each regular Annual Communication there shall be elected, on or before the second day, by ballot, a Grand Master, a Deputy Grand Master, a Grand Senior Warden, a Grand Junior Warden, a Grand Treasurer, and a Grand Secretary. All other Grand Officers shall be appointed by the Grand Master elect.

SEC. 2. In all elections, and in all questions before the Grand Lodge, each Lodge shall be entitled to three votes, the Grand Master to one vote, the Deputy Grand Masters to one vote, each Grand Warden to one vote, the Grand Treasurer to one vote, the Grand Secretary to one vote, each Past Grand Master to one vote, the Past Deputy Grand Masters to one vote collectively, the Past Grand Wardens to one vote collectively, and the Past Masters to one vote collectively. No Representative of a Lodge shall vote as a Grand Officer.

SEC. 3. In case a Lodge has but one Representative present, he shall cast three votes; if two Representatives be present, the highest in rank shall cast two votes, and the lowest one; if three Representatives be present, they shall cast but one vote each.

SEC. 4. The yeas and nays shall be ordered upon the demand of twenty Representatives. In taking the yeas and nays, the Lodges in their order shall be called first, the members secondly, and the Grand Officers last. In all votes and elections a majority shall govern, unless otherwise provided by law.

ARTICLE IX.

VACANCIES.

SECTION 1. In the case of the death, absence or disability of the Grand Master, the Deputy Grand Master shall fill his place; in the case of the death, absence or disability of the Grand Master and the Deputy Grand Master, the Senior Grand Warden shall fill the place of the Grand Master; in case of the absence or disability of all three, the Junior Grand Warden shall fill the place of the Grand Master, and in case of the death, absence or disability of all the above-named Grand Officers, the Master of the oldest Lodge shall be Grand Master.

SEC. 2. All vacancies shall be filled by the Grand Master. The office of Grand Master is never vacant.

ARTICLE X.

SOVEREIGNTY AND JURISDICTION.

SECTION 1. This Grand Lodge is the only source of authority, and exercises exclusive jurisdiction in all matters pertaining to Ancient Craft Masonry in the State of Illinois.

SEC. 2. Any organizations, associations, parties or persons, professing to have any authority, powers or privileges in Ancient Craft Masonry, not derived from this Grand Lodge, within the State of Illinois, are declared to be clandestine, and all intercourse with, or recognition of them, or any of them, is prohibited.

ARTICLE XI.

POWERS OF THE GRAND LODGE.

SECTION 1. This Grand Lodge may

First—Grant Dispensations and Charters for holding regular Lodges of Free and Accepted Masons, with the right to confer therein the several degrees of Entered Apprentice, Fellow Craft and Master Mason, and when deemed expedient and for good cause, may annul, revoke or amend such Dispensation or Charter, or any pre-existing Dispensation or Charter.

This Grand Lodge has

Second—Original and exclusive jurisdiction over all subjects of Masonic legislation and administration; appellate, judicial and administrative jurisdiction from the decisions of Worshipful Masters, and from the decisions and acts of Lodges, and, when expedient, has original judicial jurisdiction over its officers, members and Worshipful Masters; and its enactments and decisions upon all questions shall be the supreme Masonic Law of the State.

The Grand Lodge may

Third—Assign the limits and fix the location of each Lodge under its jurisdiction, and settle all controversies that may arise between them, and has the final decision and determination of all matters of controversies or grievancies which may be brought up by appeal or otherwise.

Fourth—It may make and adopt general laws and regulations for the government of the several Lodges under its jurisdiction, and at pleasure may alter, amend or repeal the same.

Fifth—It may assess and collect from the several Lodges under its jurisdiction, such sums of money annually as may be provided for by law and found necessary for the support and maintenance of the Grand Lodge.

Sixth—It may supervise the state and condition of its own finances, and adopt such measures in relation thereto as may be deemed necessary.

Seventh—It may reprimand, suspend or expel any member from its own body for a violation of the Constitution, By-Laws and Regulation of the Grand Lodge, or for any other unmasonic conduct; and may suspend or expel any accused person upon trial by appeal.

The Grand Lodge shall

Eighth—At each Annual Communication consider and review the reports and doings of its Grand Officers for the past year, as well as those of its several Lodges, under its jurisdiction.

This Grand Lodge may

Ninth—Establish a Mileage and Per Diem rate for its officers, the representative highest in rank from each Lodge, and its standing committees, not exceeding five cents per mile each way, and two dollars per day.

Tenth—And finally may do whatsoever may be considered necessary to the well being and perpetuity of Ancient Craft Masonry.

ARTICLE XII.

POWERS OF THE GRAND MASTER.

The Grand Master has the power

First—To convene the Grand Lodge in special Communication, in case of emergency.

Second—To preside at all special and regular Communications.

Third—To exercise the executive functions of the Grand Lodge when not in session.

Fourth—To decide all questions of usage, order and Masonic law.

Fifth—To require the attendance of, and information from any Grand Officer respecting his office.

Sixth—To convene any Lodge within the jurisdiction, and in person or by deputy, to preside therein with the Master on his left hand, inspect their proceedings and require their conformity to Masonic rules.

Seventh—To issue his Dispensation to any regular Lodge to make a Mason, or confer any degree at sight.

Eighth—To suspend the functions of any Lodge for good reasons.

Ninth—To command every Grand Officer, and to call on any of them for advice and assistance, on business relative to the Craft.

Tenth—In person or by deputy, to constitute Lodges, dedicate Masonic Halls, lay corner-stones of Masonic Halls, public buildings and structures.

Eleventh—To appoint representatives, by warrant, in any other recognized Grand Lodge, and receive and accredit such representatives from other Grand Lodges.

Twelfth—To command the Wardens or any member of a Lodge which he may visit, to act as Wardens for the time being.

Thirteenth—To see that the Ancient Landmarks and charges are observed, and to do, and perform the duties of Ancient Grand Masters agreeably to the requirements of Masonry, and this Grand Lodge.

ARTICLE XIII.

NEW LODGES.

SECTION 1. During the recess of the Grand Lodge the Grand Master may grant Dispensations for new Lodges.

SEC. 2. No Dispensation shall be issued by order of the Grand Lodge or by the Grand Master, in any city or town having three or more Chartered Lodges (except the city of Chicago), without the recommendation of the three oldest Lodges, nor in any other place without the recommendation of the three nearest Lodges.

SEC. 3. No petition for a new Lodge shall be considered by any Lodge until it has laid over four weeks for consultation and consideration.

SEC. 4. No Dispensation for a new Lodge shall be issued until the sum of one hundred dollars shall be paid to the Grand Secretary, which shall be in full for Dispensation and Charter fees.

SEC. 5. Every petition for a new Lodge shall be signed by eight Master Masons, accompanied by a certificate from a Grand Lecturer, that the proposed Master is able to open and close a Lodge, and to confer the degrees of Entered Apprentice, Fellow Craft, and Master Mason correctly and in full, with a plat and description of the halls and ante-rooms to be occupied, and statement in regard to the ownership and use of the same.

SEC. 6. No new Lodge shall be established in towns or cities as follow:

Where the population is less than 3,000, and there is no Lodge; less than 6,000, and two Lodges; less than 10,000, with three Lodges; after which no new Lodge shall be formed without an addition of 5,000 population for each one.

SEC. 7*. Petitions for new Lodges in South Chicago shall be recommended by five Lodges meeting in five different halls in South Chicago; petitions for new Lodges in North Chicago shall be recommended by three Lodges meeting in three separate halls in North Chicago; and petitions for new Lodges in West Chicago, shall be recommended by five Lodges meeting in three separate places in West Chicago.

SEC. 8. No Dispensation or Charter, for constituting a new Lodge, shall be granted to any person or persons whomsoever, residing out of the State of Illinois, if within the jurisdiction of any other constitutional Grand Lodge.

ARTICLE XIV.

DISTRICT AND DISTRICT DEPUTIES.

SECTION 1. Immediately upon the adoption of this Constitution the Grand Master shall divide the State into thirty districts, having regard to population, Lodges and convenience. Said districts shall remain so until the year A. L. 5880, when the Grand Master shall divide the State into districts again, and so on once in every ten years.

Sec. 2. One District Deputy Grand Master shall be appointed and commissioned annually by the Grand Master, in each district. Each deputy shall be a resident of his respective district, and a member of some Lodge therein.

Sec. 3. The duties of said District Deputies shall be such as the Grand Master may generally or especially assign them, and may be defined by law.

ARTICLE XV.

INSTRUCTION.

The Grand Master shall provide for thorough instruction in the work and lectures already established by this Grand Lodge.

ARTICLE XVI.

AMENDMENTS.

Section 1. This Constitution may be amended in the following manner only: The proposed alteration, addition or amendment must be submitted* in writing at some regular communication; if seconded by the Grand Lodge, it shall be entered upon the proceedings, and in some convenient form duly certified, shall be immediately submitted to the several subordinate Lodges for their approval or rejection; if approved by two-thirds of the Lodges, such amendment or alteration shall thenceforth be a part of the Constitution, whereof the Grand Master shall cause due proclamation to be made.

Sec. 2. The By-Laws of this Grand Lodge may be amended in the following manner: Every alteration, addition or amendment shall be proposed in writing, at a regular Communication of the Grand Lodge; if seconded by twenty representatives, the amendment shall lie over one year, be printed in the minutes, and if adopted by a two-thirds vote, it shall become a part of the By-Laws.

Sec. 3. Regulations, Rules of Order, Code of Jurisprudence and Standing Resolutions, may be repealed, altered or amended at any regular communication, by a vote of three-fifths of the legal vote present.

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*By vote of the Grand Lodge, on motion of Bro. Barker (160) this section is submitted to the Lodges as a distinct proposition.

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—A Providence merchant saves his umbrellas by cutting a small piece out of the handle, which he carries in his pocket-book ready to prove property at any time.

◆

—The nomenclature of Massachusetts towns has improved with time. Dudley's name in its greener years was Chargoggagoggmanchoggagogg. Marlboro's had even more liquid melody in those days, Ogguionikongquamesut.

FOUL WEATHER, AND FAIR; OR, A MASON'S TRIAL.

BY C. P. NASH.

In sailing up the majestic Hudson, from New York City, about thirty miles brings the traveler to the entrance into Haverstraw Bay: the largest and widest bay on that picturesque river. The bay is entered just above Nyack, on the west side, and Tappan on the east, and extends to Stony Point, of Revolutionary notoriety, a distance of about twenty miles; and at the widest point it is five miles wide. About the center of this bay, north and south, and on its west side, is the city of Haverstraw; numbering now some ten thousand inhabitants; but which was, at the time the incidents occurred of which I am about to write, only a village of a few hundreds.

Haverstraw stands on a table-land, underneath which is one of the most extensive beds of fine, blue, brick-making clay, in the United States; and as a consequence, the bay shore is lined for miles with brick-yards, standing in close proximity. Here, probably, half the brick are manufactured which supply the New York market. Running back of this table-land, is a combination of that chain of mountains, which form the celebrated Palisades, on the west side of the river above, and which forms a half circle around the city on the west, touching the river at Stony Point on the north, and near Nyack on the south Directly in the rear of Haverstraw, a peak of this mountain tosses its head toward the clouds, and emerges from the soil in the form of a solid, almost flat-surfaced rock. This peak is known in all the region round about as the "Torn Rock;" or, as some style it, "The High Torn." The Torn Rock is visited by many travelers, as from its summit a view is obtained of the entire surrounding country for thirty miles in every direction; and but for one other intervening peak, the city of New York itself would be in full view. But the path up the sides of the mountain, leading to it, is a winding one, difficult of ascent, and up which every traveler is obliged to clamber a part of the way, the last part on foot. There are also a number of wood-roads leading off from the main path, for steep as are the sides of the mountain, it is covered with a luxuriant growth of timber, of which the inhabitants on the west side, have found a way to avail themselves, for fuel, which fact renders it necessary that all strangers visiting the Torn Rock, should avail themselves of a guide. Furthermore, the Rock can only be reached at all from the west side, as the east side is a perpendicular precipice, unless a path up the east side, some distance to the south of the Rock, be followed; known as the "Deer Path," which leads up through a gap in the mountain, from which a path, more difficult than the other, follows the summit longitudinally to the Rock.

Near the base of this mountain, on the west side, lived a boy by the name of Charley Van Orden, who oftener than any other boy in the neighborhood, acted as pilot for pilgrims on their way to the attractive elevation; which service kept his pocket well filled with "coppers." And this describes about all of interest that occurred in his career, until on one beautiful, bright, autumn day, in the year 1841, in conducting a party of gentlemen, without ladies, for difficult as was the ascent, fully as many ladies made it, in the course of a season, as gentlemen, sought his home and asked his safe conduct.

One of these gentlemen wore a bosom-pin which particularly attracted Charley's attention. For Masonic emblems were more modestly worn then than now, humbly nestling on the shirt-bosom, instead of pretentiously glittering on the lappel of the coat, or vest collar; and in dimensions they were far more diminutive than now. Charley had never witnessed a piece of jewelry of such design before; though to those familiar with such ornaments, it was not peculiar. It was a simple trowel, the blade made of gold, the handle of ivory; and on the blade was neatly but plainly engraven a square and compass, in the center of which was the letter G, and above all an eye, indicative of the "All-Seeing-Eye," "which is ever upon us." The boy, though naturally reticent, and timid, ventured, after wondering for a long time what it might represent, to inquire the meaning of the, to him, "strange device." He was, of course, informed that it was a Master Mason's pin.

"What," said the boy, in some bewilderment, "is it simply the Lodge of the 'boss,' who superintends the men who lay stone and brick?"

It was a *gentleman* who wore it; and though he was under no legal obligations to the boy, beyond the payment of the few "pennies" he had promised him, he did not deem it beneath his dignity to explain to a mere boy, fourteen years of age, the nature and character of an "Institution" of which he had never heard before. And so he described its ancient origin; the gorgeousness of the Temple erected by the labors of its Eternal Apprentices, Fellow Crafts, and Master Masons; how it had been the means, not only of greatly improving and beautifying architecture, but of spreading moral light throughout the known world; how it had cared for the widow, and protected Mason's wives, mothers, sisters, daughters, and orphans, Charley's eyes fairly stood out of his head with interest. And when with boyish simplicity, he inquired whether they took in any boys as apprentices; and was informed to the contrary, he said, "When I am a man, then, I will join them, if I can find a Lodge, and they will have me." "That is right," said the gentleman; "keep that resolution, and you will do well." And as he said it, he caressingly laid his hand on the boy's head; and there was withal, such an impressiveness in his manner, coupled with such kindness in his tone, that the words burned down deep in Charley's heart. He only added, in reply: "A gentleman cannot talk as you do, sir, and lie; and if you have told me the truth, as I confidently believe you have, *I will.*"

With that, the subject dropped. He reconducted his charge to safe footing, threw into his voice an unusual emphasis as he thanked the party for as many dimes as he had expected cents, and went home pondering what had been said to him, feeling sure beyond all shadow of doubt, *now*, that the gentleman had told him the truth. He could not believe that such generosity *could* go hand in hand with deception. But how unsuspecting is innocence; how unsuspecting was Charley, and yet how near unto trouble.

With the air of one who had made a great discovery: such an one as we may suppose Columbus to have worn when he discovered the Western World; or Newton when he discovered gravitation; or Fulton when he noticed the power of steam, and thought of the uses to which it could be put as a motive power, Charley embraced his first opportunity to relate to his father all that had transpired between himself and the gentleman; and with the expectation that he would go off into exstacy over it. But how rapidly did his ambition run down, his inspiration evaporate, and his resolution tremble, as his father said: "Charley that man is a base hypocrite, and has basely deceived you. Had I suspected that he had designs upon unsophisticated boys, you should not have gone with him. I am sorry you have so much as heard of the Freemasons. They are a vile set; banded together for the most nefarious purposes. Nearly all the thieves, highwaymen, and burglars in the country, belong to them. They seek to get hold of the political reins of the country, that they may drive all who are not of their number, to ruin. Beware of them, my boy. But why should I warn you? when you are a man and learn more about them, I have no fear of your meddling with them." "But, father," interposed the boy, "you are not a Freemason, and never was; how do you know them to be such characters as you describe?" "One of their number, Mr. Morgan by name, has written a book which gives a complete expose of all their secret rites, and I have read it." "How do you know it is true?" "Because it corroborates so fully the previous opinion had of them, by so many good men; and among them, Bro. Allwise, the pastor of our church." The boy thoughtfully hung his head a moment, then asked, "May I read it too, father, and know for myself the wicked things they do?" "Certainly, my son. As you have had your head partly turned in the wrong direction, I will be glad to have you employ the means that will set it perfectly right again; if what I have said, has not already done so."

The book was brought forth from the family chest, where it was securely kept under lock and key, and handed to the boy, with the charge to keep it securely, and to return it when finished. Charley carried it up to his room, and put it in his box, and turned the key upon it; came down and did his chores; when, being weary from his tramp up the mountain side, he retired to his room; not to sleep however; but to read an hour or two, before committing himself to the arms of Morpheus.

He read until the family clock struck twelve, when he sprang up in astonishment that so long a time had elapsed; prepared for bed, offered his evening devotions, and was soon lost in sleep; to dream of the kind gentleman, and his firm denial of the truthfulness of all his father had said.

In a few evenings he had finished the book; and as he closed it, after reading the last page, he said to himself, half audibly, "And if this is all true, what of it? I fail to discover anything about it very bad, even at that." He wanted to tell his father so, but the frequent introduction of the subject in the family circle, and the tenor of his remarks, only satisfied him that a knowledge on the part of his father that he was not satisfied, would only produce a state of things it would be far better to avoid. So when he handed back the book, and his father asked, "Now, my son, are you satisfied?" he only answered, "Yes sir; I am satisfied;" but satisfied of what? was not asked, and he did not volunteer to tell.

He dismissed the subject, as far as circumstances would allow, with the reflection that he had several years to live yet, before he could act in the matter; and perhaps, before then, some new developments would be had, or his father change his mind.

We will now skip over seven years of his life, which brings us to his twenty-first birth-day. With it came the recollection of the former resolution, and the declaration of it made to the gentleman he had shown up the mountain, seven years before. And circumstances now occurred which revived the fire of his former desire, and it burned fiercer than ever. It was the 27th of December, 1848, and the Masons of Haverstraw were to have a "public installation."

He went; and when the orator of the occasion arose to speak, who should he recognize but his first Masonic acquaintance, the gentleman who wore the pin. As the orator spoke of the achievements of Masonry; of its principles, and finally of the unfounded accusations against it, and the persecutions suffered, ostensibly, on account of Morgan's revelations, but really in consequence of a spirit of bigotry and intolerance, fostered in too many of the churches, and by too many of the members, all based upon absolute ignorance of the Order; there was not only an earnestness and eloquence in his words which swayed the minds of his audience, but a pathos which touched their hearts; and many were prepared to say at its close, "Surely the Masons have been persecuted." And more than one young man was heard to say, "I will send in my petition, and join them, if they will have me."

Charley Van Orden believed every word the speaker said. He said the discourse possessed the internal evidence of truthfulness: not absolutely infallible, but as reliable as any class of evidence, alone.

He waited to see Mr. Oakney, for that was the name of the speaker, and after recalling to his recollection the circumstances of their first meeting, and the promise, he frankly stated his present difficulty, arising from his burning desire to carry into effect that resolution, and his father's uncompromising opposition.

"But surely your father will not attempt to control you now, that you are of age," said Mr. Oakney.

"Of course he cannot successfully," said Charley, "if I choose to disregard his wishes; but that is just the thing I do not wish to do. For, with all his prejudice, he has been one of the very best of father's to me; and he is really a very excellent, amiable, Christian man."

"Well," said Mr. O., "if I am to advise you; go to your father, and tell him frankly your desire; ask him to suspend his objection; assure him of the pain it would give you to oppose his wishes; and promise him, in such manner as he shall dictate, however solemn, that if you find anything corrupt, or corrupting in the institution; or even, that when initiated you find yourself among bad associates; that you will never take another degree, after making such discovery; and that you will abandon the whole thing, once and forever; even if you have attained to the degree of Master Mason, before you make the discovery. If your father is a reasonable man, he will accede to that."

"Grand suggestion," cried Charley; and bidding his friend farewell, he hastened home to put into execution his new resolution, at the first opportunity.

The opportunity presented itself the next morning, and though James Van Orden showed by every lineament of his face, how deeply pained was his heart that such a desire should rankle in the breast of his darling son, after discussing the point at some length, he reluctantly consented.

The petition went in; and in due time Charley was elected, and initiated. He had admired Masonry before, now he was charmed with it; but to his dismay, he learned the next morning after his initiation, that his father had hastened home from the prayer meeting before it closed, to renew his demand that Charley should not go forward; and that, not finding him at home, he had followed him over the mountain, in hot haste, in hope of overtaking him before he should reach the Lodge room. That he had even ventured so far as to go up and knock on the outside door, requesting of the tiler who presented himself, that he would request his son to step out, as he wanted to see him a moment on urgent business; and that the tiler had informed him that he would be obliged to wait awhile, as his son was then in the lodge room, being initiated; and that upon receipt of that intelligence, he had retraced his steps, with a burdened heart.

The cause of this new demonstration was, one of the "brethren" at the prayer meeting, who had been worried until all further resistance gave way, by Rev. Mr. Allwise, who was a bitter anti-Mason, had "made a clean breast of it," by confessing that the whole thing was full of iniquity, and by renouncing all further connection with it forever.

Could James Van Orden endure that his son should be lost, by entering such a cess-pool of corruption? No; and so he acted as has been described.

"Well," said the discomfited, and now almost exasperated father, "what is done cannot be recalled; but this thing must stop just where it is; you must not advance one step farther."

"But father," remonstrated Charley, "I stand by my contract in good faith; I assure you, and am willing to swear to you, if you will, that I will do precisely as I agreed. I not only have found nothing objectionable, so far, but the entire initiatory ritual is most ennobling and inspiring. How any one can pass through it, and not be a better, instead of a worse man, I do not understand."

"But, Charley, they are only drawing you on. Probably you will see little to object to in the next degree, and that little so offset by what is pleasing and instructive, that the latter will entirely outweigh the former, in your judgment; and so you will be willing to be led on to the third degree, in which, before you are aware, you will find yourself tied by oaths, which you cannot recant, without virtually perjuring yourself; and then you will feel bound to stand by the institution, right or wrong."

"But, father," still persisted the young man, "do you think Bro. Snyder perjured himself in what he said at the prayer meeting last night? If so, why do you believe him? why have further confidence in him as a Christian? If not, cannot I renounce as consistently as he?"

"With him it was a peculiar and trying case, It was a choice between his duty as a Christian, or his obligations to a vile organization. Beside the obligations he had taken were extorted from him before he knew what they were. He answered them unsuspectingly, and in full belief that they were innocent, and righteous; and when he found they were not, he had the same right to renounce them, that a man would have to violate pledges extorted from him by a highwayman, when purloining his purse: pledges simply given to save his life."

"Well, admitting all that to be true, father, would not the same state of facts apply to me, under the same circumstances?"

"Yes; but the circumstances cannot be the same, for you are forewarned and he was not. What you do, you do with your eyes open, knowing what is before you."

"But was not he forewarned, in the same sense, if not in the same way? Had not Morgan's book been published when he joined? And had not others made the same renunciation he has? He went forward because he did not believe them; I do the same thing. I cannot see why the cases are not exactly parallel."

This was a drop too much for the bucket of the good man's temper. "You do not believe!" said he with emphasis. "Then you mean to charge Bro. Snyder, a member of your own church, and class, with lying;

and you have lost all confidence in the warning voice, and counsel of your own father!"

"But, father, you forget that this is a matter about which you know nothing, of your own knowledge," humbly responded the young man; "and that, according to their own confession, Morgan, and all his followers in the line of renunciation, are convicted of voluntary perjury. On the contrary, you seem to ignore the fact that I do know, in part, for myself. Is it not you who are losing all confidence in me, who never willfully deceived you? and who never will. If I find what you suspect, I will back squarely out."

"I want to hear no more of your arguing," now almost thundered the enraged father; "it is enough for you to know that I object to, and protest against, your advancing another step: and if you do, I shall set you down as a willful, disobedient son, and you and I will dissolve partnership, at once, and forever."

"Hear only one word more," pleaded the now anguished young man; "do not forget, dear father, that I am now of age: remember your own feelings when you reached that important period in your life; it is possible that you may bind burdens so heavy on my shoulders, that the most filial affection and obedience may stagger and fall under them."

"You know my views; take your own course," was the only response to this; as the father strode hurriedly from the room.

Troubles rarely come singly. Charley had an affianced, in the neighborhood, in the person of Miss Sarah Brownell. They were playmates in childhood; attended school together in the "old school house," over a mile away, and were engaged when he was nineteen, and she seventeen.

Her father, Azariah Brownell, or "Az. Brownell," as he was usually called, "for short," was under the complete dictation and control of the Rev. Mr. Allwise; and like the latter, was one of the most prejudiced, and unreasonable anti-Masons, in all the country round.

The news that Charley had joined the Masons, soon came to the ear of his affianced, and her father. Sarah had been taught to conceive of Masonry as the embodiment of everything vile, wicked, and criminal. This impression had come of listening to the conversations had upon the subject, between her father and the Rev. Joseph Allwise.

How she was affected by the foregoing intelligence, may therefore be easily imagined. Had she heard he had stolen some neighbor's horse, set fire to his barn, robbed a traveler upon the highway, or even become intoxicated, and in a mad broil, murdered his antagonist, she could have felt no worse. She wrung her hands and tore her hair in very anguish; could not eat or sleep, and refused to be consoled by the only consolation her father could give, "that the best are liable to fall; and there are plenty more young men as good, if not better than he." She regarded him as lost to her forever; and when Charley Van Orden fell; when such as he could prove corrupt, and disappoint the hopes of his friends and admirers, for he was regarded by all as a most estimable young man, when he could prove false to her who had known him best, and loved him most of all, in whom could she have confidence? She was prepared to see her own father, and dear pastor, Mr. Allwise, go down next.

Such was the storm that wildly raged in her torn and shattered heart; until her mother, ah, how many balmy words have fallen upon bleeding hearts from the angel lips of *mother*, ventured to whisper very softly in her ear, lest she should be overheard, "Perhaps the Masons are not so bad, after all, as we have thought;" and when she had said it she looked frightened, and cast a furtive glance at the cat upon the floor, and at the canary on the wall, as though suspicious that they might prove telltale, and repeat her words. She could not divine herself, why she had said it; the words seemed to come to her as the whisperings of some unseen angel; and without pondering them, she had at once breathed them out.

Will she repent their utterance? Whether she does or not, they brought a light into Sarah's eyes, a color to her cheek, and a hopefulness into the expression of her whole face, of which they had been entirely innocent since she heard the sad news, two days before. And oh, how much of life is sometimes crowded into the brief space of forty-eight, or even twenty-four hours.

The evening of that day was the usual one for Charley's visit to the home of the Brownell's. He went now to pour into the ear of his beloved, the bitter anguish of his own broken spirit: flattering himself that there was one heart that would sympathize with him, as would the heart of his own dear mother, was not her place occupied by another at the family hearth. He went fresh from his mother's grave, imagining that he could almost hear her words of consolation, now that his own father had become his enemy.

Filled with these thoughts, in which sunshine and shadow so weirdly played at hide and seek, he was totally unprepared for the reception that awaited him.

Mr. Brownell answered his familiar rap, presenting himself in person at the door, instead of bidding him enter, as had been the custom; and so startled him that he staggered back, and clutched the gateposts for support, by the unexpected words: "How dare you, villain, presume to set foot on my premises again, after joining those wicked Masons. Would you make us accessory to your guilt? There is no one here who wishes to see you; your presence is pestilential; Sarah despises you, and we all hate you. Begone, and let us never see your face, nor have occasion to speak your name again."

The young man waited not for a second invitation; he went, bewildered, not knowing whither, as one laboring under the incubus of a nightmare. And all, before Sarah, to whom this proceeding was as unexpected as to her lover, had sufficiently recovered from the shock it gave her, to utter a word. With a wail she at last said, "Oh, father, how *could* you do that?" and flew to her room.

We will draw the curtain around the bed of both, for that night: only a demon could witness their emotions with the least degree of satisfaction.

The acts in the drama,—might it not be styled a *tragedy*—succeeded each other rapidly.

Next came charges against our hero, before his church. Next a trial; conducted by bigotry and relentless prejudice, headed, and led on by the devout, and pious Mr. Allwise; some hearts throbbed with sympathy, but who, but the charged himself, dare say a word in opposition to their pastor?

Result, expulsion; by a vote declared unanimous, though the minority, not daring to brave the fierce spirit which reigned; and comforting themselves with the assurance that it would be useless, beside stirring up strife in the church; did not vote at all.

But one point was gained, notwithstanding Freemasonry received the best vindication the promising talent of the young man could give it; for it would be carrying the matter a little too far, to deny him the right of self-defense, when there was no other to speak for him. To the wholesale and sweeping charge made by Mr. Allwise, that the Masons were a set of thieves and robbers, clanned together for mutual protection in their nefarious business, Charley replied, that the archives of Masonry showed John the Baptist, and John the Evangelist, to have been Master Masons. But as that would not be believed by the profane, or uninitiated, it was known to all, who were not too full of prejudice and spite to inquire, that Geo. Washington, the Father of his Country; La Fayette, the distinguished French patriot; many of the best men among statesmen, moralists, philanthropists; and even many of the most celebrated ministers of the Gospel, were also Masons. "And," continued the accused, "take the men of your own acquaintance who make no secret of the fact that they belong to the Order; with many of whom you are well acquainted; and what better class of citizens have we among us? What better Christians than many of them?" And when he triumphantly asked, "Are all these men, with the immortal Washington at their head, 'thieves and robbers?' are they banded together merely to carry on their 'nefarious business?'" there was a manifest sensation, and many turned uneasily in their seats.

But what power has logic, in the presence of such willful predetermination: when, the assembly was convened not to determine what was to be done, but to do a certain thing, already decided upon. And so he was expelled.

Impelled by a feeling of sheer desperation, he now determined to know the end. And he did; in due time he was "passed" to the degree of Fellow Craft; and then "raised" to the sublime degree of a Master

Mason. And to him it was a *sublime* degree: before he had admired Masonry, now he extolled it; before he was its apologist, now its brave defender. And when, having been forbidden his father's house, he wrote him, to say, that he found in Masonry only that which commanded his admiration and love; that he had been unwarrantably and cruelly persecuted; and by those who should have been his best friends; and that he could not renounce so excellent an institution simply because of the blind misconception of even his own relatives; the old gentleman read it, mainly because he hoped to find in it the coveted renunciation which would afford him the opportunity for which he longed, of folding his son to his heart again; and it cost him a severer struggle than he had anticipated, to decide that his own, formerly truthful son, was willfully lying to him. But a consideration of what it would cost him to take sides with his boy, decided him; and he went on in the tenor of his very sad and uneven way, as before.

Consoling himself for the loss of his old friends, so dear to him, by the acquisition of his new ones among his Masonic brethren, some two years passed away in the life of the young man; when a new chapter of events began to open up.

Sarah Brownell had rapidly sank into decline; and being the idol of the household, her father had employed the best medical faculty to be had, without regard to distance, or expense. To do this for two years, had obliged him to add mortgage to mortgage upon his farm, his only property, until, failing to meet even the interest when due, the sheriff had sold him out of house and home, and left him upon the world, with his charge, little better than a beggar.

But he could hardly believe his ears when he heard the sheriff announce, "Sold, to Charley Van Orden, for thirty-four hundred and forty dollars."

The truth was, "The Brothers" had found Charley a good situation, as traveling agent for a manufacturing house, the "Gurnee Calico Works," and he had saved, by close economy, $1,000 a year, from his salary. With this, and $1,500 more advanced him by his employer, upon security furnished by one of his Masonic brothers, he bought the Brownell farm; one of the best, though not one of the largest, in the county. And everybody said it was nearer worth $6,000 than what it brought.

"Az. Brownell" was humbled; and as Charley's praise was upon everybody's lips, he sought an interview with the rising young man. He wanted to rent the farm of him, as he could not persuade himself that Charley intended to leave his present lucrative business, to occupy it himself. Note his surprise, when informed that he had bought it as a home for Sarah, while she lived. That, as he could not have the privilege of caring for her personally, he could not endure the thought of her being cast forth from the home of her childhood, in her sad extremity.

"Remain here, Mr. Brownell, without rent, while she lives, and take good care of *her*, is all the remuneration I ask," said the noble man, no longer a "boy," nor "the young man."

There are emotions which cannot be described; and of this character were those which heaved the bosoms of the Brownell family.

"That is all the business you had with me, Mr. Brownell?" said Charley, rising.

"No," was the answer; "stay; be seated again." These words came forth sepulchrally, and in choked utterance, while suffused eyes baptized what he said.

"Mr. Van Orden, I am confident we have done you great injustice: however bad as Masonry may be, in the abstract, you certainly are not a bad man, though a Mason; and deep as my prejudices have been burned into me against that institution, I am prepared to declare that, in my opinion, so good a man as you are, would not remain in its communion, if there was anything radically bad about it. Nay more; I am fully persuaded that you would not remain in it an hour, if it was not absolutely good. What can we do, Mr. Van Orden, to repair the injury I have done you? For it all rests on me, I have never heard another member of my family say aught against you."

Charley caught these last words eagerly. "Do you mean to say," he eagerly inquired, "that Sarah never spoke against me, sir?"

"Never, sir, to my knowledge."

"A renewal of her love, Mr. Brownell, will more than repay me for all I have suffered. Oh sir! the privilege of watching by her bedside, in her last sad hours; no price could be put upon such a privilege. Where is she? Can I see her?"

Mr. B. led him to her room, through the open door of which she had listened to this conversation. Oh! how pale and emaciated she was, but her deeply sunken eyes looked up through the overhanging lashes, with an expression they had not had for months. Enough; let us close the door, and leave them to talk over their trials in solitude.

When Charley, after an hour's absence, rejoined the family, it was to assure Mr. B. that though the course of true love never did run smooth, as between himself and Sarah, it had never ceased to run; that they had renewed their troth, and even fixed upon an early wedding day, that they might enjoy in each others society as much as possible, what little remained of life to her.

In a few days it was gossiped about the neighborhood that Sarah Brownell's health was decidedly better; and so rapid was the improvement that her physician was dismissed, and his physic, what remained in the house, "thrown to the dogs." The wedding day was deferred in consequence, three months; and when the time arrived, the neighbors all said, "Who would have believed, six months ago, that Sarah Brownell would ever have made such a blooming bride?"

And among that happy wedding party, none were happier than James

Van Orden, Charley's father. For no sooner did he learn what had transpired at Brownell's, on the day of sale, and a short time subsequently; than he sent for his son to come home; and when he came, as he was most glad to do, the old man pressed him to his heart with tearful eyes; and held him locked in his embrace, until it seemed as if the muscles of his hands would never relax their grasp.

The remainder of the story is soon told. The Rev. Joseph Allwise left for a new field of labor, his time having expired; and was voted an old fogy by all the younger members of the parish. His successor, the Rev. John S. Fleming, was a Master Mason, and regular attendant upon the sessions of the Lodge.

Charley soon had the satisfaction of carrying in two petitions to his Lodge, one signed by Azariah Brownell, and the other by James Van Orden, as petitioners; both of whom were duly elected, and made Master Masons; and none were louder in praise of the institution than they. And woe betide the man, or woman, after that, who dared say a word against Charley Van Orden, or Freemasonry.

Many years of happy life, have followed the matrimonial alliance of Charley and Sarah, and if spared, they are soon to celebrate their silver wedding. He, years since, became a leading partner in the "Gurnee Calico Works." And so, in time, fair weather, and bright sunshine, came out of the foul, with its sombre clouds.

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EXTRACTS FROM THE ANNUAL ADDRESS OF PAST GRAND MASTER METCALF.

The author requests us to publish the following remarks, which he made at the Annual Communication in January, 1871. We do so cheerfully, although we take issue with some of his positions. In the March No. of The Mystic Star, we took some exceptions, in which *Past Grand Master Metcalf* thinks he was not fairly presented to our readers, by the extracts we then made. He therefore requests us to publish the following.—*Ed.*

"Every human organization is founded on some principle and for some purpose. All such institutions, too, adopt and pursue some policy whereby they hope the more successfully to accomplish their purpose. Masonry, like the rest, has its principles, its purposes and its policy. Its fundamental principle is *Charity*—its main purpose is *Beneficence.* The institution, finding man (in his present imperfect state) primarily selfish confines its beneficence to its own circle and to those dear to its members. To thus confine its beneficent purposes within these limits, it, *of necessity,* became a secret organization. Thus secresy became its policy. It is susceptible of proof (but for the sake of brevity I shall assume) that the institution of Masonry yet stands firmly on its foundation of Charity; that it adheres to its purpose of Beneficence, but that its policy of

Secrecy, though professedly maintained, is greatly relaxed. If this be correct, we then find, my brethren, that as yet Masonry preserves a pure heart and a strong will, but that it has acquired careless habits. Careless habits (as all human experience teaches) easily become bad habits, and bad habits corrupt both heart and will.

In the further discussion of this subject, I shall affirm, that without a rigid adherence to our Masonic policy of *Secrecy*, we cannot preserve the purity of our institution; and that all the dangers that now threaten it, spring from a relaxed observance of this rule by brethren and Lodges.

First. I enquire why did the founders of Masonry adopt the policy of secrecy? Briefly, because without secrecy, Masonic confidences could not be observed between Mason and Mason, or between Masons and the world; but chiefly, because without it, the purposed benefits of the institution could not be confined within the proposed limits viz: Masons, their widows and orphans. The principles of Masonry require its disciples to be of good moral character. Ignoring all distinctions made by rank, station and wealth, we endeavor to select only the good, and to exclude those who are bad or of bad repute. Once admitted to membership, all are brothers and equals. Those of our number who *are* good and true men, naturally desire to exclude from their fellowship all who are bad, especially those who will make improper use of the confidences and benefits of Masonry. If then, secrecy be necessary as an internal policy to secure a proper use of Masonic confidences, and as an external policy to prevent an improper application of Masonic benefits, we perceive how important the part which *silence* bears in Masonic polity.

In adopting its policy of secrecy, the institution of Freemasonry creates no issue with the world; because in so doing, it neither invades any rights nor inflicts any wrongs. Towards the world its attitude is that of asking neither admiration, praise or assistance, because it does not even profess, except incidentally, to do anything for it. Never a propagandist, it does not meddle with anybody, neither does it ask anything of anybody. But though our policy of silence absolves the world of all obligations to Masonry, it, on the other hand, imposes on every true Mason the duty of expecting nothing, seeking nothing—not even praise—from those on whom we professedly confer nothing. By the same process of reasoning I deduce another Masonic duty, viz: That we must be outwardly indifferent to the censure of those whose praise we have no right to expect. In short, it is the imperative duty of all Masons to observe two rules towards the world—seek not its praise, nor provoke its censure; but, whether praised or censured—*be silent*. If its praise be just we cannot own it; if it be mistakenly given we cannot correct it. So too of its blame; if it be just we can only profit by it; if unjust we cannot prove it. In either case, therefore, *silence* is both duty and wisdom.

First. What is the practical value of argument with our opposers, in the absence of a tribunal? Are *the people* a tribunal competent to judge our case? Do we concede to our opponents themselves the right of judgment; or are we so confident of the convincing power of our arguments, and of the candor of our enemies, that we can safely abide by their decision? Proof, however abundant it may be, we cannot use in our defense before any except a Masonic tribunal; and a Masonic tribunal would be to our enemies unsatisfactory and to us unnecessary. What *practical good* then can possibly be accomplished by replying to censure or engaging in argument?

Second. The just and the intelligent never condemn without proof or without knowledge. Silly bigots and meddlesome fools may denounce, as they often do, what they do not understand; but we can well afford to hold all such in silent contempt. To their attacks we cannot reply—attempted reply dignifies the assault and makes the assailant our equal. It also encourages further attack; because when bigotry or folly assail, a defense feeds their vanity and encourages a continuance of warfare. The motive of this class of assailants is itself a proof that there is no wisdom in defense; because to seek the truth or to find the truth constitutes no part of the impulse that moves them. Their sole motive springs from *prejudice*—a feeling that is never quelled by defense, but is only the more stimulated by it to further attacks. Reason and right do not influence it; for its object is not to establish truth, but to carry its point—not to find the good, but to put down, right or wrong, whatever it chooses to assail.

My brethren, pardon me if I urge these views somewhat persistently. I am firmly convinced that it is our highest wisdom, whether as individual Masons, officers of the Lodge or Grand Lodge, or conductors of a Masonic press, to preserve, in regard to all assaults upon us, *an unbroken silence*—I repeat it—*an unbroken silence.*

We must not forget what we are. In this jurisdiction we number over *twenty thousand* of the best men in the State—men from all ranks and classes—men of all political parties—men of all churches (with but a single inconsiderable exception)—Governors, Senators, Judges, Legislators—all professions, and representatives of all honest employments are found in our ranks. The high, the low, the rich, the poor, so they be honest, upright men of good repute, are welcomed to our altars. If, my brethren, the life, the character and the influence of such a body of men be not sufficient answer to the silly slanders which from time to time are launched against us, we have no use for words of defense. If our conduct furnishes no armor against the feeble weapons of our assailants, controversy and battle with them will only expose us to greater dangers. Rectitude of life and conduct will ultimately silence all our enemies. Neither must we forget who are our assailants. They are a race of whom ignorance is their mother and bigotry their father. Time was when they ruled the world. Thank God that time is past. Intelligence and progress have carried us beyond the power with which they once ruled mankind. Though trodden under foot in this nineteenth century, they may here and there lift their impotent fangs to strike those who pass them, but the power of their poison is gone. Their race is run; ignominy and disgrace is henceforth their doom. We may rest in the calm assurance that if we be true to our principles, true to our mission, and true also to *our policy of silence*, we need have no fears of bigotry in any of its forms; for bigotry is ever the same—whether she dons the hypocritical sack-cloth of *fallibility*, or assumes the arrogant robes of *infallibility;* the drapery in neither case hides the cloven foot of a devilish intolerance which the world has learned to despise. No, my brethren, we cannot by argument or controversy with them, afford to make men, actuated by such a spirit, our equals—dignity and a proper self-respect demand that we receive their assaults with a silent contempt.

To emphasize what I have said on this point, and to show that prudence, wisdom, policy and self-respect are all in harmony with our time-honored rules, I need only remind you that each one of you was taught, *at the very threshold* of Masonry, not to suffer your zeal for the institution to lead you into arguments with those who, through ignorance, may ridicule or assail it. This rule was the dictate of wisdom—wise men foresaw its necessity—wise men will obey it. It is in harmony with the principles on which Masonry is founded—it is in harmony with its purposes—it is the *very essence* of its policy—experience vindicates it—your obligation commands it. Let us then bear it in mind, and show by our observance of it, that we possess the wisdom of Pythagoras, our ancient philosopher and brother, whose proudest boast to all who derided his system was this: "I know how to be silent."

The danger to Masonry, which the recent attacks upon it have brought, lies not in their being unanswered—far from it. The danger lies in quite a different direction. The notoriety which these attacks have given our institution in certain quarters, instead of frightening any into a belief that we are dangerous to Church or State, has so advertised it that new applicants for admission to our mysteries are multiplying with great rapidity; and the danger is that the unhealthy fondness for *mere growth* which seems to be manifest in so many quarters will admit improper material into the structure of our Masonic Temple. This *is* a danger. But it is one to be met, not by argument (which would only throng our portals with a greater number), but in the privacy of our Lodges, and *by the secret ballot.*

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DECISIONS OF THE G. M. OF ILLS.

20. It is the right of a brother against whom charges have been preferred, to testify upon the trial thereof.

21. No publicity should be given to the expulsion or suspension of a member, pending an appeal.

22. A Lodge cannot enforce a "tax" upon its members, beyond the amount prescribed by the By-Laws.

23. It is improper to use the Seal of a Lodge upon papers or letters of a private character.

24. The right to visit a Lodge is *not* absolute. It may be refused for good reasons.

25. A visiting brother is not *obliged* to exhibit a "traveling certificate" from either this or any other jurisdiction. No amount of documentary evidence is *alone* sufficient to prove one a Mason.

26. A Lodge granting permission (upon request) to another, to confer the second or third degree, relinquishes jurisdiction, and the Lodge receiving such permission, must cast the ballot for the candidate.

27. The Master of a Lodge is entitled to vote as a *member*. In the event of a tie, it would be proper for him to cast an additional or deciding vote as *Master*.

28. Simply deposing an officer of a Lodge from office, does not effect his standing in his Lodge, nor his rights as a Mason.

29. Lodges U. D. have territorial jurisdiction co-equal with other Lodges, which in effect is ceded to them by the Lodges recommending their formation.

30. It is improper to permit the use of a Lodge room for a public meeting.

31. The time for holding regular meetings of a Lodge, is fixed by law, and as a Lodge *cannot* suspend or amend a By-Law, it cannot therefore close for a period beyond the time thus prescribed, without a dispensation from the G. Master.

32. An office is not vacated by permanent removal of the incumbent from jurisdiction. *To accept* resignation of an *elected* officer of a Lodge, and to hold special election to fill vacancy, requires authority of G. M.

33. When a Lodge receives a petition from an applicant who resides beyond its jurisdiction, without consent of proper Lodge, and the same is rejected, the Lodge having *lawful* jurisdiction, ought to duly consider the fact, but is *not bound* to ask consent of said rejecting Lodge, in order to receive and act upon petition of said applicant.

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—We call the attention of the Craft to the New Constitution and By-Laws, presented to the several Lodges for adoption, by the Grand Lodge of this State, which we hope will be carefully read and considered.

Grand Secretary Miner suggests that it be voted on the last meeting in July, and as only one copy is sent to each Lodge, we have thought best to publish it, so that our several thousand readers could, when called upon, vote understandingly as to its adoption or rejection.

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—Did Bro. Magoon, of Girard, and Bro. Ward of Wrverly, receive the books we sent them?

CORRESPONDENCE.

IPAVA, June 19th, 1871.

EDITOR OF THE MYSTIC STAR.—*Sir*:—By request of our Lodge, I send you the accompanying Preamble and Resolutions, with a request that you publish them.

Yours fraternally,

JOHN W DAVID, Sec'y.

At a regular communication of Ipava Lodge No. 213, A. F. and A. M., held on the evening of June 3rd, A. D. 1871, the following Preamble and Resolutions were adopted:

WHEREAS, A number of members of this Lodge have received circular letters from New York and elsewhere, from persons purporting to be Masons and claiming to work on the *Square*, offering to sell counterfeit money for the purpose of circulating the same, in violation of the teachings of Masonry and of the laws of the land; and

WHEREAS, Said circulars are received and read by persons who are not Masons, thereby leading many persons to believe that Masons tolerate crime in their brethren, and are bound to shield them from exposure; and

WHEREAS, Our Senior Warden has lately received a similar circular from a person claiming to be a Mason, and signing his name William B. Logan, No. 15, Dutch St., New York City; therefore

Resolved, That we denounce the publication and circulation of said circular under the garb of Masonry, as an imposition, a libel, and slander on the institution of Masonry, and an act that would justly subject its author to expulsion from any well governed Lodge in any part of the world.

Resolved, That the members of this Lodge are hereby warned against the seductive temptation to crime which are presented in said circular, and are required to keep themselves unspotted from their influence, and to avoid giving countenance to the same either by word or act, in such manner as to induce others to be imposed upon, so that through mercenary motives they might be led to commit crimes against the teachings of Masonry and in violation of the laws of the land.

Resolved, That if any member of this Lodge shall hereafter communicate with the author or authors of any such letter or circular, or those of any infamous character of whatever nature or kind, for the purpose of exposing them or bringing them to justice, he shall first communicate his instructions to at least two discreet brethren, in order that his motives may be proven to be good, if at any time necessary, that Masonry may not suffer from his indiscretion, and a failure to do so, shall be taken as prima facia evidence of his complicity in the guilt, unless the contrary be clearly proven by at least two competent witnesses.

Resolved, That these Resolutions be entered on the records of this Lodge, as a standing memorial of the sense of the Lodge in regard to the matters contained therein.

EDITORIAL.

CORRECTION.

The Grand Master of Michigan, has called our attention to the remarks which we made in April No. of THE STAR, page 172, upon one of his decisions, relative to the loss of one eye disqualifying a candidate from receiving the degrees of Masonry.

We referred to a decision made by P. D. G. M. Pope, where he had *decided* that the loss of one eye did not disqualify. The Grand Lodge receiving that act, and not revoking it, made it a law, and we inferred that it must remain as such. But as the Grand Lodge did not act upon it distinctly, it only existed as a law, until Grand Master Champlin revoked it by his *decision*.

We most cheerfully correct our remarks wherein they implied that *Grand Master Champlin's* decision was unlawful. According to this construction of his, he had the right to set aside the ruling of P. D. G. M. Pope. And even the decisions of all P. G. Masters of his jurisdiction, where they have not been definitely acted upon by the Grand Lodge, and adopted as law.

The reasons we gave, wherein we believe that the decision was wrong, the Grand Master claims we have a right to differ with him. We did not wish to be understood, that he had intentionally made a decision in order to do away with law. We only supposed that he had overlooked the law. But instead of his being guilty, it appears that we had overlooked the point of its being made a *fixed law* by the Grand Lodge. As it was left, it was law until the decision of some succeeding Grand Master should revoke it.

And now a question arises: If another Lodge should read the Grand Lodge report for 1871, and then find what P. D. G. M. Pope decided, and see that the Grand Lodge received his report, and did not set aside his act; and should go on and make a Mason with only one eye, would it not be a legal act with that Lodge, and likewise with every other Lodge, except the one forbidden by Grand Master *Champlin?* No other Lodge has been told, in an official manner, that the loss of one eye is a disqualification. All Lodges in Michigan have the decision of P. D. G. M. Pope, and that it was received by the Grand Lodge. They may act upon that decision, and initiate men with one eye, do they act unlawfully?

Again, suppose that the Lodge that asked the Grand Master's opinion upon this question, had not done so, and had made a Mason of the man with one eye; would the act have been illegal?

We throw out these questions with the very best of feelings. Not that we are tenacious for our views, but only for truth and right; for that which will subserve the institution in its present form. We are not for any innovations that will mar the beautiful Temple of Masonry, or that will destroy any of her time-honored *landmarks*. Yet, at the same time, we are heartily in favor of free expression, free thought, and a free press. Let there be liberty as far as consistent with the rules, laws, and landmarks of the Fraternity, and no harm can come; but great good will be brought to light. Masons will understand Masonry better, as they, in a friendly way and a courteous manner, exchange ideas.

EDITORIAL CORRESPONDENCE.

PETERSBURG, June 1871.

DEAR STAR:—In my intercourse with some of the brothers here, I am so much pleased with what they have done for the good of Masonry, and for their own Lodge in particular, that I think that I cannot furnish any thing more valuable for THE STAR this month, than to tell how certain things are done here, and hope that others will follow their good example.

Bro. John Bennet, who is the prime mover in this Lodge, of all good works, has furnished the Lodge, at their request, with a complete history from its foundation to the present time; containing also a full record of each member's initiation and advancement, with full dates and record of the conferring of degrees and by whom conferred.

There hangs in the Hall what I have never seen before, but what every Lodge ought to have, a map of their territorial jurisdiction, so that a glance will tell whether they are intruding on others, or others on them, in initiating country members. The neatness and accuracy with which this particular map is gotten up, is worthy of all commendation; and the border, replete with Masonic emblems, shows the deft fingers and ready pencil of a talented lady who loves the Order, and shows it by her labor of love in thus adorning a very useful article, and adding an ornament to their beautiful Hall.

They also show, with commendable pride, a copy of the Holy Writing, ornamented by the highest skill of the binder, and of elegant typography of the artistic typos. But both skill of binder and of printer are cast decidedly in the shade by the beautiful address accompanying the book from the hands of the donors. It is as follows:

PETERSBURG, Ill., Feb. 8, 1868.

BRETHREN OF CLINTON LODGE:—We take great pleasure in presenting to you, this evening, as a token of our high esteem for the noble Order of Masonry, and our affectionate interest in this Lodge, a new Bible for your altar. May its sacred truth fall with a new and deeper meaning upon your ears; awaken a warmer love in your hearts for God and your fellow men; strengthen your faith, enliven your hope, and increase your charity. And as the old Bible, worn and faded, is laid reverently aside, its work done, its place to be filled by another, so let each brother remember that the time will soon come when he too will have ended his work; and his place, also, in the Lodge, will be filled by another. And may each brother so live, that when that time shall come, it may find him most truly a free and accepted Mason; free from all sin, and accepted by the Grand Master of the Lodge on high, eternal in the Heavens.

We also present the Lodge with a chain, to be placed in the East, trusting that it may never be occupied by one unworthy the high and honorable position of Master of Clinton Lodge.

Signed by thirty-nine ladies.

Allow me to add, as a token of my admiration for the ladies who made this valuable present to Clinton Lodge, a toast formerly given by one of our valuable correspondents:

Woman.—Though she cannot work in the quarries among the rough ashlers, yet we will trust in her fair hands the adornment of the complete temple with purple and fine linen. G.

EDITORIAL NOTES BY THE WAY.

After taking our departure from the great Metropolis of this western continent, we stayed at a thriving town on the Michigan Central R. R. called Three Oaks. Whether the town derived its name on account of the three movable or immovable jewels, or from the three great lights of Masonry, or from the three lesser ones, or from what the jewels and lights represent, we did not learn; but this much is very evident, by the aid and influence of the three lights a wilderness and the once uncivilised country has been made to "blossom like the rose." Churches, schools, and the Masonic Lodge, have removed and cleared away the wilds of nature, and the light of intelligence beams on every angle.

Our companionable brother Chamberlin, who holds the office of D. G. M. in the Grand Lodge, resides in this place. He is one of the best business men in all this portion of Michigan; he is well deserving of the honors the fraternity have seen fit to bestow upon him. Whenever the Masonic sojourner can find an opportunity to spend an hour with Bro. C. his time will not be lost. The Lodge is moving on, doing her share to improve the world. After sharing the hospitality of Companion Chamberlin, and seeing many of the craft, we went on our way rejoicing. The acquaintance of such true and trusty brethren are the bright spots of earth.

BUCHANAN: this was our next stopping place. Here we have had true and fast friends from the commencement of the *Star.* Brother Harrison Epley was absent, and we had not the pleasure of greeting him; but we made it up with many others of the craft. Buchanan has two lodges, and they claim that they are doing good work. The town is fast growing into city proportions; improvements and manufacturing attract the attention of the stranger on every hand.

We happened to call into a busy shop, where there was much noise. Yankee like we inquired the cause of so much confusion, and were told that the Curtis Zinc Collar Pad was manufactured there. It is used to prevent the horse's neck from getting sore, and is one of the most valuable articles that the farmer can have. No one using the horse can be without it; it will be in general use as soon as known. George H. Richards, the superintendent of the firm will answer all questions; send for a circular.

Dowagiac: we are naturally inclined to call at this town when we pass that way. Our old co-laborer in the Mystic Star, Brother Chaplin, lives there, when he is at home ; but, like ourself, he is much of the time on the wing. We had a good visit with his amiable family; but we were somewhat disappointed at not finding our everlasting wanderer at home. He was away in Ohio, trying to settle the question of the destiny of humanity with one of less faith than himself. How many angular corners he and his antagonist knocked off, we have not heard; only this we observe, the world jogs on about the same rate as before. We bade adieu to our friends and brethren of the Masonic fraternity, left our business in good hands, and passed on to

Decatur: called at the best hotel, kept by Bro. Galoway. The Masonic brother will find refreshment and rest by putting himself under the care of Bro. G. The Lodge is moving along, and is trying to fit and prepare good work for the Masonic edifice, as we were informed.

Lawton: this is quite an enterprising place. We have a lodge in this town, and many excellent members. Our stay was very short, for we branched off on a short railroad to Paw-Paw. This town is beautifully located, but many of the land owners have been so grasping that they have driven the through lines of railway away from them, and the place seems to be doomed. They have a good moral people, who stand in the foremost rank to fight for the reforms of the day.

Kalamazoo: everybody knows about this city, that it is the handsomest one in the west. Masonically it claims to be the head quarters: *The Michigan Free Mason* is published from this point, and this location has been fortunate in furnishing Grand Officers for the Grand bodies, and more are in waiting to be promoted. We had a few moments of time, and gave brother Chaplin a call, who had just returned from his Ohio war with one of her divines; we had no time to learn who surrendered, or whether it was a drawn game. He appeared well, and one would judge that he had full rations at least during the campaign. We had a few moments, and dropped in on Past Grand Master Metcalf; found him hard at work at his dental station. He is looking well, and ready to defend some of his radical notions relative to the protection of Masons and Masonry. All right.

OTSEGO: we merely called at this town. This place has one of the best water-powers in the country, on the Kalamazoo river, for all kinds of machinery; the business men are beginning to wake up to their best interests. They have one of the mineral springs of Michigan to cure the ills of humanity. Brother Franklin is the manager, holding himself ready to wait upon all who give him a call. Go, ye distressed, bathe and be healed. Our stay was not long enough to make much inquiry about Masonic matters, The Lodge is moving along, trying, as the saying is, to do "good work." We thank the good brothers for their kindness.

OBITUARY.

In Elgin, on Sunday morning, June 25, Mr. Asael Barrows, Jr., of this city, breathed his last, after suffering greatly through a long and torturing illness.

Mr. B. was born in New London, Conn., January 30, 1827. He came to Elgin nearly, if not quite, 20 years ago, and worked as a carpenter After a few years, he turned his attention to the study of architecture, a profession which he followed with honor to himself and his patrons.

He leaves a wife and two children, who will grieve deeply at the loss of a kind, loving husband and father.

He was buried with Masonic honors on Tuesday last, under the direction of Bethel Commandery, whose members watched over him during his illness, and took charge of the remains from his death until they were laid away forever.

The funeral cortege, which was the largest ever witnessed in Elgin, was headed by the Bluff City Band, followed by Kane Lodge No. 47, I. O. O. F., Elgin Lodge No. 117, A. F. & A. M., Monitor Lodge No. 526, A. F. & A. M., and Bethel Commandery No. 36, K. T. Upon each side of the hearse marched the pall-bearers, selected from Bethel Commandery.

At the cemetery, the beautiful and impressive service of the Knights Templar was performed by Bethel Commandery, after which the thanks of Bethel Commandery were tendered to the Lodges of Masons and Odd Fellows who had assisted in paying the last tribute of respect to a deceased brother, who had been respected and loved by all, in his life, and to whose memory all wished to do honor.

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—We have a communication from Valparaiso, Chili, S. America, which will appear in our next; it came too late for this issue.

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—We ask pardon of the brother who wants us to purchase some blanks for him. We mislaid the letter and consequently lost the brother's name; if he has not yet obtained them we will be happy to serve him.

IN MEMORIAM.

Whereas, Sir William M. Fenton, a valiant and magnanimous Sir Knight, in obedience to the mandate of the Supreme Master of the great Temple of the Universe, has passed from time to eternity, and

Whereas, like many of the true Sir Knights of old, whose history adorns the chronicles of our illustrious Order, he fell a martyr to his bravery, in the active discharge of the voluntary duty of protecting our homes and firesides from an enemy more ruthless than even the ancient Saracen at the shrine of the Holy Sepulchre,

Resolved, That in all the relations of our fraternity, whether in acquiring the capacity to work as a Master Mason, producing good work, square work, true work, or in the most excellent and glorious undertaking of building the Masonic Temple, or in knightly panoply with his good sword guarding it from the assaults of all enemies, the example of Sir Knight Wm. M. Fenton is worthy of our admiration and imitation.

Resolved, That in all the qualities of courtly knighthood, Sir Wm. M. Fenton was pre-eminently distinguished, and by his death a vacancy has been made at our triangle which can never be filled till the final bugle call of the Grand Commander on High shall summon all faithful soldiers of the Temple to that heavenly asylum where the light is never extinguished.

Resolved, That we shall ever cherish in our hearts the remembrance of the virtues of the deceased—as a Mason whose brotherhood was universal as the canopy of the starry-decked heavens; whose companionship was firm as the arch when bound by the keystone; and whose knighthood was true as the cross of steel.

Resolved, That while sadly feeling our own loss, we are conscious that there are those upon whom the loss must weigh heavier and sink deeper; to them, his family circle, we offer our heartfelt sympathies in their grief and bereavement.

Resolved, That a copy of these resolutions be transmitted by the Recorder to the family of the deceased.

SIR FRANCIS H. RANKIN,
SIR GEORGE L. WALKER, } *Committee on Resolutions.*
SIR GEORGE H. DURAND,

Asylum Genesee Valley Commanding, No. 13, K. T.
Flint, Mich. May 17th, 1871: A.O. 753.

◆

A MYSTERY.—It appears that our brother of the *Masonic Advocate*, has "mysteriously" imagined that we referred to him in our remarks of that notice given us by brother Chaplin, in the *Michigan Freemason*. Thou art not the man, brother Rice. You don't live far enough South. Neither have we discovered in you that wisdom which we alluded to. Certain it is that you have not read all the Masonic journals coming from the latitude of high twelve of this Republic.

One item more: Our correspondent "Ruth," on the *Eastern Star*, we know to be a Mason's wife, and she thinks the insinuations that the article alluded to was written "by the husband of a Mason's wife," is rather a doubtful compliment.

THE MYSTIC STAR.

AUGUST,——1871.

RELIGIOUS THOUGHT AND SYMBOLISM OF THE NATIONS.

BY REV. J. O. M. HEWITT, G. C. OF WISCONSIN.

JUDEA! LAND OF THE TEMPLE!

To the Masonic student, everything connected with Judean thought religious, and the symbolism expression of the thought, possesses an inspiring interest, not simply because our legends are located upon Judean ground, but because as a matter of fact our most expressive symbolism *is actually born of the symbolism* that in other days found home beneath the skies of Palestine. In this sense, at least, buried beneath Judean soil, lie the ancient Grand Masters of the Craft; and the Craftsman, observant, watchful, as he labors with bar, and pick, and spade, about the ruins of some subterranean archway, may find an open door and a passage that, if he follow, will make plain to his eyes much that heretofore has been hidden in mystery, and here, too, he may find a key that shall restore that which has been so long lost, and thus enable him to restore to its place in the South, the Column of Beauty of our mystic Temple.

I do not say by this, that he will not find in the symbolism of Judea, many tokens of the faiths of other lands, of Egypt, of Chaldea, of India, but *these* are now consecrated to the use of other Idea, and are become the ministers of different religious thought.

The entire Jewish polity is so completely religious in association, that it is an extremely difficult task to give philosophic analysis of their religious thought, and the "Picture Language" by which that thought was imparted, without *seeming*, at least, sectarian in the judgment of it and them; but still I trust that my Masonic readers will not be harsh in *their* judgment, as I endeavor to the best of my ability, to treat upon so difficult, yet interesting subject.

Judaism, proper, commences with the emigration of the Chaldean Abram, at seventy-five years of age, from Chaldea to what was afterwards called Judea, then the Land of the Cannite. This event took place about 2,000 years before the Christian Era. As we have seen, at that time the Aryans of India had already attained to great advance in general science, and their sacred Vedas had began to assume a permanent form. Chaldea was already a "Power in the Earth," and her wise men were making their nightly observations in the starry decked heavens, and noting the various phenomena connected therewith, by the trained eye of Science. Egypt, under the instruction of her Indian Teachers, had already become celebrated as the Home of Science and Philosophy, and already had she astonished the nations by the massive greatness of her works of art.

Such was the status of the nations, in respect to Scientific Idea, Art, and religious thought, when Abram left "Ur, of the Chaldeans," to go to another land, where, seperated from the associations of his former religious observances, which were already become corrupted from spiritual Ideal, into the superstition of the Idol; (where, I say,) he could preserve in the purity of advanced and inspiring thought, that symplicity of spiritual thought, which is the true worship due from the finite mind, to the infinite Deity of Life.

Of Abram himself, we have sufficient record, so that we may know that he was a Prince and Priest among his people, and by natural reasoning I conclude that he was versed in the learning of his times. That he had a deep ideality, and equally deep religious temperament of mind, is also evident; and the mental vision, or ideal portrait of the old patriarch, that instinctively presents itself, is of one who, with dignified mein, moved among his fellows, involuntarily, as it were, challenging their respect; and yet one who, in his impassioned ideality, lived more in the mental world of thought, than in the material world of common life. His *great* characteristic, however, was his deep faith in the invisible Deity of the Universe and in the influence of the divine mind upon the mind of man. And this faith, it was, that led him to obey any impulse that he conceived came from the pure and holy mind of Deity.

Such, I conceive, was the man who was the father of that people whose most sacred thought and symbolism we are considering. From him, too, we must recollect, has sprung the wild, wandering Ishmaelite of Arabian deserts, as well as the Israelite of Judea; the Bedouin who pours over the Koran and swears by Mahomet, as well as the Hebrew that reverently turns the leaves of the Pentetuch, and bows in reverence at the name of Jehovah.

As I said, this seperation of Abraham from his nation, under the impulse of what he believed to be the direction of the God, marks *the starting point* of Judaism, yet the peculiarity of faith that is the distinguishing mark of the people of Judea, does not assume a permanency of form until the exodus from Egypt under the leadership of Moses, but from that time its thought and symbolism are marked, and any changes which we may see are but the natural ones incidental to the human growth of self-centered mind, by laws that in their principle are applicable to the material as well as intellectual life of the man or the nation.

In the record that we have, you will notice that in the patriarchal worship of Deity—"The Invisible," until the time of Moses, their rites and ceremonies were similar in their character to the symbolism of the nations we have already partially examined. They, like the others, performed ablutions; making themselves clean, in outward purification, as symbol of the intention of life, before offering sacrifice; and whenever or wheresoever they had any thing remarkable happen to them, they would at once build an altar of unhewn stone, and offer a sacrifice, or pour out an oblation of acknowledgment, as for instance, Jacob at Bethel and other places.

But here I wish the Masonic student to notice that the development of their faith *was not all at once*, standing forth in full maturity by some super-human act of Deity upon their mind, but instead, was *progressive*, like the natural growth of idea, such as we may trace in the thought of other nations. This is evident not only by the analysis of their faith, but also by the record of their sacred writings, where we may read in "King James Version," of Ex. 6:3, "I appeared unto Abraham, unto Isaac and unto Jacob, by the name of God Almighty; but by my name, Jehovah, I was not known to them;" or, to give the passage a literal interpretation, "I was manifest unto Abraham, Isaac and Jacob as EL-SHAD-DAI, but by my name YEHOVAH. *["I am he who shall become;" or, "I am he who comes,"] "I was not known by them." That is, their knowledge or idea of the Deity, was confined to what I might term the manifestation of power and intelligent design supreme. Virtually it was the Deity manifest in Nature, such as we have seen in the religious thought of India, as expressed in the earlier "Vedic Books." It differs from them in strict ideality of personal intelligence, rather than in original thought expression. Thus we might say understandingly that God, in the matter of religious thought and faith, has proceeded in the manifestation of himself, in the same manner of intellectual development, or capacity of idea, that we see governing the human mind to day. Or, I may say, this knowledge of the Divine character has been imparted to man, in regular steps of advance, as he has approached the altar of worship.

From what is recorded, we gather that they were not much in the advance of the nations of their time, excepting that of purity of moral thought of God, and spiritual rather than material embodiment of that thought. They, of the time of the Patriarchs, with the rest of the world of men, were in comparative childhood in religious thought, as well as in other sciences; in the knowledge of the God of Nature, as well as in the knowledge of Nature. The reverence for what they deemed to be supernatural, that filled India and Egypt with temples, and made Greece and Rome to abound with altars to the gods, inspired them also with a real belief in the direct interposition of divine power, and so mingled their religious observances with all the acts and events of their lives; yet their conception of morals, as relating to man, was very like the age in which they lived; and the "light" of the patriarchal times, at most, can only be termed the "dawn" that precedes the day.

I need not go over the familiar history of their "Sojourning in Egypt" for 400 years, during which time they were reduced to slavery, except to notice that we have the evidence of the larger part of the nation conformed to the worship of the gods of Egypt, and became degraded in their intellectual and spiritual conception of the Deity, corresponding to their state of general ignorance and physical debasement.

To this general rule, however, there were, without doubt, noble exceptions: men and women, who despite all the depressing circumstances of a slave life, retained their consciousness of manhood and handed down the tradition of their former greatness and the knowledge of the Deity, invisible, whom Abraham had worshiped, and to whom their prayer was raised for deliverance.

This thing is certain, that whether you look from the Egyptian or the Hebrew standpoint of history; about 1,600 years before the Christian era, there came a marked change in the history of the Israelites, both politically and religiously; a change as great as that in the Christian world at the time of Constantine.

Passing over the tradition of the birth and preservation of Moses, which is as familiar to us as our own history, it is enough to say that at forty years of age, he, the adopted son of Pharoh's daughter, was "skilled in all the learning of the Egyptians;" and at that time, from all sources, we receive a common testimony that Egypt was looked upon as the repository of the wisdom, the science of the world.

To be sure this knowledge was shut up from the common people, and carefully kept within the bounds of the priestly caste, as in India, but this also included, by virtue of office, the ruling family, and Moses, therefore, as heir prospective to the Egyptian throne, must have been inducted into the sacred mysteries of the Egyptian priesthood, (to which I have alluded in a former article), the last great secret of which was, as in the Grecian mysteries, the declaration of the one great faith in one invisible Deity, whose various attributes were expressed by the symbols which the uninitiates bowed down to as veritable divinities.

The effect of such disclosure upon the mind of such a man as Moses, can well be imagined, coupled as it was with the traditional faith of his fathers, must have fallen upon his ears, in that mystic temple, with peculiar force, as a sacred truth; all the legendary lore of his own people, of the days of their former greatness; of the Abrahamic faith in "El-shad-dai," must have crowded for room in the tumultuous torrent of his thought, and soon we see,

"He quits the Egyptian court, and undismayed,
He seek the desert's solitude, and Midian's mountain shade."

We may call this sojourn in Midian, "providential," or whatever name best suits the standpoint of our mind; the fact will still remain, that one of the most powerful minds of earth, with all the training of court, and school, and temple, is left to the freedom of meditation, amid the comparative solitude of some of the grandest mountain scenery of the world, upon the grandest ideal theme: the spirit-existence of the Deity of all Life, for a space of nearly forty years. An untrained. uneducated mind, perhaps, could have remained there and made no discovery of idea, other than the simple wants of passing life might force into existence, but not so with one, with thought-power awakened. It has been well said that "thought begets thought;" and no thought-power has greater force of generation, than that dwelling upon Divinity; and I may add, (that which Masonic teaching enforces) without the opportunities of solitude, and by consequence of reflection, no great advance in the ideality of thought-creation need be looked for. The poet has well written:

"If the Chosen-One could never be alone
In deep mid-silence, open-door'd to God,
No greatness ever had been dreamed or done:
Among dull minds, a prophet never grew,
The nurse of full grown souls is solitude."

And here we find amid the solitude of Sinai, the learned, the thoughtful Egyptian Sage, not less than the Hebrew man, Moses, living, wandering, thinking! And, if any one thing more than another could stir that man's depths of soul, it would be the constantly recurring question: Why am I here? and as often would return the memory of the wild tumult of mind, in the Egyptian temple, when, like some haunting dream of childhood breaking all at once into full vision, the Egyptian Hierophant pronounces as the sum of all mystery, the sacred truth that he had heard, as he sat upon his slave mother's knee: "There is but one God: the invisible One that is, was, and will be." And then that Hebrew name, "El-shad-dai," that springs half pronounced upon his lips; what meaning is there there! Surely the mountain shepherd had food enough for thought; and in such preparation of mind, moved by the highest theme that human wisdom e'er attempted, I wonder not that

"Mighty voices from afar came to him,
Converse of trumpets, held by cloudy forms,
And speech, from out the mountain storms,
Nor voice, nor wordy sound, he needed none;
His spirit drank the vision, sensation, spirit, form,
All melted into him; they swallowed up his being.
In them he lived, and by them he lived; they became his life."

And in such school do we see developed the advanced ideal of the

Invisible One, as the self-existent and living "El-shad dai," has become "Yehovah!"

The human race here advanced another step into the divine light, and learned to pronounce another name before the sacred altar of religious worship.

From this time of full development of new idea of Deity in the mind of Moses, we may also see that its inspiration leads him in the direction of the redemption of his nation from the double slavery of physical and moral manhood under which they groaned, in the shadow of the pyramids.

From this same point, too, dates the beginning of the Judean Sacred Writings, which are divided in respect to the character of composition, into three classes; the first of which I might distinguish as the Poetic; the second, The Law of Ceremonial; the third, The Historical Record.

As an illustration of the character of this division of the Books, I will mention that the first chapter of Genesis, including the first three verses of the second chapter, was evidently originally written in the "Anthem" style, and as such, was chanted at the Sabbatic Tabernacle Service.

"The Book of Psalms," written by Moses, Samuel, David, Asaph, and others, were of like character; and in the other Books we find frequent commingling of song, record, and of grand prophetic ideal expressed in the most sublime language that can be crowded into the "blank verse" form of pure, spiritual, divinely-inspired and inspiring thought; thought that begets thought; thought that can never die, and that will stir the inmost depths of man's mental and spiritual being every time that he intelligently reads it, and which may well be denominated a "great light" of man's temple of life.

That some ideas and symbols common to the nations about them, are found therein, I do not consider as destroying their authority as a "Rule and Guide of Faith," in the least. I do not suppose that Moses, the Egyptian sage, was compelled to lay aside all his previous knowledge, when he became "The Hebrew Prophet and Lawgiver;" but on the contrary, I should expect that the new and living ideas of the Deity, would take, as readiest at hand, the picture language of sacred symbol, with which the world was already familiar, to express these ideas in such way as to be comprehended by others. Therefore I am not surprised that the introduction of evil should be symbolized by the familiar serpent of India, that so aptly shows the ingliding, yet life-crushing, life-destroying effect of sin upon manly character; nor that the way of a religion to the favor of Deity, should be expressed by the rite of sacrifice, where by the sacred symbol the man consecrates himself to the life-service of good and God.

And by the way, perhaps I may say here that the beautiful, symbolic language of the twenty-fourth verse of the third chapter of Genesis, has lost much of its beauty and significance in consequence of the misapprehension of its symbolic character, and by the means of a mistranslation.

After the man is driven from the paradise of innocence, by reason of conscious wrong-doing, the symbolic narrative says that at the "East," or source of light, there was placed "the Cherubim and the flaming sword, turning every way to keep the Tree of Life." Now by consequence of not understanding the language of symbols, in common use in the Lands of the Orient, people have come to think that this taught that a mighty angel, or angels with sword of flame and dreadful countenance, were there placed as a guard to keep the man away from a tree. But now the truth of the matter is this, that "the Cherubim," in their real root signification, are bullocks, and the passage may better be translated in this way; "And placed at the east of the Eden, the bullocks and flame and sword," or "knife," thus teaching that the only way of a return to true life, when a man has done that which is evil, is by a repentant reconsecration of his life to good and God.

And this leads me to notice the original, the *true* signification of the rite of sacrifice, in the picture language of religious faith. It was not, as many suppose, designed as a price to purchase favor of Deity, but instead, in the spiritual Hebrew idea, it symbolized the man himself. It was virtually saying, "As I lay this sacrifice upon the altar for God, so I give my life to his service." Hence we see the significance of the "preparation" of the sacrifice. Their first act was to ascertain if the offering was without blemish, for to the service of Deity, the man must come with pure intention; then the throat was cut across that the blood, that symbolized the life of the offerer, might be poured out to Deity, and the priest examined the tongue to see that it was without reproach, thus signifying that if the tongue of the man was not pure, his words not to be trusted, he was to be a rejected offering. Then the heart and vitals were taken out and inspected to see that they too were fit symbol of that purity of heart which the man should have in the presentation, and if even then these were found impure, the offering was rejected; nor was the solemn ceremony ended until the ashes of the entrails of the offered sacrifice, were scattered to the four winds as a token of the willingness of the man to thus give himself to whatever service the Deity might require, though that service might take him in any direction from his own altar fires.

The next symbol of Judean faith that I will notice, is the "Urim" and "Thummin" worn in the "breastplate" of the High Priest, in the act of decision of cases of reference. There has been much controversy among commentators as to what these were, but if we will, without prejudice, examine the Egyptian symbolism, I think we may find a light upon the way that will lead us to a solution of the difficulty.

The priestly Judges of Egypt wore a similar breastplate, ornamented with jewels, and set in them, were the symbols of two Deities: "Themes," Goddess of Truth, and "Ra," or the Sun God, signifying that truth and light were essential to justice, and the Greek Septuagint, (or Old Testament, translated from the Hebrew by seventy of the most learned Jews of the time) has called this "Unim and Thummim" by two Greek words, signifying the same thing, Light and Truth.

As we have seen that the Egyptians had an ark or chest in which were placed the symbols of the seasons, as a token of the life principle of the world, so the Judean faith had *its* symbolic ark containing the Tables of the Law, given to them from God at Siniah; the Rod of Aaron that budded, a token of God's deliverance; the pot of manna, the token of God's providential care over them in the desert, thus signifying that they trusted in the mercy and power of Jehovah for their life, and *not* to the contention of Deities with each other, as had the Egyptians; and so too there was placed on either end of the ark the symbolic Cherubim, with its additional faces to symbolize the control of the life principle by God.

The Cherubim, or Bullocks, in oriental style of combining different forms of life under one figure, had, in addition to the bull-face representing earth, the eagle with wings, representing the sun, or light; the lion-face, representing heat, and the man-face, representing wisdom, or intelligence; thus saying in the one symbol, that all the elements of life, *they* recognized as coming to them from Jehovah, the One God whom they worshipped.

And viewed in this light of known symbolic language, they have told their faith-religious in most expressive manner, and made all things to bow in reverence, "most humbly bow" to the sacred name of Deity: that God from whom, by whom, and for whom all things are, and whose omniscient eye sees into the inmost recesses of the human heart, and who is thereby qualified to judge in respect to the intents of the worshipper at his altar. Here, in brief, we have the Judean thought of God and Life, and the symbols by which that thought was told.

When the Hebrew man, Moses, under the influence of pure inspirational thought, had in the solitude of Midian, come to the conception of the idea of Deity as *Yehoveh,* and of man's relationship to him, not only by creation, but also by intellectual, and (by consequence) by moral nature; When by this means he had received a knowledge of moral evil, in this light of a pure and holy Spirit Deity of Life, then he is moved to attempt, in full confidence of success, the liberation of his brethren of Israel from their bondage. But it was a different object now, to what it was forty years before, when he thought that they should understand that he was their leader. Then, the Hebrew-Egypto Prince would lead out a nation into a "Promised Land;" a hardy race of half a million men, enthusaized by the divine thought of an "Invisible One," an "El-shad-dai;" *now* the wise, the meek Prophet of Jehovah goes to the task of deliverance, self-strong only in the heart burden of a new revelation of the divine character and life. His mission *now* to emancipate and educate a people into the idea, and reception of a Jehovah as the life of the world, and to impress upon a nation's life and mind the moral image of his holy character. To this end, all his efforts, all his thoughts were directed. *This* was the key to all the Judean rites; this the salvation power of Judaism. And it is this conception of the moral character of Deity, that places the Jewish people so far above the nations of their time, by which they were surrounded. In the Judean Theocracy, men were taught that union to the God must be by the medium of a pure, a cleansed life. In Judean tabernacle courts, no woman was compelled, as in the Chaldean rites of Astarte, to prostitute her womanhood, nor did man in Bacchanalian revels and licentious debauchery, think he was rendering acceptable service to Jehovah. With their "Honor thy father and thy mother," engraved upon tables of stone, no Ganges was polluted with corpses of parents who had been so unfortunate as to live out their strength; and Masons could have chosen no purer, holier pattern for the ground floor, middle chamber, or S. S., than the Judean Temple and its surroundings of faith.

Egyptian priests, in their symbolic rites, "changed the glory of the incorruptible Deity, into an image likeness of corruptible man, and of birds, and of quadrupeds, and of reptiles," and man became correspondingly vile and sunken, for no man will be higher, or morally more pure, than his idea of Deity. Moses, in the symbolic rites of Judaism, continually kept before the minds of the people the moral purity of the invisible Jehovah, and the necessity of purity in the life of man. Let Masons learn their lesson of life from the Great Light that lays spread out upon the altar of the Mystic Temple.

WAUPUN, Wis., Aug. 1871.

MASONRY IN SOUTH AMERICA.

[Written for *The Masonic Monthly*, and published in THE MYSTIC STAR by request of many subscribers.

VALPARAISO, CHILI, SOUTH AMERICA, April 10th, 1871.

TO THE EDITOR OF THE MASONIC MONTHLY:

Dear Sir and Brother:—As you are no doubt aware, a Lodge, under the name of "Aconcagua," wrought in this city, during the past year, under a dispensation from the M. W. Grand Master of Massachusetts.* In that Lodge it was ever our constant aim to conform to all the established usages and customs of the fraternity. The work therein done was good work, square work, such work as bore its own recommendation. We were occasionally visited by brethren from the other Lodges in Valparaiso, including those under the so-called Grand Lodge of Chili. Everything went on smoothly and well, and nothing occurred to disturb the complete harmony that prevailed. Some of our initiates also visited these Lodges, and were admitted. So matters were; but alas! a change has come o'er the spirit of our dream.

No sooner had *we* ceased work, than a new feature of things began to display itself. About the beginning of January, a brother, made in "Aconcaqua" was refused admission into a Lodge in Santiago. The reason given him, being that the source from whence he emanated, was not recognized as legal. For the same reason, on the evening of March 7th, four "Aconcaguinos," several of whom had been there before, were refused admission into the Chilean Lodge "Progress," working in this city. That refusal was communicated neither according to the generally recognized forms of civility, nor in a straight-forward manner. A cat's-paw was made of a visitor from "Bethesda," by whom the abnoxious message was transmitted. This happened in the ante-room, previous to the Lodge being opened. As the aggrieved brethren withdrew, the usual parting salutation, attended with the customary bow, was given, but even *that* was not recognized. On the Lodge being opened, strict injunctions were given to the Inner Guard not to admit any one connected with "Aconcagua Lodge." This was in accordance with instructions issued by their Grand Master.

And now as to the reasons of the so-called Grand Lodge of Chili, for the above course of proceedings, which, to say the least, is somewhat below the standard of genuine politeness; and, for a body who owes so much to the M. W. Grand Lodge of Massachusetts, extremely imprudent. These reasons are somewhat as follows:

1. "We do not recognize the right of the Grand Master of Massachusetts to plant a new Lodge in this country. If a York Lodge be wanted, we, though working in the A. A. A. Scottish Rite, will grant a York Charter.

2. "Those who went to form 'Aconcagua Lodge,' were wanting in politeness (*sic*) in not giving us the preference, and in neither asking our permission or recommendation; likewise in not giving us notice of the formation of their Lodge."

And within the last week or so, as if on reconsidering the matter, and finding they had acted too precipitately, they throw out a sop by saying, "We do not object to the brethren made in Aconcaqua, coming to visit us as Masons, but we *do* object to their coming as a body." This, however, I cannot vouch for as an official opinion, but, as coming from one of their own Masters elect, merits notice.

I shall now endeavor to answer these objections:

As to the first, the Report of Grand Committee upon the petition for "Aconcagua," is a sufficient answer. No one, I am certain, after reading that masterpiece in a fair and candid spirit, can hesitate for a moment in agreeing with every syllable it contains. And as to the granting of a York Charter by an A. A. A. Scottish Body, it is contrary to reason and opposed to the Declaration of the Powers of that Rite at Paris in 1834.

As to the second objection, The greater number of us who went to form "Aconcagua," hailed from jurisdictions in which the Grand Lodge of Chili is not recognized. How then was it possible that we could have had any communication with that Body? Besides, a Grand Body that has sprung from two Lodges without a Charter, and one other Lodge working a few hours under a dispensation granted by no personage in particular, except perhaps an imaginary one, can lay but small claim to recognition, and, in passing, I may remark that in this matter the R. W. D. D. Grand Master of Massachusetts for this District, allowed himself to be duped; and through him the M. W. Grand Lodge was induced to recognize provisionally the Body that goes at present by the name of the Grand Lodge of Chili, which, however, many of us here who are acquainted with the real facts of the case, can not and will not recognize. Likewise, as a Lodge under dispensation, our only privilege was to make Masons, and we did not presume to go gadding about, as a body, to other Lodges. Neither did we communicate officially with the Chilean Lodges. In fact, had we done so, we had good reason to believe, from reliable information, obtained from one of their own body, that we should only have met with insult. It was their intention, from the very first, not to recognize *us*. They winked at the goings to and fro between their Lodges and ours. They bided their time, only waiting for us to pay them a visit officially, that they might repudiate us in due and ancient form. That opportunity which they so fondly hoped for, never arrived, hence their present mode of occupying spare time.

And as to the sop thrown out, To this, I believe, what I have already stated, will be considered a sufficient commentary, as palpably showing how their own actions belie their words.

Thus have I given one feature of Masonry in this country, hoping you will favor it with a corner in the *Monthly*, that our peculiar position as "Aconcaguanos," may be made known to the Masonic world. Hailing, as many of us do, from various jurisdictions that have no part or parcel with the so-called Grand Lodge of Chili, although we have wrought under the M. W. Grand Master of Massachusetts, we have but small claim to his protection, (even did we require it,) not being as yet regularly entitled thereto. We were only his servants on probation, and while so, being old hands, managed to keep clear of all difficulties. But even had we got into any such delicate situation as our initiates did, the effect upon our minds would be but trifling. But it is not so with them; they had only recently been received into Masonry, and had their minds teeming with ideas of things as they ought to be, and hence the reaction is correspondingly great. Were it not for the faith they have in us, who assisted in making them what they are, they would, before now, have accused us of false dealings, and denounced "Aconcagua" as spurious. Such ideas were indeed forming in their minds, as indicated by a few occasional expressions, but their own good sense, assisted by our explanations, came to the rescue, and nipped these ideas in the bud.

In all probability, the repudiated brethren will appeal to the M. W.

Grand Master, and petition him to take action in their behalf. They can claim his protection in full. They were made, as it were, under the eye of the Grand Master himself, whose work they are. He alone it is who can effectually espouse their cause, and vindicate their claims to legality, and, at the same time, take satisfaction for the insult indirectly hurled at himself.

Some, there may be, who think that I have occasionally hit too strong, in the course of the foregoing remarks. It may be so; but I cannot be sorry for it, if any sparks be produced: light may be the result, and we all know its beneficial effects. However, to prevent any suspicion of underhand work, and to give any one here who feels inclined to take umbrage at any of the above statements, an opportunity of refuting them in person, or otherwise, I shall assume no fictitious name, and therefore remain,

Dear Sir and Brother,
Respectfully and fraternally yours,
ROB'T. MACSPORRAN,
St. John's, 141, Scotland.

*At the March [1871] session of the M. W. G. L. of Massachusetts, a charter was granted to this Lodge.

ORIGIN OF FREEMASONRY.

BY REV. C. P. NASH.

The June number of THE MYSTIC STAR, contains a very able article, really, on the above named subject; though it is entitled "How to Study Masonic History." The article is by "Bro. Jacob Norton." And I am not about to *review* it; I make no pretention to the ability to do so; but it has occurred to me that a very strong, if not an unanswerable argument, against the theory that Masonry originated "From the building fraternities of the middle ages," is to be found *internally*, in the institution itself. And my object is to endeavor to present this argument, and to ask Bro. Norton what answer is to be made to it?

I admit that *if* no mention is made of the existence of such an Order in any of the ancient Jewish, or other writings, it seems, at first sight, evidence incontrovertible, that such an Order did not exist in the days of Solomon, or prior to the period when we do find such allusion to it made. But we all know that the rituals of what are now the first three degrees, all date back to the days of Solomon for their origin.

That Masonry was *reorganized*, and the degrees extensively *modified*, in 1717, no one can doubt, who has taken any pains to inform himself. But suppose we admit that that was a modification, not of an institution founded by Solomon, but of one that had its origin, not earlier than the early part of the 10th century; by *what means* was its symbolry, all *pretending* to date back to the erection of Solomon's Temple, palmed off upon the Craft? This is the question which involves the objection to the theory of medieval origin. To make my meaning plainer: it is known to every one, having a smattering of theological lore, that one of the most conclusive evidences of the truth of Christianity, is drawn from the fact that the records of the life, death, and resurrection of Christ were published to the world at a time, when, if they had not been true, thousands then living, would have *known it ;* and some of them would publicly have *contradicted* it. The evidence is in the fact that no *such* contradiction is to be found. In like manner, here is an institution, all the *traditions* of which, claiming to have been handed down from father to son, since that time, refer its origin back to the days of King Solomon. All the degrees, also, conferred in the Lodge, are founded upon facts, said to have occurred then.

Now let us suppose that at the reorganization, and modification, in 1717, this ritual was first *invented,* and *adopted.* That no such facts ever occurred, as those upon which the degrees claim to be founded; that Solomon and his associates never did what the degrees represent them to have done; in a word, that a grand and wholesale forgery was there committed; a stupendous fraud perpetrated; and all this, not by the Craft at large, for they were not, by any means, all there, but by a comparative few, in convention assembled; how did it happen that no one discovered it? That no Bro. Norton was there, to publish his protest against these bold and fraudulent assumptions? Or, are Masons so much more *honest* now than then?

As soon as Bro. N., or any other Bro., thinks he finds evidence of such fraud, now, he rushes into print with his discoveries, and that is most assuredly right. If the rituals of Freemasonry are a pretence and a fraud, we all want to know it; and the discoverer who brings that fact to light, should be crowned with all the honor now conferred upon those ancient brethren, who, it is claimed, discovered the ancient mysteries. But were there none in that earlier day, to do so much as to declare the same thing, *orally,* at least? and in such manner that some record, or, at least, *tradition,* of the fact, would have been preserved?

I do not ask, is it reasonable to suppose such a thing could be done, but is it possible in the nature of things? Suppose a body of men should get together in our day, and found an Order, or remodel one already in existence, founding its degrees upon facts said to have occurred two thousand years ago; claiming also, that those very degrees had substantially existed, for the same period, and should come before the public, as well as the former members of the remodeled Craft, with that statement; could the former members, and the public, be gulled in that way, no matter how excellent and admirable the degrees might be?

I do not ask these questions as a controvertialist; nor do I enter the arena because I feel myself competent to defend the history of the origin of Masonry given in the degrees; I only ask them, that those better qualiified, and Bro. N. in particular, may give me, and all interested in the subject, *more light.* And what Mason is not interested? For if Bro. N's theory be the true one, the origin of Masonry, as taught in the degrees, and in all the traditions of the Order, is simply a deception, and a fraud, from beginning to end.

The question whether the Sts. John were patrons of Masonry, or not, is insignificant beside this; as is the question whether the Craft, if it existed at all, met on their anniversary, or at some other time, during the early Christian ages, about these St. John's day, lecturers may continue to speculate; but the former question is a *vital* one, as it reflects upon the character of the institution for truth and veracity.

NEWTON, Iowa, July 1871.

MASONRY.

BY REV. J. C. PATTEE.

A SECRET SOCIETY.

It is such: always was and always will be. It has secrets which can never be divulged. So too hath Christianity its secrets, deep secrets which no human heart has nver fathomed yet: "Eye hath not seen, nor ear heard, neither hath entered into the heart of man," the secret stores of good enfolded in Christianity. And so it is with Masonry: it has a mighty deep of secrets which no heart has fully fathomed, and which of course no one can fully open up to the light. But its history from immemorial ages, as known and understood among the Craft, gives to the Masonic aspirant after light, more light, assurance that those secrets will be revealed only in good.

But Masonry has other secrets. It has signs and words and tokens without number for those who know how to use them, constituting a universal language of its own, discovering a brother to a brother, and opening to each the other's heart and home.

A RELIGIOUS INSTITUTION.

Such it eminently is. Ignoring sects as they exist to-day, it is itself a sect. But it is a sect of broad and liberal principles, of deep and earnest faith, of ardent hope and boundless charity. It binds us to each other by the three-fold cord not easily broken, of Friendship, Morality, and Brotherly Love; and entering into the inner depths of the soul, it teaches us to trust in God, cherish faith in the merits and teachings of the Messiah, and to look forward and upward to a blessed holy and happy immortality, a heavenly home of peace and rest, a celestial Grand Lodge into which all good Masons will at last be permitted to enter. It accepts the Bible as the inestimable gift of God to man, obligates every brother upon it, and at each Masonic step he takes, draws closer its binding ties around him to hold him to a true and noble life, admonishing and counseling him to make it the rule and guide of his faith and conduct, all through his life journey.

"FRIENDSHIP, LOVE, AND TRUTH."

Three golden arrows in the quiver,
Filled else with darts of strife;
Three sunny islands in the river,
The rapid stream of life:
Three stars in heaven's gem-decked attire,
That never fade or dim;
Three harp-notes in the spirit lyre,
Notes angels love to hymn.

Three charms to guard the heart from sorrow,
To keep aloof life's woes;
Three whispers of a brighter morrow,
The morrow of repose:
Three links amid the golden fetters,
That heart to heart entwine;
Upon life's scroll the mystic letters,
Placed there by hand divine.

Three watch-lights on the stormy highlands
Of earth's wave-beaten strand;
Three harbors 'mong the rocky islands,
Begirt with treach'rous sands;
Three life-preservers on time's ocean,
With dangerous reefs below;
Three voices mid the heart's commotion,
To keep its strains of woe.

Three blossoms from the land of flowers,
To cheer the fainting soul;
Three rays of beauty from the bowers,
Beyond life's utmost goal:
Three strains of rapturous music swelling,
Around the burial sod;
Three pillars in the holy dwelling,
The temple of our God.

—*Landmark.*

◆

—There is nothing which contributes more to make the Lodge room pleasant than music. There is nothing which adds as much to the impressive ceremonies of the Lodge room as music. Every Lodge which has introduced music in its ceremonies would now feel a great loss without it. There is no Lodge too poor to deny this interesting and pleasant addition to their meetings.—[Freemasons' Monthly Magazine.

QUESTIONS ANSWERED BY THE G. M. OF INDIANA.

Question.—After a charge of unmasonic conduct against a brother has been presented at a stated meeting, and the same has been read by the Secretary in open Lodge, is a motion in order to indefinitely postpone the trial?

Answer.—No. The Regulations provide that the W. M. shall then set a time for trial, and order the Secretary to serve upon the accused a copy of the charges and specifications, the names of witnesses; and also notify him of the time set for trial. Justice to the accused, to the Lodge, and to Masonry in general, would forbid an indefinite postponement of the trial.

Question.—If a vote of great importance to the Lodge is taken, and but one-third of the members present vote, has the W. M. the right to require every member to vote?

Answer.—It is the duty of every member present to vote on all questions before the Lodge, unless he is personally interested, and many Lodges so provide in their By-Laws, which should be enforced; but in the absence of such a provision, the W. M. might be unable to compel every member to vote, should he attempt it.

Question.—Some eighteen months since, Bro. A., a member of our Lodge, brought charges of unmasonic conduct against Bro. B., who was also a member of our Lodge. A time was set for trial, at which time Bro. A. was present with his witnesses, who were duly examined, Bro. A. taking no exception to any of the proceedings. Upon a ballot being taken the Lodge found Bro. B. not guilty, and he was declared acquitted of the charge. Bro. A. now wishes to present the same charge again, on the ground of new evidence. Ought Bro. B. to be placed upon trial again on the same charge, he having been once acquitted?

Answer.—No, a brother can not be put upon trial a second time for the same offense, unless, upon an appeal to the Grand Lodge, the case be remanded back to the subordinate Lodge for a new trial.

Question.—A candidate received his second degree at a stated communication of the Lodge. After the degree had been conferred, a motion was made to ballot for him for the third degree; was such a motion in order at that time?

Answer?—No, the regulations provide that before a ballot can be taken on his advancement, he must pass a creditable examination in the work of the preceding degree.

Question.—A candidate who has received his first and second degree, was black-balled on his application for the third degree. He has since moved into the jurisdiclion of another Lodge, and wishes permission to apply to the Lodge, in whose jurisdiction he now resides, for the third degree; can the Lodge having jurisdiction grant such permission, and if so, how should the vote be taken?

Answer.—The Lodge in which he received his degrees may grant him permission to apply to another Lodge for the third degree, but it should be done only by a unanimous ballot. No Lodge should ever take any action, whereby any person in her jurisdiction may become a member of the Order, against the wishes of a single member.

Question.—A dimitted brother applies for affiliation, the report of the committee is favorable, but upon a ballot being had he is rejected; can he renew his application for membership at the next stated meeting?

Answer.—There is nothing in our regulations to prevent, the rule simply requiring that the petition must lay over at least four weeks, and shall not be made a case of emergency. We think, however, that at least three months should elapse before a second petition should be received, unless the Lodge has good evidence that the objection has been removed.

MORE ABOUT "THE CASE OF J. P. COWLES."

BY C. P. NASH.

Bro. Billings:—I am heartily glad that you consented to open the columns of your journal to Bro. Sanford's inquiries concerning the above named brother, if it be lawful to call one a brother who has been expelled from all the rights and benefits of Masonry by the Grand Lodge of his State; if not, I may call him brother, as a fellow-man, and the term may be so construed.

Allow me to say, as preliminary, that I have been acquainted with Bro. Cowles for some eight or nine years, and since 1866, quite intimately. And the facts connected with his case, which have come into my possession, from such sources as I shall name, I want to state; and for the reason that I have always thought that injustice has been done him; and in Masonry, as in religion, "When one of the members suffer, all the members suffer with him."

The first that I knew of Bro. C's. difficulties, was when I was Master of Bay City Lodge, in Michigan; I think in 1867. I had been absent from home a few days, and on my return was informed by some of the brothers, that they had been favored with a visit from the Deputy Grand Visitor, and Lecturer, during my absence. In astonishment, I inquired who that might be, and was informed that it was Bro. Cowles, of Lansing. I asked whether Bro. C. actually represented himself as filling that office, and was answered that he did; that he said that Bro. S. Blanchard had appointed him. I assured the Bros. there was some mistake about it; for I knew the Grand Lodge had never constituted any such office, and Bro. B. had no authority to appoint any one to it. Then the Bros. also informed me that he had sold them a key to the esoteric work. I said if he did that, he did wrong, for it was in contravention of an edict of the Grand Lodge.

Feeling that they had been imposed upon; in indignation, they returned him the "key" he had sold them, and demanded the return of the money paid him for it, upon pain of having charges preferred against him at the Grand Lodge. Bro. C. *returned the money* forthwith; and with it a letter, truly Masonic in spirit, expressing the sorest regret that any Bro. should feel pained by what he had done, and most solemnly assevering his entire innocence of *intentional* wrong.

So matters stood, until a short time afterward I met Bro. C. at Owasso. He then assured me that he acted in entire good faith in representing himself as Deputy G. V. and L.; that certainly Bro. Blanchard had appointed him such, according to his understanding; and had given him a *certificate* to that effect; which writing, unfortunately, he had lost. But he referred me to Bros. in Lansing, who had heard Bro. S. B. say that he intended to appoint Bro. C. as his Deputy.

Among the number of whom I enquired, was Rev. J. Straub, who assured me that he certainly so understood it. Upon this, I enquired of Bro. B. himself, who informed me that Bro. C. was anxious to go out and instruct Lodges in this vicinity; and that, having more of that work on hand than he could attend to, he had given Bro. C. some encouragement; had taken him with himself upon such a mission; but when he found how uncouth his manners were, he rather regretted the encouragement he had given him. Still, to keep his promise with him, in *form*, he had given him a writing, to the effect that he had found his knowledge of the Masonic Lectures correct, and recommending him to the favorable consideration of the brethren, as one fully competent to instruct them in Masonry; but that he had said nothing in the paper of his being his (B's.) Deputy.

Certainly greater blunders have been made, than that of supposing himself virtually appointed as deputy, by that paper; clothed with full authority to visit Lodges, and supply them with correct keys of the work, which Bro. B. was authorized to do, as G. V. and L.

Indeed, Bro. C. denied all knowledge of any edict by the G. L. forbidding his doing the latter, as a private member: a thing not to be wondered at, when nothing of the kind could be found in the *published* edicts of the G. L., and no evidence of its existence could be found, beyond the statement of the best informed Masons; such as Bro. B., G. V. and L., and Bro. Champlain, now Grand Master of the State, that such an edict was passed by the G. L., and was in keeping of Bro. Fenton, G. Sec. And when Bro. H. M. Look, present G. V. and L., published his "Masonic Trials, and Michigan *Digest*," it contained no such edict. Still he assured me that, in his opinion, such a Resolution had been passed by the G. L., but I never had official notice of it while I was Master.

So much in extenuation of Bro. C's. ignorance, and in evidence that he acted in good faith.

Now, beginning at this point, and under these circumstances, what could he, or any other Bro. like situated, do? I confess that what little knowledge of Masonry I possess, discloses to me but one thing any Bro. of right notions could do, under such circumstances; and that was where the wrong had been, even *intentionally* done; and most surely when, as in this case, it had been unintentionally done, to give promise of reform in the future, and to do the objectionable or offensive thing, or things, no more. *And that is precisely what Bro. C. did.*

I believe that it was never charged against him, that the impropriety of his conduct, either in representing himself as Deputy G. V. and L., or in vending keys, was brought to his knowledge, by myself, that he ever did, or attempted to do, either, again. What more his Lodge, or the G. L., would ask of any Bro., I could never devise.

And I am confident, from information obtained personally in Lansing, from members of the Order there, that had it not been for Bro. C's *indiscretion*, perhaps, in preferring charges against the W. M. of his Lodge, these charges would never have been proceeded upon *alone*. To these charges he plead guilty, upon his trial before his own Lodge in Lansing; and it is evident from the fact that, after his Lodge found him guilty, upon his own confession, they refused to inflict any penalty, a mistake no doubt; they should have reprimanded, that the Bros, of his own Lodge did not believe him guilty of any *intentional* wrong.

And then the reconsideration of this vote, without notice to him, four months afterward, and his expulsion, when it was not pretended that his conduct had been otherwise than strictly Masonic during that period; otherwise, why were not new charges preferred, is evidence, *prima facie*, of unfairness, and of the most glaring unmasonic practice. And it always seemed to me that the members of the G. L., who passed the final vote of expulsion, had known these facts, that vote would never have passed.

And in this opinion, I am confirmed by the fact that every Master present at that time, with whom I have conversed, and I have conversed with several, can give their names, if necessary, assured me that they did not understand it, but supposed it must be a clear case, or such distinguished Bros. as Blades and Coffinbury, would not have made the motions, respectively, that they did.

Pardon me, Bro. Billings, for trespassing to such an extent upon your pages, with the case of an *individual;* but *justice* is a cardinal virtue, in Masonry: and if a Bro. has been wronged; if the mantle of charity has been tightly folded about the person, instead of being spread over the foibles of a repentant Bro., however humble his position, it becomes a case in which the whole Craft is interested. Bro. Cowles is an old man, and an old Mason. He has done a large amount of hard work, and spent a deal of money, for the benefit of the fraternity, and I do feel that his prayer for restoration should be heard. Let any of us "put ourselves in his place," giving ourselves credit for *good motives*, all the way through, and then ask ourselves whether we would not deem it *hard*, *very hard*, to be treated in that way, after forty years of service to the Craft. Brethren, *Mercy*, *Charity*, *Justice;* let us not forget they are virtues.

In conclusion, I will only say that what I have written, has been entirely without the *solicitation* or the *knowledge* of Bro. Cowles; and is no more than I would say of *any* Bro. like circumstanced.

Fraternally yours,

NEWTON, Iowa, July 21, 1871. C. P. NASH.

THE CHANGED CROSS.

"It was a time of sadness, and my heart,
Although it knew and felt the better part;
Felt wearied with the conflict and the strife,
And all the needful discipline of life.

And while I thought on these as given to me,
My trial tests of faith and love to be,
It seemed as if I never could be sure
That faithful to the end I should endure.

And, thus, no longer trusting to His might,
Who says 'we walk by faith and not by sight,'
Doubting, and almost yielding, to despair,
The thought arose, *my* cross I cannot bear.

Far heavier its weight must surely be,
Than those of others which I daily see;
Oh! if I might another burden choose,
Methinks I should not fear my crown to lose.

A solemn silence reigned on all around,
E'en nature's voices uttered not a sound;
The evening shadows seemed of peace to tell,
And sleep upon my weary spirit fell.

A moment's pause, and then a heavenly light
Beamed full upon my wondering, raptured sight;
Angels, on silvery wings seemed everywhere,
And angels' music thrilled the balmy air.

Then, one more fair than all the rest to see;
One to whom all others bowed the knee,
Came gently to me as I trustingly lay,
And, 'follow me,' he said, 'I am the way.'

Then speaking thus, He led me far above,
And there, beneath a canopy of love,
Crosses of divers shape and size were seen,
Larger and smaller than my own had been.

And one that was most beautiful to behold,
A little one with jewels set in gold;
Oh! this, methought, I can with comfort wear,
For it will be an easy one to bear.

And so the little cross I quickly took,
But all at once my frame beneath it shook;
The sparkling jewels, fair they were to *see*,
But far too heavy was their *weight* for me.

This may not be, I cried, and looked again
To see if there was any here could ease my pain;
Then one by one, I passed them slowly by,
Till on a lovely one I cast my eye.

Fair flowers around its sculptured form entwined,
And grace and beauty seemed in it combined,
Wondering I gazed, and still I wondered more,
To think so many should have passed it o'er.

But oh! that form so beautiful to see,
Soon made its hidden sorrows known to me,
Thorns lay beneath those flowers and colors fair;
Sorrowing, I said, '*This* cross I may not bear.'

And so it was with each, and all around,
No one to suit *my need* could there be found;
Weeping, I laid each heavy burden down,
Then my guide gently said, 'No *cross*, no *crown*.'

At length to him I raised my saddened heart,
He knew its sorrows, bid its doubts depart.
'Be not afraid,' He said, 'but trust in me,
My perfect love shall now be shown to thee.'

And then, with lightened eyes and willing feet,
Again I turned, my earthly cross to meet,
With forward footsteps turning not aside,
For fear some hidden evil might betide.

And there, in the prepared, appointed way,
Listening to hear and ready to obey,
A cross I quickly found of plainest form,
With only words of love inscribed thereon.

With thankfulness, I raised it from the rest,
And joyfully acknowledged it the best;
The only one of all the many there,
That I could feel was good for me to bear.

And while I thus my chosen one confessed,
I saw a heavenly brightness on it rest,
And as I bent, my burden to sustain,
I recognized *my own old cross again!*

But oh! how different did it seem to be,
Now I had learned its preciousness to see,
No longer could I unbelieving say,
Perhaps another is a better way.

Oh, no! henceforth my own desire shall be,
That He who knows me best should choose for me,
And so what e'er His love sees good to send,
I trust its best, because He knows the end."

—[*Life Boat.*

OFFICERS OF THE GRAND LODGE OF INDIANA.

The following officers for the ensuing year were installed at the last Annual Communication of the Grand Lodge of Indiana, May 24, 1871:

M. W. Martin H. Rice, Indianapolis, G. M.
R. W. Christian Fetta, Richmond, D. G. M.
R. W. Isaac M. Stackhouse, Rensselaer, S. G. W.
R. W. Lucien A. Foote, Crawfordsville, J. G. W.
R. W. Charles Fisher, Indianapolis, G. Tr.
R. W. John M. Bramwell, Indianapolis, G. Sec'y.
W. Rev. Cyrus Nutt, Bloomington, G. Ch.
W. Albert Hawyard, Vincennes, S. G. D.
W. Robert Van Valzah, Terre Haute, J. G. D.
W. Daniel McDonald, Plymouth, G. Lect.
W. J. D. Thayer, Warsaw, G. Marshal.
Bro. William M. Black, Indianapolis, G. Tyler.

EXPULSION.

MYSTIC STAR:—Please publish the enclosed notice for the benefit of the Craft.

EXPULSION.—By Litchfield Lodge No. 517, at Litchfield, Charles E. Bemis was unanimously expelled from all the rights and privileges of Masonry, on the 13th of July, A. L. 5871, for gross unmasonic conduct. He is about 25 years of age, is a married man, about 5 feet 4 or 5 inches high, well built, with light hair; a harness maker by trade, but at times calls himself a Railroad man; and has been traveling under the assumed name of Henry Harvey.

Published by the unanimous vote of the Lodge for the benefit of the Craft.

WM. E. BACON, Secretary.

NOTES BY THE WAY.

ALLEGAN: this city is finely situated down the river, and is the town where law is more fully dealt out to those for whom it was made. This is the head waters of steamboat navigation; it is quite a manufacturing point, having the best water power on the river. Masonry is exerting its noble influences, and building a monument that will not be destroyed by time or modern changes. The fraternity is represented by some of the best men in society. In our haste to depart, after enjoying the kind brotherly salutations and hospitalities of the Pollards, Smiths (not a very common name), Sherwoods, and Chichesters, we made up our minds to take "the river route," not to Jerusalem, but to Saugatuck. The steamer Aunt Betsey had loosed her moorings from the wharf and started down, but as she had quite a large bend to traverse, we tried our locomotive powers to head her and won the race, and she kindly took us on board. We found her, not a man of war, nor a pirate upon the waters, but a craft of peace, managed by a noble crew, A. Serrine, master, J. H. Payne, clerk, and J. C. Smith, engineer. The two latter are old patrons and permanent supporters of the MYSTIC STAR. We were soon convinced that true brothers controlled the Aunt Betsey. The trip down the river is very pleasant indeed; its serpentine channel is through a dense forest; the trees hang gracefully over the water, held by strong roots, deep in the rich soil. In no place can you see but a short distance, and appearances indicate a blockade of trees; but at the helm there is a true and faithful pilot, who causes the boat to swing into the channel like a duck, and she follows the current for fifty miles, where she arrives in good time at Saugatuck. Here she meets the Ira Chaffe that is managed by another noble set of men, ready to make your trip pleasant across the lake to Chicago.

Now if the readers of THE MYSTIC STAR desire to take a short journey, and have a variety, which makes up the spice of life, take the cars at Chicago, and swing round the circle by way of South Bend, Ind.; White Pigeon, Michigan; Schoolcraft, Kalamazoo and Allegan. Then step on board of the steamer *Aunt Betsy*, get a first rate *square meal* at dinner, enjoy a fine ride through the wilderness to Saugatuck. Inquire for the *Ira Chaffee*, if she is in, if not, wait for her, she will surely come, go on board fearing no danger, for she will bring you safe to Chicago. And when you return, if you don't acknowledge that you have had a first-rate excursion, all that we have to say, you are incapable of enjoying the beauties of nature, and good company.

SAUGATUCK: This town is situated near the mouth of Kalamazoo River, upon the bank of a small lake. It is something as it was with the country Jonathan, he could not see the city, for the houses. You can't see a great distance for the sand hills.

The Masonic Lodge is at Douglas, on the opposite side of the small lake. Masonry is well represented by good members in this locality.

We consider ourselves under lasting obligations for the kind regards shown us by the brothers of the Craft.

HOLLAND: This city was settled by Hollanders, and it is a thriving, industrious place. We were kindly cared for, at the City Hotel, kept by brother J. Myers. We will venture to vouch that if the weary pilgrim of earth, puts himself under his protection and brotherly care, that all will end well. By all means, go to the City Hotel and find things right, and made pleasant.

We found good brothers, and were welcomed by many who were glad to form the acquaintance with us, and encourage our enterprise. It is refreshing to meet with a hearty response in every section. So mote it be! It stimulates us to move on in the laudable work, and wear out in the noble cause. These evidences of good will, assures us that Masonry has a grand mission to accomplish. With pleasure we formed many acquaintances with the Hollanders, and only regretted that our stay was as brief as it was. It was our first visit, but we intend that it shall not be the last.

RABBIT RIVER: We called a few hours at this new town. There is not as yet a Masonic Lodge. But we have quite a number of excellent members. The time is not far distant, when the gavel will call the Craft to labor in this locality. Let caution, prudence, and every moral virtue, govern and control the brothers, and Masonry will do good. From here we went back to Allegan, and from thence to Grand Rapids. On our way we stopped at

DORR CENTRE: and were surprised to find so many noble young men to represent our Fraternity. With a hearty good will they responded to our wishes, and concluded not to live any longer at "a poor dying rate" without THE MYSTIC STAR. We had an old patron there, which made it quite easy to extend our circulation, as he could testify of its value. This place has no Lodge as yet, but time will make it necessary for them to have one. The place is growing, and, as all business is going upon the Railroads, all Lodges will be located at these towns.

GRAND RAPIDS: This is becoming one of the great Railroad points. It is now in communication with every part of the country, "and the rest of mankind," Chicago included. This city has suffered materially with fires of late. But enterprise and industry is building the burnt districts, and to the eye, it will look better than it did before the fire, and in a few years the losses will be regained.

This place is one of the strongholds of Masonry. The brotherhood have one of the best halls in the country. It is, in every respect, a home for the different Masonic bodies. There is three Blue Lodges, a Chapter, Council, and Commandery, all in fine working condition. First and foremost, we find the cheerful companion and social brother, Past Grand Master Lovel Moore. If a weary traveler wants to obtain rest, and renew his age, let him seek his society an hour, and we will vouch that he will feel refreshed. On Masonic law, we have but few who are better posted. Grand Master Champlin hails from this live city of Grand River Valley. We ever have a good visit with him. He is most assuredly a man—we mean a Mason—in the right place. We say this and mean no flattery, for truth is not flattery.

The fraternal brotherhood in Grand Rapids have ever, from our first acquaintance, given us a cordial welcome. Six years ago, our good brother Dean introduced us to the members, and we were most cordially greeted. And every year the friendship has increased. Brother Dean, or, as he is familiarly called, by all, Uncle Harry, tiles for nearly every Order that meets. We are indebted to him, for the many good words spoken in our behalf and for THE STAR.

MUSKEGON: Is a city, where there is a world of lumber made. The streets are naturally sandy and paved with saw-dust. It is one of the greatest lumbering points in the West. There are two Lodges and a Chapter in excellent working order.

The Masonic fraternity have lost from their midst one of their best of members in the person of Rev. W. B. Cook. At his funeral a very large concourse of people of all classes turned out. The Sir Knights from Grand Rapids attended, together with many members of the different Masonic bodies, paid due respect to the honored and worthy dead. Our Companion Sir Knight and brother, was a man of no ordinary talent. He was a true man in every respect, beloved by all, and much esteemed for the nobleness of character that he exhibited all through life. The community in which he lived, the Masonic bodies to which he belonged, and his family, have sustained a great loss. May the upright life he lived, the pure principles he taught, and the excellent examples he drew upon his trestle-board of life, all of which have reared an imperishable monument to his memory, be a consolation to all who mourn his departure.

WHITE HALL AND MONTAGUE: Are twin towns to each other, at the end of Railroad travel for the present. These towns are well situated at the head of White Lake on the banks of White river. Lumbering is the principal business. The Masonic Lodge is located at Montague. The best of men in the community are members of the fraternity. The fraternal brotherhood manifested their faith by works, in the favors received at their hands. All are entitled to our gratitude. But more especially the proprietor of the Harwood House at White Hall; and brother Patridge at Montague. The Rev. brother J. G. Schaeffer, we remember with pleasure. May his shadow never grow less. He is doing a good work for the morals of that vicinity. He has promised to write for THE STAR. He is an outspoken member of Masonry; and religiously belongs to the Congregationalists. But he does not allow bigots to cover him with their narrow coverings, or to cut him shorter to fit their meagre bedsteads. Such men are worthy of praise, and should have the countenance of every Mason. We hope to hear from him soon. It does us good to commune with such spirits, yea, it is good to have such progressive minds in community.

Ada: This is a quaint little town upon the D. & M. R. R. Our old friend and brother, Dr. Chase, ever lays us under renewed obligations for his proffered kindness to us, and the appreciation of our labors for the institution of Masonry. The well known citizen, Hon. Rix Robison, resides here. He was an Indian fur trader long before the Grand River Valley was settled by the white man.

A Lodge is in good working condition at this place, and it is doing much for the well being of humanity. They are cursed with an old crusty fellow, an Agent at the depot, who has no accommodation about him.

Lowel: There we have ever found true Masons; men of high moral and intellectual attainments. The Drs. Peck are persons well known in that vicinity. The older one lives at home, as the saying is, on a splendid farm contiguous to the town. We enjoyed a fine visit with him and his pleasant family. The younger Dr. is becoming widely known over the country, by the benefit individuals receive from "Peck's Catarrh Remedy." In the dental profession, he has Dr. Doty associated with him. They are all true brothers to Masonry. We love to call among such good companionable men. It smooths the rough walks of life, and we learn that we are living for nobler ends, and grander designs than selfishness.

Greenville: This very fine and flourishing town, has formed a connection with the rest of the world by R. R.; we found a live place. They have a good working Lodge, and have lately obtained a dispensation for a Chapter. It was the first time we ever visited there. We found many friends who responded to our desire to extend our work. We confidently expect to have a very favorable report from our Agent there.

Ionia: This is truly a fine city. While the operative art erects stately mansions and splendid blocks, the symbolic institution is putting forth an effort to improve the mind, and raise the standard of moral rectitude, Masons have all the chance in the world, to make the influence of Masonry felt, in any community, if they will station the faithful Tyler at their own door, and from their own hearts exclude every moral intruder.

Lyons: When there, our kind Bro. Spaulding, M. D., was very sick, and fears were entertained among the brothers, that he would not recover. But we have learned that he has. Bro. Burns is an excellent man, whose kindness we remember with great pleasure. It is claimed that they are doing good work upon the walls of the Masonic temple.

Portland: This town has lately been awakened from her slumbers, by the whistle of the R. R. engine. Bro. Newman, of that place, has taken charge of the leading temperance organ of the State. "The Peninsula Herald" is a strong advocate for one of the main virtues of Masonry, and we hope that brother N. may be eminently successful in his new occupation. Masonry is well represented in that section.

HUBBERTSON: As yet, this place is out in the cold. It is surrounded by an excellent farming country. But the iron horse does not go there. Like all other towns, it expects some main line to run through the place; and then they will have valuable corner lots for sale. They have one of the renowned mineral wells. Of course they have the best to cure the common ills of humanity.

OWASSO: This city is one of the old landmarks of Michigan. It has her railroads, but they are too far away from the main business part of the town to be convenient. There is much enterprise manifested, and seeming prosperity. Fire has destroyed the fine woolen factory, of late, and crippled that branch of industry for the present.

The Masonic fraternity have some noble representative men there. Our friend and brother, H. Knill, is one of the prominent live members. Capt. Wood, the conductor of the "Crusader," seems to be in his element, in producing an excellent paper, and Dr. Perkins, who attends to the ills of humanity; these are among the many whose kindness and good wishes we remember.

CORUNNA: There is something like a magnetic attraction, when you become acquainted, that will cause a weary traveler to stop at this town. For refreshments and sleep, call at the Waverly. And if perchance you are fatigued, feel dull, just listen to the music and singing that brother Gorham and his daughter can discourse to you. It will revive all the latent energies of the mind, and inspire the soul with a new life.

Then call upon that congenial companion, Hugh McCurdy, the G. H. P. of Michigan, and any Mason will say that he is in the right place, and deserves the honors conferred upon him. He reports that all Masonic matters are moving harmoniously in the department of Masonry, over which he presides in his jurisdiction.

CHESONING: This is quite a new place, planted in the midst of huge pine stumps. Masonry has commenced its early work, and is making her mark upon society. Here, as elsewhere, some of the very best men uphold her peaceful banner, and unfurl its folds to the breeze. They stand firm and true upon the principles of Masonry, giving battle for the right. So mote it be.

ST. CHARLES: As yet, there is no Masonic Lodge here. We have quite a number of members whose affiliation belong at other places. They are talking of having a Lodge, and in due time they expect to hear the sound of the gavel calling the isolated members of the Craft to labor.

We found brother Lester Cross, a friend of twenty years ago, living here. He is passing on, in good health and spirits, towards the setting sun of human life. We shall ever remember the many social and brotherly visits of the past with sincere pleasure. The kindly interchange of feelings, manifested by brother Ackley, will remain fresh and green in our memory.

SAGINAW CITY, SOUTH SAGINAW, and EAST SAGINAW, are three towns lying in a triangular form, at the head of steamboat navigation from Lake Huron, and about twenty miles from Saginaw Bay. Perhaps there is no part of the State that has made such rapid strides in wealth and improvements as the Saginaw Valley, during the last decade. There are but few localities in the great Northwest, that can present a better record.

Masonically, this is one of the strongholds of Michigan. Two Lodges in Saginaw City, two in East Saginaw, and one in South Town; a Chapter in each place; a Council and Commandery in East Saginaw.

The Grand Master has issued a dispensation to a new Lodge in East City, to be known as "Ancient Landmark Lodge." Bro. Chancey H. Gage, W. M., F. J. Burton, S. W., and Douglass Hoyt, J. W. This new member of the Masonic family starts into existence with fourteen chartered members. All confidently look for a bright record, to be written upon the historic page, for "Ancient Landmark Lodge."

We clip the following from the Saginaw Daily Courier:

KNIGHT TEMPLAR SERENADE.

The Sir Knights of St. Bernard Commandery No. 17, of East Saginaw, together with several visiting Sir Knights, from Saginaw City and Bay City, left the Asylum in Buena Vista Block, about 9 o'clock last evening, with Barnhart's Band in the lead, for the purpose of serenading Grand Eminent Commander Sir Knight Irving M. Smith, in compliment of the fact that he had recently been elected to the office of Right Eminent Grand Commander of the Knights Templars of the State of Michigan. As the corps passed up Jefferson street, the brilliant appearance of the house of Mr. Harrison, was noticable, it being illuminated in honor of the occasion, and the front door and yard occupied by the fair ones, whose salutations to the Sir Knights were warmly reciprocated.

Arriving at the residence of Mr. H. P. Smith, on Thompson street, a brother of the Commander, with whom he boards, the band played one of its sweetest airs, when the door opening the honored chief beheld the Knights, and was surprised. Overcoming the surprise, as quickly as the music ceased, the Grand Eminent Commander stepping forward said:

"Sir Knights, I surrender at discretion. Accept my thanks. Let me say in tones not unfamiliar to your ears: Walk into my tent, and be ye welcome."

Entering the house, the Sir Knights were most warmly received by the recipient of the serenade, upon whose arm was a sister sharing the prond hour of her brother's honor, while Mr. H. P. Smith and his lady, gave an easy and warm welcome to his brother's friends.

The hours passed pleasantly amid the interchanges of pleasant thought, enlivened with music by the Band, but more notably by the excellent music discoursed upon the piano by the accomplished hostess, accompanied by the manly voice of Sir Knight Harley Clark, whose voice blending with the sweet voice of the hostess, made music sweet and enjoyable. After discussing the ice cream and strawberries, a bountiful supply of which, accompanied with cake and lemonade, was dispensed to the guests, Generalissimo Sir Knight Lenheim said:

"I take pleasure, Sir Knights, in introducing our worthy and Right Eminent Grand Commander Sir Knight Irving M. Smith."

Sir Knight Wm. M. Webber, responded: "I know not that I need say anything, or can add anything to what has already been said, or in addition to the handsome reception which we have received."

R. G. E. C. Sir Knight, Irving M. Smith said, (in substance) I thank you for this expression of your kindness, and the attention shown, not alone to me personally, but to the high office which I have the honor to hold. I need not speak of the principles of our Order, they are too deeply engraved on your hearts. We have a duty to perform, not in recounting the deeds of our fathers, but we have the poor, the widow and the orphan to succor and protect. I thank you for the compliment I have received at your hands this evening, so unexpected, and yet so welcome.

At the conclusion of the address, the call to fall in, was given, and the company proceeded up Jefferson street to the residence of Sir Knight, (Alderman) Park, where, after serenading the good lady of the house, they were handsomely entertained with strawberries and cream, and luscious cake, and almost every Sir Knight bore away as a trophy a magnificent boquet. From the house of Mr. Park, the company of Sir Knights proceeded to the residence of Dr. Potter, for the purpose of serenading his guest, an old Sir Knight, in the person of Samuel Farwell, Esq., which duty performed, the procession took up the line of march to the Asylum, which was reached about 1:30 a. m. All who participated, were highly pleased with the success of the evening's labor.

We will vouch that the strawberries furnished at Sir Knight Park- were the best of the season; for we had a rich treat of the same, subsequent to the time above mentioned. Our worthy Sir Knight enjoys life in a way that many others might, if they would only take a little pains, and husband time. It has been said that "He who produces two blades of grass where one grew, is a benefactor." Sir Knight Park has earned that title; for he has taken several choice varieties of the strawberry, and developed a species, far superior in size, flavor and quantity to any in market. And while the different kinds from which he has produced his variety, have all had their time and season for bearing, he has an abundance of the finest of fruit for some five or six weeks later; and full as early in the season.

One idea more, Sir Knight Park is one of the most fortunate men on earth. His *better* ½ is an ardent lover of Masonry, and does all in her power, because it is agreeable to her nature, to make a worthy Mason welcome. No wonder that the commandery had a good time, when she opened the door of her tent, and bid them a hearty welcome.

Flint: Over twenty years ago, we visited the old Genesee Lodge. Most of the members at that time have crossed the river, to meet in that higher and purer Lodge where pass-words and tokens are not required.

All branches of Masonry in their modern forms, are doing their respective kinds of work as required by law. The kindness that we always receive at the hands of our brothers here, will ever remain fresh in our memory. A stranger is made to feel that he is among true hearted brothers.

We did not, at this visit, as formerly, have the extreme pleasure of meeting one who is very much lamented. P. G. M. Fenton, in his earthly form, meets no more with his brothers. He ever occupied a warm department in each brother's heart. And by his many choice traits of character, and his true manhood, his strict Masonic integrity, he reared a monument in their affections that time will not destroy.

Flushing: This place thus far, as it regards Railroads, is still out in the cold. Yet, notwithstanding, the Masonic gavel has been heard; and unquestionably it has been an instrument of much good in removing some of the angular corners of humanity. While it has made many better, it has not made any worse. While it has not been successful in making a smoother ashler of every rough one taken from the quarry, still, we trust, it has done all that we have worked upon, some good. Therefore, if we fail in making some rough ashler a perfectly smooth one, we ask the enemies of Masonry to give us credit for what little good we do.

When the side issues shall have been buried in the grave of eternal oblivion, and abandoned by our good brothers, harmony must again rule every Mason. When the fire-brands caused by spurious and imaginary organizations, that are being *adopted*, shall have burned up, their ashes scattered, and brothers return to their first love, then peace, love and harmony will enable the Craft to go on with the noble work upon the temple.

We have good and true brothers stationed at this *water-ford*, who duly appreciate the principles of Masonry. Their courtesy and kindness we hold in dear remembrance.

IOWA GRAND OFFICERS INSTALLED.

Grand Master, O. P. Waters, Muscatine; J. M. Griffiths, Deputy; —— Kendig, Senior Grand Warden; J. W. Gustine, Junior Grand Warden; J. C. Copp, Burlington, Grand Treasurer; T. S. Parvin, Iowa City, Grand Secretary; Rev. J. S. Anderson, Grand Chaplain; J. W. Corkhill, Grand Orator; Alfred Wingate, Senior Grand Deacon; G. B. Van Saun, Junior Grand Deacon; Theodore Schreiner, Grand Tyler; C. H. Shaw, Grand Marshal; P. C. Daum, Sword Bearer; J. H. Bolton, Senior Grand Steward; W. P. Crawley, Junior Grand Steward; C. S. Dunn, Grand Pursuivant.

CORRESPONDENCE.

Bro. Billings:—In looking over the decisions of the G. M. of Illinois, published in the last number of The Mystic Star, I find the following:

"The Master of a Lodge is entitled to vote as a *member*. In the event of a tie, it would be proper for him to cast an additional or deciding vote as *Master*."

Now it may seem a little egotistical in one so humble as myself, to venture a criticism on a decision of the G. M.

I cannot conceive of the possibility of an instance where a *tie* could exist upon any question which might arise, (practically) except in the case of the election of officers where there are two or more candidates. For whenever there is a Resolution or motion before a Lodge for its decision, it requires at least a majority of the votes given, to carry the measure affirmatively. Should there be an equal number of votes on each side, it is lost for the want of such majority. This I believe to be in accordance with all parliamentary usages.

I can easily imagine a case where the W. M. might desire a measure carried where just one half of the votes, including his own, were in favor of it, and the other half opposed. It is easily seen that it would require the *extra* vote of the W. M. to carry it.

The query arises in my mind, would such a vote be well calculated to promote *harmony* in a Lodge? I think not.

It seems to me that the advantages to be derived (if any) from such a stretch of the prerogatives of the W. M., would be more than counterbalanced by the possible evils they might entail.

Fraternally yours,

LaFayette, Ills., July 19, 1871. M. S. Barnett.

Not "egotistical" in the least, for this is what we are placed here for, to correct, not only our own errors, but help to correct others. We keep the columns of our journal open to all, who in a friendly way, and in Masonic courtesy, express their ideas. And we guarantee that Grand Master Cregier will take no exception.

We are of the opinion that the W. M. is entitled to one vote only; and in case of a tie, it should be the casting vote. This would produce harmony, an element very essential among Masons.—[Ed.

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—Henry Clay was Grand Master of Kentucky in 1820, and afterwards Grand Orator for twelve years. In 1854 John C. Breckinridge was elected to the office and held it for three years, when it was abolished.

Side Ddgrees:—The Keystone says the Side Degree known as the "Masons Daughter," which is given to Master Masons, their wives, and unmarried daughters, was invented in the Western States, and like most other Side-shows has nearly run its course. Amen. So mote it be.

EDITORIAL CORRESPONDENCE.

BLOOMINGTON, July, 1871.

DEAR STAR:—We confess to being agreeably disappointed in this place. Of all the inland towns we have yet visited in Illinois, and they are not a few, as your readers many of them very well know, we think Bloomington in many respects takes the lead, and this too in a State which is justly proud of the number, size, and thrift, of its large inland towns.

The Shops of the Chicago, Alton & St. Louis Railroad, have done much to add to the substantial prosperity of this place, and in our estimation, are equal to any in the State, with perhaps a single exception; and we don't remember to have ever met a better looking class of citizens. Whether, or how much of this is owing to the fact that many of them are Masons, we will not presume to say; but we are always proud to meet a set of honest, manlike, intelligent looking workmen, and confess that personally, we are just as proud of being master of a steam engine, as we are of translating a difficult passage of the Greek Poets, or solving an abstruse mathematical problem.

The new Railroad Shops here seem to us to be models of convenience, neatness and safety, and with such opportunities for good work, aided by the most approved machinery in the hands of skillful workmen, we not only expect but find on the C. A. & S. L. track, rolling stock worthy of a first-class Railroad. Work that will stand the Masonic test of "Wisdom to contrive, Strength to support, and Beauty to adorn," can here be seen; and relying on this, we ride over their Road with a feeling of safety which we cannot well describe.

Bloomington Court House reminds us of what in the East, we called a fine Capitol building for the use of the State Legislature. We did not visit the interior of this building, but its outward appearance is most substantial, finely proportioned, and the County may well be proud of it.

We made the acquaintance here of several members of the Craft, and remember them with pleasure, and take this opportunity to thank them for various acts of fraternal kindness.

We had the pleasure of visiting Bloomington Lodge No. 43, presided over by John M. Stillwell, Esq., Mayor of the city and past D. D. G. M., who welcomed us with fraternal greetings, and spoke favorably of THE STAR.

We also visited Mozart Lodge U. D., working in German, and are under great obligations to the W. M., and other officers and members, for their brotherly kindness and assistance, as well as for a handsome addition to our subscription list.

We wish to return special thanks to D. D. G. M., Dr. S. Lee Smith, for his kind assistance and much valuable information concerning the Lodges in his District. A District Deputy Grand Master, who knows the standing of the Lodges under his supervision, is the "right man in the right place."

We leave the beautiful city with regret, but hardly expect we shall be forgotten, as Bloomington furnishes more subscribers for THE STAR, than any city in the State, except Chicago.

NORMAL we remember not only from its public buildings, which are an honor to the State, but also from our pleasant time there: every Mason we met, in a two hour's perambulation, becoming a subscriber to THE STAR, a sure indication of both their love for the Order, and their taste for good literature. Success to them and their new Lodge.

LeRoy, Farmers City, Stanford, Minier, and Hopedale, all gave us a fair addition to our list of subscribers.

At DELEVAN we added largely to our former subscribers; found the Masons wide awake, and only regretted that we could not spend more time there; improving our pleasant acquaintance with the Craft, and enjoying the luxury of their pleasant, neat and really comfortable Hotel.

Via. SAN JOSE, where we spent a pleasant and not unprofitable evening, to Mason City, where, in a single half day, we added *twenty-seven* to our subscription list. Many thanks to the Fraternity, especially Bro. A. Walker, our Agent, for their efforts in our behalf. The remembrance of good things enjoyed at the house of a friend, in the shape of music, conversation, and last, though it did not seem then to be least, a home-like supper, still abides with us. And then such a jolly time with the Brothers at the Hall in the evening. We laugh, yet, when we think of the Michigan man "*who saw the brand in the stove.*"

But we must hasten on. Our Trip was entirely too long for us to mention every place, and the brothers know that it is not because their kindnesses are not fully appreciated. We would like to devote half a page, each, to Kane, Fieldon, Jerseyville, Otter Creek, and Grafton, but shall have to hasten on.

On the Indianapolis Railroad, Bethalto, Gillespie, Dorchester, Butler, Hillsboro, Filmore, Irving, Nokomis, and Rosemond, all aided us in our work, and added to our rapidly increasing list of subscribers.

At Bunker Hill we spent a pleasant and profitable evening with Bro. F. W. Cross, and congratulate the brethren there that have a Master so well skilled in the work. We only regretted that we had not an opportunity to become acquainted with D. D. G. M. B. F. Patrick, Esq., who is so well spoken of in all the Lodges of his jurisdiction,

At Litchfield we had the pleasure of meeting D. D. Grand Master Geo. M. Raymond; visited their fine Lodge room, and made, we hope, some friends for, and lasting subscribers to THE STAR.

One thing we must not omit. Along the line of this Railroad, thanks to Grand Lecturer Prickett, and those who seconded his endeavors, we found most of these Lodges working in accordance with the work recognized by the Grand Lodge of this State.

With such Lecturers as Prickett, and such Proficients as Raymond, Patrick, Cross, and others we might mention, the State of Illinois will soon acquire a similarity and regularity of working, so much to be desired, and which will make her respected for the uniformity of her Lodge work as much as she now is for her numerical number of Masons. Made up originally as all new States are, of men from all parts of the country, the time has been when we could tell by noticing the work of a Lodge, what part of the country most of its members came from. But thanks to our present system of Custodians, Examiners, and Lecturers, we may soon hope for better things. Let each Mason remember that it his own special duty to perfect himself in the work recognized and ordered by the Grand Lodge of this State, and the thing will soon be accomplished. G.

CARLINVILLE, May, 1871.

DEAR STAR:—A brief sojourn at this place, has taught me why the country, of which this is the Capital or County Seat, has earned for itself the title of "State of Macoupin:" Its size will compare favorably with some of the Eastern States; its towns are so full of life and business as to perfectly astonish the visitor; its Capital boasting a Hotel, and public and private residences of which any city might be proud; and lastly, its famous County House, or Court House, being the largest and most expensive building of the kind in the West, if not in the whole United States, being composed mostly of stone, iron and glass, and as nearly fire-proof as can be constructed. No wonder "Macoupin" is somewhat celebrated, for we found the aforesaid Court House beyond our most fertile imagination, in its convenience, substantiability, and elaborate ornamentation, the latter carried so far that to an outsider it gives the impression of a very expensive sort of an "elephant" for the County to keep and maintain.

As a traveler, we must speak of the Hotel. We freely admit that our first impressions of a town are frequently made or marred by the Hotel and its surroundings. At Carlinville, a large public square, surrounded by fine business houses, nicely lighted by gas in the evening, and the "Loomis House," with its quiet comfort and prompt attendance, its clean rooms, and bountiful table, cannot fail to give the coming guest a favorable opinion of the place. We cheerfully commend travelers to the kind care and attention of Bro. Siemens; and as we go on our way, wonder when it seems so easy to have things quiet, orderly, and clean, at a Hotel, that we cannot find them oftener. Yours, G.

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—We have received a communication from some unknown author, on the subject of "Grand Lodge Jurisdiction." We will be obliged to the author for his name, before we publish.

TO WHOM IT MAY CONCERN.

BY MRS. JULIA C. R. DORR.

"The pity of it, Iago! O, Iago, the pity of it!"—

We were talking of a recent marriage the other day, my dear Mrs. Jones,—as you may remember; and your words when speaking of it were as sadly pathetic as are those of Othello, which I have quoted above. It was "such a pity," you said; the saddest thing you ever heard of—etc., etc. Indeed you went farther than that, and said it was horrible; it was fearful to think what that young girl was bringing upon herself. You wondered if she knew what she was about; if she had the slightest conception of what was involved in such a marriage.

What were the circumstances? A pure, fair, sweet-faced girl, with eyes as blue as her own violets—innocent, pleading eyes that might melt a heart of stone, had given herself in the holy (?) bands of matrimony to a man full thirty years older than herself, of impure life and habits, a *roue*, a profligate, upon whose very face was stamped the record of his evil deeds, his long-continued debaucheries.

It *was* horrible. One could but wonder how it was brought about. It was impossible to look upon the pair without wondering if the days of necromancy had returned; it seemed so beyond belief that he could have won her without the aid of magic arts. You thought, instinctively, of philters and love-potions, of crooked hags gathering unwholesome herbs by moonlight, of witches muttering incantations as they stirred their simmering caldrons.

Could nothing have been done to prevent this sacrifice? Well, it was hardly a case in which neighbors could interfere; and family friends, if there were any, (which may well be doubted) did not. So the church set its seal upon the transaction, the parties were duly married, according to law if not according to gospel, and the world is expected, not having forbidden the bans, to hold its peace forever after.

Now a marriage like this is revolting in its every aspect. If it were for a moment possible to believe that the girl loved this man whom she has made Lord of her being, that thought would of itself be revolting If the instincts of womanhood are not pure enough, keen enough, far reaching enough, to serve a woman in such a stress as this, what are they good for? of what earthly use are they? But if she does not love him, the case is even worse. What will she have to sustain her through the coming years? How will she be able to endure the close intimacies of the marriage relation? How will she bear the slow deterioration of herself that is sure to follow? She will inevitably "lower to his level" day by day; she will see the glory fade out of her life; she will feel her aspirations after purity and holiness, and all that pertains to the higher life, grow weaker and weaker; she will see her dreams die one by one, and perhaps, and this is the saddest of all, she will cease to grieve over their burial. For one cannot touch pitch without being defiled. No good, pure woman can marry a bad man, knowing that he is bad; knowing that he is corrupt in body and soul; knowing that he is full of all spiritual uncleanness, without finding that her own standard of what is good and pure and right is gradually, insensibly lowered. Mind you, I do not say that this is the case when a husband falls from his high estate *after* marrriage. The wifely love that lives through all things, even through sin itself, is so holy that careless tongues should not dare to mention it. But she who voluntarily gives herself to one whom she knows to be bad, not only runs a fearful risk, but she desecrates her own womanhood, and it will surely avenge itself.

Marry him to save him? to convert him from the evil of his ways? Ah, my sisters! "Lay not that flattering unction to your souls." Doubtless good women have, ere this, married bad men from the very best of motives. Occasionally they have succeeded in their holy plans, their holy mission. But few of us are angelic enough to dare such frightful odds; few of us are strong enough to save drowning men. We are far more likely to drown with them; or if not drowned, to come up from the dark water torn by the ragged rocks, beaten by the treacherous waves, spent and breathless from the unequal contest.

But, my dear Mrs. Jones, did it ever occur to you that society is in a good degree accountable for such ill-assorted marriages as the one we are talking of? And by society, I mean you and me and all the rest of us. Did it ever occur to you that women have much to contend with, that their way is hedged in by difficulties, that their feet are hampered by circumstances, and that often they walk through the open door of matrimony simply because it seems to be the only door that *is* open? They "stay not on the order of their going," but go, merely because it is easier to go than to stay.

You do not know what society has to do with the matter?

Let me tell you then. Society frowns virtuously, it is true, when a girl makes an unequal or a degrading marriage. But, nevertheless, it tells her by implication that any marriage, even a poor one, is better than no marriage at all. It jests at "old maids," and sneers at old maidenhood. It thinks Miss So and So is getting rather *passe*. She must be nearly or quite twenty-five! It wonders how old Miss Blank may be, and intimates that she was on the stage (of society) as many as ten years ago. It thinks it very strange that none of the Smythe girls have married; and Mrs. Grundy maintains that according to the best of her knowledge and belief, it is exceedingly mortifying to the Doctor, their father! Of course all parents expect their daughters to marry sometime and are disappointed if they do not. It doubts whether Miss Thompson has "ever had an offer;" it curls its lip satirically when Miss Jones, not *your* daughter, my dear madam! puts a flower or two in her faded hair, and hints that a cap would be more appropriate. In short, it smiles blandly upon Sixteen, and turns up its graceful nose at Thirty-two.

Now do you suppose that this same sweet, impressible Sixteen hears and sees all this, and is not influenced thereby? Is not the lesson so plain that the way-faring man, though a fool, may read it? Be sure that sweet Sixteen will read every word of it, and she will give it a free translation thus: "Marry as speedily as possible, girls, before you grow old and faded, and I, Society, find it necessary to sneer at you. Angle for husbands beside all waters, and seek for lovers as for hidden treasure. So shall you be wise and honored and escape the awful cure of old maidenhood."

Perhaps poor little Sixteen or Eighteen, as the case may be, is too genuinely modest to follow this advice literally. She does not go angling for a husband, But a would-be husband goes angling for her, one utterly unworthy of her, it may be, one who is to her as a Satyr to Hyperion. She does not care much for him. But it is "nice" to be engaged and to wear a solitaire upon the first finger of her left hand; it is "nice" to be a bride and to have bridal presents, wear a veil and orange blossoms, receive congratulations and all that; more than all, it is a dreadful thing, a shameful thing, to be an "old maid," and who knows whether she will ever have another offer? So she suffers herself to be caught. Ten to one, society frowns after all, and thinks she might better have waited awhile, never once seeing that the girl's course was the legitimate fruit of its own teachings.

The crown of wife-hood, when it fits the brow, when it is placed thereon by the rightful hand, and when it is grandly worn, is a royal diadem. But are those three conditions always met? It is so often a crown of thorns, that it were well if maidens were taught to be more chary of accepting it; if they were taught that the loneliest single life was less lonely than a loveless marriage; if they were persuaded that any woman can live her life out alone far more wisely, more calmly, more happily, more honorably, than as the wife of a man to whom she has to look down rather than up, and who can never call out what is best and highest in her own nature. You know, my dear Mrs. Jones, that I believe in marriage. But I do not believe that all marriages are pure and honorable and holy. It takes more than the benediction of a priest, or the dictum of a magistrate, to make a true marriage.

It is hardly to be expected, perhaps, that woman, young girls especially, should always be able to discriminate between the false and the true. But ought we not to help them? Shall we not teach them to wait till the right man comes, even if they have to wait forever? Let them be taught that it is infinitely better never to marry than to marry the wrong person; let them be taught that the estate of the unmarried woman is just as honorable as the estate of the wife, and there will be more true marriages.

But girls sometimes marry for a home. Do they? Let us talk about the matter a little.

Society is too blame for this also. Public opinion says that it is not as honorable in a woman to work for a living as it is for a man to do so. A man loses caste if he does not work; a woman loses caste if she does. To be sure, there are a few things, two or three, that a woman may do without offending the autocrat who rules over the destinies of woman. She may teach, she may write, or she may be an artist. But suppose she abhors teaching, and has neither the ability nor the inclination to write or paint? Perhaps she has a genius for business; the multiplication-table has no horrors for her, and she can make change easier than she can make biscuits. She goes into a store, a shop, if she can find a merchant liberal enough in his views to give her employment. What is the result?

She is fortunate if she does not have reason to feel, before the week is out, that she has in a measure lost caste. I need not go into particulars. You know very well, Mrs. Jones, and every other woman knows, the thousand nameless ways in which society can show its displeasure, its disapprobation. Meanwhile this girl's brother "obtains a situation" in a store directly opposite. Is *he* degraded by so doing? Is his social position damaged? By no means. Mrs. Grundy takes my young lord to her bosom, metaphorically speaking, and feeds him with macaroons, salads and creams. In most country-towns, a young man who is a clerk, is "in society;" a young girl who is a clerk, is out of it.

Is this just? is this right? And the same rule holds good through all the ramifications of society. The woman who "works for a living," whether she sews, or does housework, or stands behind a counter, finds herself tabooed, and perhaps, shut out from the only society she craves.

Is it any wonder that girls are tempted to marry for homes? Is it strange that they accept what they are taught to consider honorable serfdom, in place of work which does not lift them to the same plane on which it places their brothers?

"But the pity of it, Iago! O, Iago, the pity of it!"

—*The Household.*

KIDNAPPED FOR REVENGE.

THE DAUGHTER OF A PENNSYLVANIAN KIDNAPPED AND BROUGHT TO MICHIGAN.—RECOVERED THROUGH THE EFFORTS OF THE MASONIC FRATERNITY.

James H. Baker, a Deputy Sheriff of Ingham County, and a resident of Lansing, passed through Detroit last evening *en route* for Suspension Bridge, having in his care a girl ten years old, named Helen McKibbee, who will be restored to her father and friends at that point. The little girl's adventures during the past seven months have been curious and extended, and she could hardly be persuaded by her protector that they were shortly to terminate in happiness and rest. As Mr. Baker states her case, and as little Helen herself relates it, she has been made the tool whereby a vindictive relative struck a most cruel blow at other relatives for the sake of revenge.

About a year and a half ago, Helen's father, who was a widower, and residing at Montrose, Susquehanna county, Pa., his present address, was married again, his choice not at all pleasing his relatives, particularly a brother of the former wife, whose name is Daniel Haywood. This Haywood is a single man, somewhat advanced in age, and was a traveling agent up to a few days ago, being now "traveling" to escape the vengeance of the law. He made it his home with McKibbee, and the two had many hard words in regard to the marriage. At length McKibbee turned him out-doors one day, and forbade him to enter the house again. Haywood swore to be revenged, and declared that no ordinary vengeance would satisfy the insult which he deemed his character had sustained. He remained about the neighborhood, but McKibbee paid very little attention to his threats, and instructed his wife and two daughters to give him no notice.

One evening, in September last, while Helen and her sister, who is about sixteen years old, were returning home from a neighbor's, the road being lonesome and unfrequented, they were met by Haywood, who leaped from a buggy and ordered them both to get in, being so violent in his actions that the girls dared not disobey him. Whipping his horses into a run, he had taken them about two miles when the elder girl leaped out of the vehicle and made her escape, he being pursued several miles by some farmers on horseback, to whom the girl related the matter of kidnapping.

Just how far they rode, Helen does not remember, but it was for many hours, and then they stopped only for a short time, and she was taken on board the cars. Haywood impressed it upon her mind that if she called him by that name, made any alarm, or dared to hold any conversation with strangers, her life should be the forfeit. He also tried to flatter her, and between his ferocious threats and his promises of new clothing and fine jewelry, the little girl rendered him obedience.

Helen remembers passing through Cleveland, and her steamboat ride to Detroit, and then she found herself in Lansing, and was informed by Haywood that her home would henceforth be there. During the evening of her arrival, she was taken to the north end of the city, and to the house of a resident whose character for integrity, honesty, and manly worth, has never been questioned until now. She was there told that her name had been changed to Gage, and that she must never tell any person a word about her other name, parents, or home. The citizen has several relatives in Lansing, and this Haywood is distantly related to each one, this fact probably inducing him to put the stolen girl into the hands he did. In a few days Helen was provided with books and sent to the Fourth Ward Union School, her name being upon the records as Gage.

When the older daughter reached home and related her story, there was immediate excitement. The officers of the law started out in every direction, neighbors turned out on the hunt, and the search was not discontinued until it became apparent that the kidnapper had removed his victim far beyond the reach of the ordinary officers. Then the Police Superintendents of the principal cities, and the County Sheriffs of all Pennsylvania, were appealed to, and the father expended a large sum of money within the month, endeavoring to gain a clue.

The girl had had her photograph taken a few weeks before, and one of them was re-copied and a specimen sent to every point and every official where there was the slightest hope of success; but every effort failed to track the villain further than to the point where he took the cars.

A firm of lawyers, all of the partners noted for being equally good detectives, was then secured by the father, and they got out hand-bills, advertisements, circulars, and sought in every way to discover the girl's abiding-place; but they got not even so much as a trace. The victim's parents were half crazed with grief, the case gained notoriety throughout the whole State, and, as a last hope, the lawyers determined to appeal to the Masonic fraternity throughout the United States for assistance.

This was in May last, after seven months of weary and fruitless search. A circular, containing a close description of the girl, and detailing the circumstances of the case, was mailed to several hundred Lodges, one of them to that at North Lansing. George H. Green, W. M., reading the circular over, it was passed to some of the brethren, and the neighbors of the man who had the girl in charge, came to the conclusion that Helen was the girl sought after. If not, she was a stranger whose history had never been told, and about whose past life no word was ever dropped.

Determined to proceed cautiously, one of the brothers wrote to the firm of attorneys, stating his suspicions, and as soon as steam could bring them, the father and one of the firm arrived at Lansing. The father remained shut up in his room at the Lansing House, fearing that if he were seen on the streets, his child might be hurried out of the city. Securing the help of an attorney named Wiley, the lawyer was granted a writ of *habeas corpus*, procured the assistance of Sheriff Baker, and the three walked down to North Lansing, firmly believing that the girl was found at last. Arriving at the house they found it locked up, curtains down, and the neighbors stated that the family had suddenly gone off on a "visit."

In spite of all the care taken, it had become known that the child's friends were in town, and she was spirited away. This was on the 8th of June. When the father was informed of the circumstances, he broke down and wept like a child, having had his mind fully made up that his long search was at an end.

The matter of working up the case was then given over to Baker, the Pennsylvania lawyer promising to help all he could. Knowing the citizen who had been keeping the child, and something of his relatives out of town, Baker and the lawyer hunted over several counties, and Baker at length went home and left the lawyer at Monroe to watch certain parties.

The great fear was that the girl would be spirited out of the State, and Baker was thus forced to watch Haywood's ten or a dozen relatives to see that none of them left town on such an errand. He knew that the family were stopping in Monroe county, and had learned that they did not take the girl with them when so suddenly shutting up their house at Lansing. What had become of her? One morning last week one of the relatives, a female, left the city for the north, and eluded Baker in her getting away. He followed on the next train, found that she had stopped at Corunna, picked up the girl, who was there secreted by a friend, and then passed on to Detroit, remained here over night, and had next morning taken the train for Hillsdale. He followed on, being but a few hours behind her, and sure of his clue; but she reached Hillsdale in time to take Helen four miles into the country, and to go herself three miles in another direction before he arrived. Halting only long enough to procure a livery team, Baker begun his search, and in four hours had the girl in his possession, and both were confronting the Lansingite who had furnished a home for her at the instance of Haywood. He was in Hillsdale county to help the girl away when she should arrive, and had Baker been a few hours later, Helen would have been started for Kansas. She was taken back to Lansing and her father telegraphed to, and she passed through here last evening, as stated, her father telegraphing that he would meet them at the Falls. Her happiness at being *en route* for home could not be concealed, and she could not keep still a moment.

Haywood's sole object was revenge. He meant to deal the father a most cruel blow, and he did. In addition to his own personal transactions, he received assistance from a number of friends, who watched McKibbee's every action, two or three times frustrating his plans in securing a clue. These same parties are supposed to have telegraphed to Lansing, when they found that McKibbee and his lawyer had at length hit the right track. So well did these conspirators watch the postoffice at Monroe, that the lawyers had to have letters directed to them under another name. The search for the child also included the search for Haywood. He was at Lansing several times, but this was before the right clue had been gained, and he is now supposed to be in Kansas. He was discovered in Massachusetts last winter, and a requisition made on the Governor of that State, but before he could be reached he had fled, having been warned by his friends at Monroe. If caught, and he will be, his punishment can not be too severe.

As for the several Lansingites who assisted him in secreting the girl, knowing, as the chief one has confessed, that she was kidnapped, there is only one shadow of an excuse. They claim that Haywood informed them that the girl was maltreated at home, and that he had stolen her away to save her from bad treatment. This assertion is denied by the father, the elder sister, and by little Helen herself, who could not remember that her father ever struck her a blow. She is a bright-eyed, good-looking girl, and informed our reporter that her keepers kept a constant watch over her to prevent her writing a letter, which she is advanced enough to do, and to see that she did not divulge the secret to any of her schoolmates. "But I knew that pa would come," she added, and was therefore content to keep the secret until such a time as divulging it would redound to her benefit.

The method used to secure a trace of the child, was not original, although the Masonic Lodges are not a channel for communication of this kind. When a whole State, and its daily and weekly papers were interested in the fate of a stolen child, the fraternity were only too glad to extend all assistance to further a successful search. Only for the circular which went to Lansing, the girl might not have been discovered for months, or even years. The detective ability displayed by Mr. Baker, certainly entitles him to much credit.—[*Detroit Free Press.*

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MILWAUKEE, Wis., July 23, 1871.

EDITOR STAR:—*Sir:*—In recent issues of your paper, I notice frequent mention of "The Eastern Star," and the article in the May No., by "Ruth," has quite staggered my faith in that Degree.

I had supposed the Eastern Star was recognized by Masons, and could rely upon their patronage and protection. This, it seems, is not true.

If there is another side to the question more favorable than that which Ruth has presented, I think it is the duty of some friend of the Eastern Star Degree, to give those of us who are in doubt, the benefit of their knowledge. And if it cannot be shown that the Eastern Star has more value than "Ruth" represents it to have, is there any other system that can take its place?

I have heard of a Society called the "Order of the Sacred Temple." Can not you inform your readers, through the columns of THE STAR, what are the objects of this Society, how it is connected with Masonry, (if at all) and if so, whether it is in any degree better adapted to the wants of Masons and their wives, than the Eastern Star? I hear much inquiry in regard to this new Order, and feel certain an article on this subject would give satisfaction to many persons.

Respectfully,

MARY E. STEELE.

EDITORIAL.

THE MYSTERIOUS.

. We have many who would have us consider them wise philosophers; who would fain veil our eyes, and so blunt our understandings as to make us acknowledge, without investigation, that they have solved all mysteries. And in this assumed superior knowledge, they claim to have nothing to do with any thing but stern realities.

All moral problems, and ethics, are as clear to them, in their own estimation, as the law that causes water to descend down an inclined plane. But when that knowledge is analyzed, we find ourselves in as great darkness as when we look into the soundness of their thoughts.

In our research for the beautiful, to obtain that which is truly lovely and sublime, whether it pertains to moral character, or lies unrevealed in the mind's formation of things, we find what is magnificently grand, veiled in mystery, full as much so, as when we employ our thoughts upon things we know.

When the mind's eye is turned by a strong faith and an ardent hope, inwardly, to the mysterious workings of the human heart; to the purest affections of the soul, in its highest development; to the glorious victories of the initiated; we find ourselves surrounded with mysteries more grand and transcendantly beautiful than all knowledge. We become impressed with an idea that a kind, overruling Providence upholds and controls us, mysteriously. We feel that our better natures are safer when leaning upon the strong arm of the Creator; that the shades which he has cast over the events and trials of life, are wisely drawn. We behold the delicate, the young, and tender, provided with safeguards, all of which are convincing proofs of divine power and wisdom.

And that which awakens the sublimest and purest thoughts, lie behind the screen, and is hid in secret. This fact calls into requisition the inspiration of the mind, impresses us that there are truths yet unlearned, and causes us to seek for them, and become free. We are induced to knock at the door, obtain an entrance, and readily find benefits in store for us, such as will make us more useful and happy.

As our aspirations become more active and intense, and our minds drink in the truth, as the parched earth absorbs the gentle showers, so the truth will be adopted as our own, and as we progress, we find its perfect adaptation to our natures. The bright rays of the sun are softened by the twilight, and as it rises to the meridian, gradually we are enabled to withstand the influences of the strong rays. So with truth, that may be shadowed with mystery and in secresy.

When we survey the variegated landscape, the hills and vales are shrouded in mystery. If we explore and examine them internally, the more we shall find buried and hidden. Much that will interest the mind, is wrapped in mystery. The great principle of Love, which underlies the entire moral code, is a mystery. It has no bounds; it can not be circumscribed, or hedged in, by sect or party. There is no exclusive ownership of Love, that belongs to the rich, where the poor are not an equal partner.

The laws by which we are governed and controlled, often times give us illusions, for love, in appearances. As the misty vapor emblematically represents the mountain, so by the illusion and the mist, love becomes more valuable when real, and the mountain more sublime when seen.

When the power of thought, and the mental workings of the mind, enable us to look out upon nature's broad and beautiful landscape, from the windows of the soul, and when we take in all that we can comprehend, we find that it is so little and insignificant, that it is not worth the while to make a record of the item. It becomes a small mystery to us, scarcely seen.

In our research for sublime truths, and in the march of mind to correctly solve the problems of nature, we learn that mystery veils all things here on earth. And when the mind can fully realize that this is a fact, all things with which we have to deal, will become more intensely solemnized to the heart; greater preparations for higher aims and progress will lie before us, and that wise saying will be better understood, "Learn the truth and it shall make you free."

How truthful is this in the progress we make in Masonry? As neophytes starting upon a new journey in life, we meet with obstacles and obstructions. But in faith and trust we persevere, and the secret truths become unfolded to our moral vision and the soul lives in a higher life. It is born into a new existence; new relations are developed; new aims are pursued, and new goals are to be reached.

A GOOD MASONIC LIFE.

A life presented to the world in harmony with the sublime principles and teachings of Masonry, is a model life. It is good when we look within, and find the moral and intellectual working of her tenets in moulding our every thought and passion in conformity with all things noble and elevating. It is good when we look without, and there see the hand of the divine Master builder of the universe, perfecting Nature's magnificent Temple.

Thus, when we look within, and feel as if we were being supported, guided and protected, by the power of the great I AM; and can look without and see all things moving in divine harmony, it makes us conscious that we are, or may be, becoming the polished ashlers and fitting instruments to ornament a temple of symbolical Masonry. It is the province of a Mason, then, to present a life in strict conformity with all the good in the principles of Masonry. A good Masonic life is beautiful, and presents a true man, while it holds the eye of the outside world as with a charm.

It will naturally cause the candid observer, to pry into the causes which produce such a life. It will excite the wonder why it is that men professing to be workmen upon an ideal Temple, can live so nobly and creditably; causing them to have a longing desire to be good.

In this way we, as members of the Masonic Fraternity, can, by our strict adherence to the moral requirements of Masonry, attract the good and virtuous to the outer door of the Temple. They will seek, and find, and knock, and to the good the door will be opened.

When we go out and study the laws of nature, and find the natural and congenial attractions of the world, we discover a law of unity, of harmony and of love, in things animate and inanimate. Birds, insects and animals of every kind congregate and unite together. A congenial nature attracts to their own individual circle. Occasionally we find interlopers, but these are exceptions to the rule, and by the same rule, will be driven away. In the minerals, of different classes, we find that the law of attraction has collected the bulk of each together. Sometimes a strong magnetic force will overpower a particle of some strange mineral substance, and it becomes attached, but never so firmly but that it can be separated.

In this manner, by a good Masonic life, we may attract thousands of the noble of humanity, to become united with the interests of the Order of Masonry; drawn to us by the spirit of congeniality, unity, and love, in the same manner that minds are drawn into a certain Christian communion. They are attracted there, to enjoy something that their longing spirits yearned after, which could not be found while floating upon the world's broad sea. Consequently they desired the Church as a ship, and the Master of Christianity as a skillful Commander. He being the crucified and risen and exalted Redeemer, was nothing to them while they were being rocked upon the surging waves of life. But when they are brought to feel the divine power of the principles He taught, they begin to desire to join the crew, and help man the vessel of which Christ is the Master. So with Masonry. When her votaries adorn the profession by a well ordered life, a good life, a life of brotherly love, then the worthy will see the true representatives of Masonry, and a strong desire will cause them to seek an entrance at her portals.

It is somewhat strange how it is that men can become attracted to a good cause, and rest inactive, and become dormant and slothful drones in the hive of Masonry, when there is so much to do, and so much required to be done, our light should shine, and every Mason should be a faithful watchman upon the tower of the Temple.

He who has a life hid in the power and truth of Masonry, has a treasure which no thief can steal. His zeal will be an outburst of an overflowing soul, expanding his spirit, and a mind well stored with elevating thoughts, and passions subdued in harmony with every thing just and noble.

If we are in actual possession of a true, consistent Masonic life, we shall ever march forward in the path of duty, fearing no danger, confidently trusting that, as we are in the hands of God, before whom every true Mason bows, no evil can befall us. That as we prove true to integrity, the blessing of God will surely come. Therefore let temptations present themselves, and we shall not yield, for we are fortified against all the allurements of evil; and as one of old withstood the threats of vile persons, rather than sacrifice his integrity, so we can be strong in goodness, in virtue, and in truth.

SECRET FRATERNITIES.

There are but few ties on earth so strong and lasting as those formed in secret conclaves, which are riveted by tokens of pure friendships. We naturally direct our thoughts back upon the dial of time, and recall afresh to our minds the cherished events when we together pledged all of our future lives to the promotion of principles that would make us true and noble men, and by becoming such, we would be true Masons.

The time when no mercenary motives inflenced us to seek, and knock at the door of the Masonic Temple, and the favor bestowed, forms an event in life, long to be cherished. Like a traveler starting upon a long weary journey among strangers, unacquainted with the customs and habits of the inhabitants along the route. Perseverance and trust stimulate the mind to continue, hoping to arrive at the point for which the pilgrim started. And as he journeys on, he has many reflections, many enjoyments of new objects presented. But as yet he has not, neither can he feel the fullness of joy which bursts in upon him as he arrives at the long enquired for and expected goal. He then begins to feel the strength of the tokens, and learns their enduring value. He then and there knows that his superiors have journeyed along the same pathway; have been under the same discipline, and now he grasps the warm hand of friendship and brotherly love.

Powerful beyond description is this sacred charm, this holy trust, and awakening of the mind to a nobler life, a truer end, and a better judgment. The power of other associations, and other conclaves, are weak in comparison to these bonds and ties formed by a secret fraternity, whose objects and aims are for good, for truth, and the right. A secret token reveals a brother for life, sends its electric shock through our whole system, and we feel safe. The pass is given, and hearts are opened, kind offices bestowed, and tributes of respect are shown. A companionship is formed, with a willingness to journey onward together. The fraternal trust is without stint, and a new life is commenced. They realize that each is a brother's keeper, and secrets only known to them and to God, are with them, and they are happy.

It is the ignorant bigot, who is unworthy of trust, that denounces secret fraternities. Such are unsafe to follow. Those who would violate every sacred honor by publishing to the world things that would do no good, but produce much harm; that would gender strife and evil, are to be shunned, and viewed with distrust.

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THE FREEMASON'S HYMNAL.—A neat little book, with the above title, has been sent us by the publishers, probably. It contains a variety of Hymns and Odes for the use of Lodges and Commanderies; also a Master Mason and Knight Templar's Service. Compiled by W. Malmen, as a labor of love to supply an existing want, not as a source of pecuniary profit. The compiler trusts his brethren will appreciate it as such, and aid its introduction in all Lodges where it is possible to have music. Published by the Southwestern Book & Publishing Co., St. Louis, Mo., at 50 cents a copy, or $4.50 per dozen.

◆

SUICIDE.—The following Resolution was passed by the Grand Lodge of California, and taken the place of a prohibitory law on suicides. We are glad to see Grand Lodges retrace their steps, when in error.—[ED.

"*Resolved*, That in the case of suicide by a Master Mason in this jurisdiction, the Master and Wardens of the Lodge to which he belonged shall determine as to his insanity, and as to the propriety of entering him with Masonic honors."

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WISCONSIN OFFICERS ELECTED.

Grand Master, H. L. Palmer, Milwaukee; Senior Grand Warden, D. C. Lamb, Fond du Lac; Junior Grand Warden, G. W. Robinson, Montello; Grand Treasurer, W. H. Hiner, Fond du Lac; Grand Secretary, W. T. Palmer, Milwaukee.

The Grand Master made the following appointments:

Deputy Grand Master—S. A. Pease, Montello; Grand Chaplain, Rev. J. O. M. Hewitt, Waupun; Grand Senior Deacon, C. F. G. Collins, Beloit; Grand Junior Deacon, G. E. Hoskinson, Green Bay; Grand Marshal, S. N. Dickinson, Sparta; Grand Sword Bearer, S. W. Fuller, Hudson; Grand Pursuivant, H. B. Coons, Potosi; Grand Steward, R. Bates, Racine; Grand Steward, C. H. Holmes, Jefferson; Grand Tyler, Ebenezer Clewitt, Woodstock.

The Foreign Correspondence was placed in charge of R. W. Bro. John Turner, of Mauston.

Editor Star:—*Sir*:—I have just received the July No. of your journal, with Editorial Notes on last page. As I have not seen or heard "the insinuations" that my article published in your May No., was written by a "Mason's wife's husband," I do not know how to reply, except by stating simply that "Ruth" is just what she represents herself to be, and if any *insinuator* will take up this matter of the Eastern Star, and discuss it with me through your columns, I will be most happy to meet him thus. If the E. S. is worth defending, let some one of those Masons who are so ready to have it conferred on their wives and daughters, take up the gauntlet which I cast at their feet, and prove to the satisfaction of the women who are asked to trust this system as a means of commanding Masonic courtesies, that the whole thing is not a farce and an imposition. As such I unhesitatingly pronounce it, and if no one denies it, presenting good proof in support of such denial, I shall conclude the Eastern Star will not bear argument.

Your proof-reader failed to notice a mistake of the printer in my article in the May No. The name, on page 243, John H. Pattern, should have been printed John H. Tatem.

Very truly, **Ruth.**

◆

—It is seldom that we call the attention of our readers to any particular article from our correspondents, as all are good. But allow us to do so to Rev. Bro. Hewitt's, the leader in this No. We congratulate the Craft in Wisconsin on the worthy choice they made in electing him as the Grand Chaplain of that jurisdiction.

◆

Lewis. This word in French is (*Louvetreau.*) It means the son or Mason. It likewise is the name of an instrument or apparatus used to raise large stones; and in the ritual of English Masonry it is found upon the tracing board of the E. A. P., and is an emblem of strength.

Aum, Ann, or On. This is the Hindoo and Egyptian name of Deity. Every Mason who has been raised to the sublimity of the Master Mason, can readily see wherein this is significant in the ingrafting of light in this degree.

Bel, Baal, or Bul. This signifies the name of Chaldean and Phoenician God. This likewise is significant of a valuable lesson in Masonry.

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—A grand Lodge for Spain is to be soon organized, where, but a short time ago, the acknowledged members of the Craft were murdered for their love to the Fraternity.

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J. W. **Butler** & Co.—This is a firm that we feel safe in recommending to the Northwest, and the adjoining belt of country contiguous thereto. Importers and Jobbers of Book, News, Writing, and all kinds of papers, Nos. 144 & 146, Monroe street, Chicago, Ills. We find them, by long acquaintance, true and upright in all their dealings.

THE MYSTIC STAR.

SEPTEMBER,——1871.

"MASONRY—ITS AIMS AND ITS FAILURES."

BY LEON HYNEMAN.

It is not often, very seldom indeed, that a Freemason imbued with the spirit of Masonry, and a sincere love for the Institution, has the courage to write for the public eye and truly portray "*the failures*" of Masonry, although so plainly visible to the reflecting mind in the life expressions of a very large number of those who claim to be Masons. And it is equally rare that either the highest officials in their Addresses, or the Masonic Press, allude to, or notice the plague spots which tarnish the purest and best Institution founded for the improvement and elevation of mankind.

Authors, lecturers, and writers generally, are content to speak only of the excellent principles of Freemasonry, of its moral ethics, of its charities, of brotherly love and good will, in rose colored sentences, fanciful ideal imagery of Freemasonry as it should be, and as it would be if Masonic charlatans had not diverted it from its original aims.

It was quite refreshing, therefore, to read the essay with the above caption, by the Rev. J. H. Sanford, in the July number of THE MYSTIC STAR. It is true the Rev. Bro. alludes briefly to the subject, and makes the following plain candid statement: "It is now world-widely known, that so far as the heart-work of the Order is concerned at the present day, they (the higher aims of our noble Order) are a great moral failure."

There is truth in this, as well as in every statement on this subject the Rev. Bro. has made, and we call attention to the brave, bold sentiments of the writer. We miss, however, any reference from his pen as to the cause or causes of so many immoral men and low grade of character, having been and are now being accepted and received into our Mystic Institution. As our Bro. has stated, "Quite too much regard is paid to wealth. In more than one sense, can this be seen;" we opine the causes must be apparent to him, and it would have pleased us to have had his views.

The subject is of vast importance, and the issues involved, materially affect the integrity of our Institution. The main cause affecting the interests of Freemasonry, is a departure from original principles in Grand Lodges, gradually absorbing the powers and rights of the subordinate Lodges. They are gradually centralizing all power within themselves, and consider the subordinates as mere workers, "hewers of wood and drawers of water," to supply the Grand Lodges with means, material and labor to build up large monied aristocracies. The subordinates have been compelled by Grand Lodge dictum, to advance the fees for the degrees to an extravagant amount, so that the poor, but good and true, are debarred the association. Our Rev. Bro. only too truthfully remarks, "Too little good is dispensed by the opulent (he should have added, members and Lodges) to poor and distressed brothers, their widows and orphans, no matter how worthy they may be," and that is by no means local in its application.

Grand Lodges make rules and regulations for the government of their subordinates, each one according to its ambitious and high aristocratic views. The subordinates are feeble instruments and must obey their masters. Large fees are paid the G. L. for warrants for the privilege of making Masons, a portion of the amount received for such makings, and an annual sum also for each member, and in every possible way Grand Lodges add to their revenue, and what for?

Some Grand Lodges are becoming a monied power, and build costly, extravagant temples, not for dispensing the charities of the Institution, not for the relief of the famishing needy poor, the helpless, the aged Masons, their widows and orphans; not for educational purposes, but only and solely to gratify a vain ambition, and as sources to increase their already redundant wealth.

But there is one thing to which Grand Lodges generally are indifferent, and that involves the life, the very existence of the Masonic Institution, and that is *the character of the Masons made by the subordinates*. There is occasionally a great clamor made about "physical qualifications," "intemperance," and "profanity," if a Lodge makes a Mason of one not physically perfect, if brought to the notice of the Grand Master or Grand Lodge, but as to the moral fitness of applicants, the subordinate Lodges are not always particular, and Grand Lodges indifferent, so that the subordinates pay promptly and keep square on the Books. Indeed, very often the subordinates cannot be choice in the selection of their material. If they do not pay their dues to the Grand Lopge, their warrants are taken away, and the entire membership declared suspended and outlawed as Masons. Thus the causes of the failures alluded to by our Rev. Bro., in "The lack of virtue and devotion seen in the every-day bearing of those who have vowed at the shrine of the Order, to obey its precepts and be governed by its principles," will be plainly manifest.

We have for many years spoken against the centralization of power in

Grand Lodges, in legislating so as to deprive the subordinate Lodges of all their original rights, to serve as means to supply Grand Lodges with the funds, *not for any purposes of Masonry*, but for its own self gratification. The views we have expressed may not be palatable to many, nay, will not be, but the encroachments upon the rights of the subordinate Lodges within the last thirty years, by Grand Lodges in unwise legislation, by approving and adopting innovations and in perversions of Masonic principles, will yet be written.

Grand Lodges are not distributors of charities; they know not the poor, the needy, and helpless, they come not into relation with them; their revenues should be confined, limited to actual necessary economical expenses; they have no use for surplus funds for any purposes of Masonry; they commit a great wrong in depriving the subordinate Lodges of the means of helping and assisting necessitous brethren, their wives and orphans, who alone have a legitimate claim to the funds of the subordinate Lodges, and who alone are the distributors of Masonic charities; and Grand Lodges are highly criminal in not teaching and impressing upon the officers and members of subordinate Lodges, that the monies received by the Lodges are for charitable purposes only, and their use for feasting, or any other lavish expenditure, is a perversion for self gratification of funds which justly and righteously belong to the needy, the poor, and helpless, and the implied duty of educating the orphans of poor deceased brethren.

We hope that the Rev. Bro. J. H. Sanford will continue the subject, in displaying the "Aims" and "The Failures of Masonry," until the influence of his inditings will have the moral effect of so guarding the avenues of our Mystic Temple, that neither the profane, the intemperate, the selfish, uncharitable, immoral, shall be admitted among the Masonic brotherhood. No man, whatever his standing in society, or however great his wealth, should be admitted into our mystic family, who has not evinced in his antecedent life his belief and trust in the ever living, ever present God.

THE EARLY HISTORY OF MASONRY IN MASSACHUSETTS.

BY JACOB NORTON.

Masonry was introduced into Massachusetts from several sources. First of all, Henry Price organized a Lodge in Boston in 1733. But if the reader will refer to the April No. of The Mystic Star, 1870, he will learn that strong doubts exist in relation to the legitimacy of Henry Price's Grand Mastership. Our arguments advanced about eighteen months ago, against the pretension of Price's Grand Mastership, have as yet never been assailed, and all our subsequent inquiry only tends to confirm our opinion that Bro. Price was never commissioned by either

Viscount Montague, or any other English Grand Master, with a power to establish Lodges in America.

Second, St. Andrew's Lodge of Boston, was chartered by the G. L. of Scotland in 1756, but the charter did not reach its destination until 1760. Yet we know that the said St. Andrew's Lodge was originated by clandestine Masons in 1752, and Bro. Hamilton Willis, P. M. of the said St. Andrew's Lodge, admits that at least six candidates were initiated between the year 1752 and 1756. "The record," he says, "is too imperfect to make out more." How many were made in that Lodge between November 30, 1756, the date of the Charter, and 1760, when the charter was received, he does not inform us. We can, however, judge sometimes from another source.

The Lodge was originated in 1752 by nine clandestine-made Masons. It 1756, it numbered twenty-one members, exclusive of one of the original nine, who left Boston in the interval. Hence there was an increase of thirteen members, instead of six, between the time of its organization in 1752, and the date when the charter received its signature in Scotland. And in 1860 we find the said Lodge increased by eighteen addititional members; hence, thirty-one candidates must have been initiated before the Lodge received its charter, and thirteen before the charter was signed.

Bro. Hamilton Willis attributes the motives of the originators of St. Andrews Lodge, in applying to the G. L. of Scotland for a charter, in preference to the Provincial Grand Lodge then already existing in Boston, to the feuds then prevailing between the "Ancients" and "Moderns." The truth, however, is, that men did not belong to the party or organization which called itself "Ancients." If they had been "Ancients," why did they not apply to the G. L. of the Ancients for a charter? Bro. Willis has probably drawn his information exclusively from the records of his own Lodge.

The records of the English Provincial G. L., or the Henry Price G. L., as we shall call it hereafter, shows, however, that David DeCosta, (the leading applicant to the G. L. of Scotland for the St. Andrew's Charter,) and others, endeavored to become initiated in one of the Henry Price's Lodges, but owing to some difficulty not stated in the record, the question of their initiation was referred to the G. L. The G. L. laid the question over to its next meeting, when it decided that the said DeCosta and others should be initiated, providing they paid a certain sum, (this I give from memory).

The record does not inform us of the nature of the difficulty, nor why the arrangement was rejected by DeCosta & Co. But when the charter arrived from Scotland, the St. Andrew's brethren made an effort to visit the Henry Price Lodges, and were refused admission on account of its illegitimate originators. A conference thereupon ensued; committees from both parties met, documents were exchanged, etc., during which time the St. Andrew's brethren *admitted* that DeCosta & Co., the petitioners for their charter, were *irregular Masons*, but at the same time claimed, and with justice too, that the G. M. of Scotland possessed the inherent right of making *irregular* and regular Masons.

While, therefore, admitting that the Lodges established in Boston; or elsewhere, by the pretended G. M., Henry Price, became legalized after Tomlinson received his Deputation in 1737, and that St. Andrew's Lodge became equally legalized after its charter from the G. L. of Scotland arrived in 1760. Yet it cannot be denied that both organizations were in their origin illegal, and that for several years each of those bodies continued to make Masons without authority. And we shall only here add, that in 1769, Dr. Joseph Warren, afterwaads Gen. Warren, of Bunker Hill memory, a member of St. Andrew's Lodge, received from the G. L. of Scotland, a commission, constituting him Provincial G. M. After which we had two Grand Lodges in Boston, but the members or subordinates to each were not allowed to visit the Lodges of the other.

Besides the above two described organizations, there was also in Boston a Lodge No. 196, chartered by the "Aneients." One would naturally suppose that perfect amity and concord must have prevailed, at least between the "Ancients" and the Joseph Warren or Scotch Masons. But the peculiar vision of the Masonic jurisprudence monger, which can always discover a mote in his neighbor's eye, but never in his own, appears to have detected some flaw in the No. of the *hundred and ninety-sixers* of the Ancients. The record of the Joseph Warren G. L. says: "No proof has been adduced of their legality," that is, of No. 196, and of course the "Ancients" were refused admission into both the English and Scotch Lodges.

But independent of the above, there was still another Mason-making power in Boston, viz: Army Lodges. When Bro. Joseph Warren was about organizing his G. L., he invited the army of officers of Lodge 58, English registry, and of No. 322, Irish registry, to officiate as his Grand Wardens. But just one year afterwards, viz: December 27, 1770, the officers of the No. 57 English registry were notified by the Scotch Provincial G. L., to appear on the first Friday of June next, at its place of meeting, to give explanation why the fees charged by the said No. 58, for initiation, were less than the Constitution allowed. As Prince Hall, and the other founders of the African Lodge, were afterwards initiated in an Army Lodge, it is not impossible that that insolent summons, together with the continued irritation arising from the political troubles then brewing, may have caused an Army Lodge to initiate the despised negroes into Masonry. And this brings us to the first record of the first Negro Lodge established in America.

The record was once a thin quarto book, with pasteboard covers. It now consists of only seven loose leaves, not numbered. One page begins with July 6, 1784, giving a list of several members who were indebted to the Lodge 12 shillings (English) each. Another page begins with, "Master Brett," or Butt. In a line with this, it says, "March 6th 1775," (the 5 very illegible); then follows a list of 15 names, headed by that of Prince Hall, with an intimation that they were made brothers that day. It appears that they paid 15 guineas for initiating, 7 guineas for crafting, and for making them Masters, 4 guineas; that would make 26 guineas for the fifteen receiving the three degrees. But as the real value of money during revolutionary times is uncertain, and as there had for many years previous existed in Massachusetts a nominal currency called "Old Tenor," and the account books of those days used to represent the accounts in double columns, of *old* and *new* "Tenor." We doubt very much whether even a Philadelphia lawyer will be able to puzzle out the reckoning on the page before us.

Another page contains the following memorandum: "Boston, May 25th, day, 1785. Bro. Prince Hall received of the Lodge the sum of eight dollars for the warrant—Prince Hall." The rest of the sheets, or leaves, give the monthly meetings during the year 1785, and one begins with Januaay 29th, 1786. It is evident that the manuscript before us was not written until 1785, and that the pages beginning with earlier dates must have been copied from some loose memorandums.

One thing, however, is certain, that on the 6th of March, 1775, a certain Master Brett, or Butt, initiated a number of negroes into Masonry.

The question now remaining, is not whether Prince Hall and others were made Masons, *regularly* or *irregularly*, by the said Master Brett, but whether they were subsequently legalized by a charter from some authorized body. This we shall show in a future communication.

[*To be continued.*]

CORRESPONDENCE.

Dear Brothers:—I promised to write something from this Territory and ought to have done so long before this time, in return for your many acts of courtesy.

I have received and read The Star regularly since you first sent it in the winter, except the June number, which failed to come. Be assured of my cordial wishes for the continued success of your enterprise, as well as for your personal health and prosperity.

Although this region is so far from the populous and busy world of "the States," and even yet the dwelling place of the wild beast and savage, it is by no means without the bound of the Masonic circle. The Lodges of the ancient Craft were opened "on the high hills and in the low valleys" of this mountain wilderness, with the very advent of civilization; and the tesselled floor was spread, and the lights kept trimmed and burning, by Lodges strong in numbers and worthy of note for intelligence and Masonic virtues, years before the railway had crossed the

Missouri. While many of our Lodges in the States are twenty or more years of age, and are still without a building of their own, the brethren of Central City, in the heart of the Rocky Mountains, have long since spent twenty-four thousand dollars in building and embellishing a beautiful and commodious Hall, with reception rooms, ante-rooms and banquet hall. Other Lodges in the Territory, though occupying rented buildings, are furnished in a costly and elegant style.

In this city are two Lodges, Denver Lodge No. 5, and Union Lodge No. 7, Denver R. A. Chapter No. 2, and Colorado Commandery No. 1; all of which meet in large, commodious, and well furnished apartments in the Tappan Block. The building, which is three stories with a basement, is of brick, supported in front on fine cut-stone pillars with arches, and contains several elegant store rooms, with many offices above, while the whole upper story is devoted to Masonic purposes.

The Hall occupied by the Lodges and Chapter, is about sixty-five by forty-five feet on the floor, and about twenty in hight, elegantly furnished, with several ante-rooms all handsomely furnished. The Templars Hall is somewhat smaller but of good size, with good furniture, wardrobe and ante-rooms, while all the rooms communicate, for convenience on public occasions.

I understand the Lodges throughout the Territory, exhibit the same spirit as those I have mentioned, so that Masonry has nothing to be ashamed of in Colorado. A high sense of courtesy and kindness toward visiting brothers, actuates all the Masonic bodies, as I have had abundant opportunity to observe and experience. The number of Masons from Illinois is so great, that I feel quite at home here; and the number is constantly increasing.

Many of the Grand Masters, and other distinguished brothers, are well known in Illinois. Past G. M. Van Deren, and Grand Master Teller, being of the number. They both reside in Central City. Grand Master Teller is a lawyer of much distinction in the Territory, and a man of very high character. P. G. M. Van Deren enjoys the same reputation.

The Lodges here are under the Mastership of men well qualified for the Oriental chair. Bro. G. G. Brown, Master of No. 5, and Bro. W. D. Anthony of No. 7, both standing deservedly high in the esteem of the Craft; while Bro. Wm. N. Byers presides over both Chapter and Commandery, although pressed by many responsible duties outside the Craft: being Editor and proprietor of the *Daily Rocky Mountain News*, and otherwise burdened with public matters of every description.

As long as the Masonic bodies of Denver are under the care of such men, aided by such corps of expert and worthy officers as they are, you may look for good accounts of Masonry from this part of the great ground floor.

I find that Masons here are not behind any in deeds of charity and manifestations of hearty good will towards all who come from abroad.

This condition of things in this far off region, I think will be interesting to Masons East, as additional evidence of the remarkable power and vitality which inheres in the ancient and honorable institution, which I have found everywhere the same in form and spirit, from the shores of the Chesapeake to the snowy ranges of the Rocky Mountains.

With assurance of my high regard, I remain,

Yours fraternally,

DENVER CITY, COL. H. P. H. BROMWELL.

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—We publish the following correspondence without endorsement, and do not hold ourselves responsible for any opinions it may express. Our columns will be open to replies which it may call out.—ED.

GRAND LODGE JURISDICTION.

BY A MASONIC EX-JOURNALIST.

Under the head of "Grand Lodge Sovereignty," the views of the Editor of the "Freemason" are plainly rendered in the July 1871 No. of this monthly journal. As an intelligent opponent of the American doctrine of geographical boundaries for a G. L. of Freemasons being subject to political or State Governmental changes, Bro. Gouley takes the lead in the discussion of this subject. Young, ardent, zealous, and plain-spoken, he has taken his stand and maintains it upon this subject with an ability second to none. He would put the American Grand Lodge of Freemasons in a position not enjoyed by any other American institution, viz: absolute sovereign in the State of its existence, and subject to neither State or municipal regulations, be they what they may. This incongruous position he regards as fairly enjoyable by an American Grand Lodge. He attacks the position reached by the Illinois Grand Lodge Committee in their revision of the Constitution of that body, and states that Art. X of that revised Constitution is, in view of a recent act of that body, worthless. He says that it is nonsense for Grand Lodges of Masons to proclaim their style and title to be so and so, when the general Government, by vote in Congress to divide a State, can nullify that style and title, render it a misnomer and void, and in its place, by no direct act of Congress, but by the force or consequence of an act of Congress passed for an entirely irrelevant purpose, arrange, that, that style and title shall no more exist, but be superseded by the styles and titles of two Grand Lodges bearing the names respectively, and organized as the Grand Lodges of the newly named States.

In view of the fact that Freemasonry in any of its organizations is not regarded as a State or National institution by a State or National government, this condition he regards as unjust, oppressive, and unendurable. He does not wish to recognize that in America there can be no monarchal bodies, but that of all Freemasons in a State, one Grand Lodge of that State must be *sovereign* and forever beyond human control.

From a certain degree of study addressed to this subject, I will venture to here pen a few paragraphs to Bro. Gonley, and ask him to give them a place in his journal, to the end that those who have read his views of this subject, may also see the views which may properly be called "the other side."

Why Freemasonry should have certain rights not accorded to other institutions in a State, is the question to which no answer has yet been offered. By certain rights I mean the assumption of government for a whole State regardless of its size, or territory, upon the mere *dictum ac factum* of representatives from three to five or more, seldom more, Lodges, which for a longer or shorter time, have been working under charters granted variously by different Grand Lodges extant. Neither in educational, religious, or political organizations is there such assumption recognized, while each of these really have or are believed to have superior consequence to Masonry. No State can exist without civil, educational, and political organisms, which naturally prepare for religious conditions, while any State can exist, and its inhabitants be equally as good, as wise, as moral, and as prosperous, did Freemasonry never appear among them.

The question then seems to me to be answered by the assertion that Freemasonry is not of more consequence in a State, but that it is of such little, such exceedingly trifling consequence, that its assumptions, or that of its upholders and adherents, are allowed to pass unquestioned, and that in this manner those assumptions have become what, by Bro. Gouley and others, are termed inherent rights, and by him are so-defended. Instead of regarding Freemasonry as a sociable organization, the members of which join it the better to become acquainted with their fellow men, and possibly to gain a position in which the confidence of their fellow men may be by them more certainly acquired, Bro. Gonley regards Masonry as an institution whose existence is of paramount importance, whose chief organism is not the expressed will of its members, but above and beyond the control of such will.

With a strong governmental disposition, to rule appears to be the natural bias of his nature, and to subject to the ruling of a single voice, if possible, if not to the next fewest number of voices possible, the most desirable condition. To recognize for a moment that the organism of which he is the right hand, if not the head, shall ever fail in supporting his rulings, is a condition hard to be by him realized; and to harbor the idea that strict governmental action is not as necessary in Freemasonry as in State government or national, is something he cannot do.

Now as Masons are all MEN, and as I have said, they become Masons with but small regard for the consequences likely to follow of a beneficial character, it would seem to me that their *convenience* should have more consideration than is given to it. That as the whole thing is a voluntary organization, its members should be as free to support it, or to forsake it, as they are to join it. That as it has no special work to do in a State or nation, but is organized into Lodges for the pleasure and gratification of the persons who sought in any given locality a charter from a Grand Lodge for that purpose, there is nothing of any consequence that should attach to the act of such organism, but the convenience of those persons. If Grand Lodges were the State *corps d'armes* of Freemasonry, their officers the corps commanders, and the Lodge officers the company commanders of that which might be regarded as necessarily a *State* organization, one of so many, say forty in these United States and Territories, or forty-six or more in all North America, we would next be looking for the enemy, this immense army as a whole was to be brought against, or what the more than 500,000 Freemasons at present in North America were expected to fight, organized as they are into such State army corps; but when we see that the enemy does not exist, that all this distressingly correct discipline and enforced organism for the Freemasons of a State, is simply to enable one or two men to speak to all the Masons in a State in an authoritative manner, we must perforce marvel that so much discipline is maintained for so trifling an object, and we look for that to follow which certainly does follow in nearly every State of North America, namely, that from governing sufficiently, by the mere force of the natural law of progress Grand Officers and Grand Lodges inevitably get to govern too much, and forget that instead of a body of volunteers, they are called upon to play the sovereign over a feudal force of followers, and towards whom their edicts are to be enforced as certainly as were those of the feudal courts and barons of the middle ages against the herd of their vassals and followers.

No amount of failure, withal, appears to have any effect. John Smith, when driven to the wall by the repeated commands and balderdash of his officers, if a soldier, knows he is an enlisted man, and must obey. In the same manner does it appear, do some Masonic potentates imagine Peter Jones, a Free and Accepted Mason, can be treated, and worry him to his annoyance and disgust until he does not dissent but simply demits.

Were Masonry really *free* in the United States, we should never hear such words as "clandestine," irregular," or any other by which is meant a member of the Society made such as men were made Masons one hundred years ago.

There is too little freedom connected with the Masonry of to-day. To bind rather than loosen is the act of living Masons; bind themselves to do what? nothing! Prescribed bounds for Grand is succeeded by prescribed bounds for Operative Lodges. It is the true interest and convenience of the brethren that should at all times and in all places be consulted.

That organisms may be maintained in grandeur of numbers, large amounts of money are paid yearly, and, for two or three days of a year, in each State the meeting of a Grand Lodge takes place, at a cost of thousands of dollars that, for all it does, or for all that is done by its members to the last one, on such occasions, might just as well be totally dispensed with to the extent of even the first dollar.

The pomp and pride and circumstance of a Grand Lodge is considered of sufficient value to cost variously from three to thirty thousand dollars a year, when for all purposes, every thing that is possible for such a body to attain to the construction, creation, or existence of, it might just as well never take place, for it amounts to nothing. There is, in fine, not the first thing that has been done in North America by a Grand Lodge of Masons for the past twenty-five years, that might not as well for Masonry as for Masons, been left undone. Proof in denial of this statement I invite, and will, if permitted, reply to and rebut.

Let any student of Masonry cast his eyes over the history of American Grand Lodges during the period named, and he will find that the election of officers, the making of laws (four-fifths of them useless, and the other fifth superfluous,) and the examination of Lodge records with hearing of some few appeals for justice, constituted their whole work, any portion of which can equally as well be done by a board of the representatives of the Lodges meeting at no expense in the centre of a given convenient circuit of ten or more Lodges. In other words, notwithstanding all this discussion that nearly constantly fills the columns of Masonic periodicals and Grand Lodge proceedings about Grand Lodge sovereignty and jurisdiction, for all practical purposes, or benefit to Masonry in any State, there may be no Grand Lodge at all, or a dozen or more of such organisms, did the brethren of the State or Territory so elect; while for the convenience and satisfaction of the Masons of a State, a dozen or more gatherings of the brethren within a few miles circuit at selected points for that purpose yearly, would do all the good, accomplish every purpose of any value, and at no comparative cost, that is done, accomplished and incurred by the present style of American Grand Lodge.

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—R. W. Joseph H. Hough, Chairman of the Committee of Foreign Correspondence of the Grand Lodge of New Jersey, playfully says: "Upon the title page of the proceedings of Minnesota lying before us, we find the following mysterious entry:

M. W. C. W. NASH, 33 deg. G. M.

After puzzling our brains in the task of deciphering what all this means, we have finally concluded that it is intended to announce that Brother Nash is the 33d G. M. of Minnesota. If our surmise be true, we are compelled to express our surprise that a Grand Lodge so young as that of Minnesota, should have already enjoyed the services of thirty-three Grand Masters!"

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—According to the Rev. T. D. Talmage, "a man is no better than the newspaper he habitually reads."

"HOW SHALL I KNOW YOU TO BE A FREEMASON?"

BY REV. M. MAGILL.

Not by blabbing and prating of what I don't know,
Not by wearing gold pins or making a show,
Not by trying to make all creation believe
That I am a Mason, whom the Craft must receive.

Not thus must I show that I was made free,
Not thus could I satisfy, or make the Craft see.
If I am a Mason, both trusty and true,
To answer your question, "Good *works* I must do."

There are tokens and signs which I must employ,
And these used aright, will all cowards defy;
None, but true Masons can these recognize,
None, but true brothers their value can prize.

Those signs well presented, my skill is perceived,
And as a Freemason I will be received.
I can draw a right angle, perpendiculars raise,
Or if horizontals, I am sure to get praise.

You may know by my signs that I am well bound,
Solemn pledges in each by true craftsmen are found.
Each sign gives assurance which Masons will prize,
While cowards their virtue cannot recognize.

By tokens I also give proof I am right,
As well in the dark, as clearest of light.
I can satisfy all who are skilled in our art,
That in tokens and signs I can well take a part.

My tokens are friendly, and prized by the free,
The grip of true brothers no coward can see;
And yet 'tis so simple, so pleasant to make,
While its very performance kind feelings awake.

You may know of my claim to Masonic skill,
By my step, or my tongue, or my signs, if you will;
From my feet to my head, my ear or my eyes,
And yet if not free, your ken I defy.

When brother grasps brother, as Freemasons can,
'Tis then we see friendships that link man to man;
Then tokens and pledges and love is renewed,
And the soul with true greatness is largely imbued.

BROTHERLY LOVE, AN IDEAL OF FREEMASONRY.

Every institution of man must have an ideal in order to give it direction and power. The question is naturally propounded by the world, What are the ideals of Freemasonry? While we hold that every individual has a right to follow out his own ideals of life as seemeth to him best, most convenient and most agreeable, yet the public have a right to know the general aim and intent of organizations of men, whether they be good or bad. In reply to that inquiry, we say emphatically that Freemasonry has ideals, all of them beautiful, pure and true, and that brotherly love stands in the most prominent niche of her mystical temple.

Love between man and man is with her an incarnated principle, it is the embodiment of her life and gives tone to the active principle of her entire system. Freemasonry rests upon the grand, bottomless and boundless foundation of universal brotherhood. It recognizes the self-existent fact that there is a bond of unity permeating the human race, and that that bond is the strongest where intelligence and cultivation has the fullest exercise and influence. The brotherhood of our institution is founded upon the basis of heart and brains, for without these, all fraternity must of necessity partake of the selfish and mercenary nature. It goes far beyond all fraternities or societies in the world, in this, that it expects every candidate to be willing to give all he can, even to depriving himself of comforts for other's wants, and that he shall never *expect* to receive or ask any thing for himself. We know of no other institution formed upon such a broad basis of charity, either civil, religious or political. Taking this as a basis, it is easily comprehended how such men should be at least friends, if not brothers. But the result has proven that when Masons meet each other away from home, there at once arises a community of sentiment and exchange of heart-feelings. If two men who are beneficaries of the same institution, say a life insurance company, or of any other sort, they naturally meet each other with indifference or rivalry, but where both are *contributors* to the common cause of humanity and both are educated on the same broad basis of philosophy, they meet with the magnetism of mutual respect, confidence and esteem. They know that they are placed above the common level of dependency and that they are, or should be, gentlemen, meeting upon a perfect equality, although they may move in different spheres of life. There is a heart love inspired and warmed by the baptismal fire of heaven, which speaks through the eye and magnetizes the hand in its introductory grip, worth more than all the words or tokens ever invented. The patent right for that grip is held by God Almighty alone, and is only given to those who first sought the truth in their hearts. A mean and contemptible man can never look an honest one full in the face, especially if he has wronged him; nor can the culprit take his benefactor by the hand with that full, warm and earnest grip which belongs to the true man and Mason; hence

Freemasonry has brotherly love for an ideal; a love which bespeaks honesty, truth and fraternity. Charitable donations are a part of the daily routine of Masonic duties, but if that were all, the institution would be no more than the thousand and one others of a similar character, but its principles of friendship, fellowship, kindness, mutual affection, forbearance and forgiveness, rises above all this and incarnates the institution with the sacred character of "Brotherhood."

It is well that the world should understand this ideal of Masonry, for we fear that too many candidates come to our doors with the idea that charitable donations constitute our great aim and purpose. Mercenary calculations based upon personal advantages look out from the eyes of too many of them. It is a glowing sight to see a full-hearted, disinterested, generous and magnanimous man come to the Masonic door, and when admitted, feel that we are in the presence of a being whom God has made for the high and noble purposes of our institution, one who asks nothing and expects nothing but a full fellowship and unselfish fraternity, and who shows his willingness to contribute liberally according to his means, for the benefit of those in less fortunate circumstances.

"Love" is a word that has puzzled philosophers of all ages to fully define, and "Brotherly Love" is a term still more difficult of comprehension, because it ignores the influences of the opposite sex, (which all men acknowledge has much to do with the heart's development) but yet there is a purity of love between men as sacred and firm as ever existed between the sexes themselves: it is a love which is, however, more fully developed by the peculiar associations of mystic ceremonies, purposes and ideals, than in ordinary life, hence it has been classed as the first tenet of Freemasonry.—*The Freemason.*

ORIGIN OF FREEMASONRY.

BY BRO. ALBERT G. MACKEY.

A great many theories have been advanced by Masonic writers as to the real origin of the Institution, as to the time when, and the place where it first took its birth. It has been traced to the Mysteries of the ancient pagan world, to the Temple of King Solomon, to the Roman colleges of artificers, to the Crusades for the recovery of the Holy Land, to the Guilds of the middle ages, to the Stone-masons of Strasburg and Cologne, and even to the revolutionary struggle of England in the time of the commonwealth, and to the secret efforts of the adherents of the House of Stuart to recover the throne. Rut whatever the theory may be selected, and wheresoever and whensoever it may be supposed to have received its birth, one thing is certain, namely, that for generations past, and yet within the records of history, it has, unlike other mundane things, presented to the world an unchanged organization. Take, for instance, the theory that traces it back to one or the most recent period, that, namely, which places the organization of the Order of Freemasons at the building of the Cathedral of Strasburg, in the year 1275. During all the time that has since elapsed, full six hundred years, how has Freemasonry presented itself? Why, as a brotherhood organized and controlled by a secret discipline, engaged in important architectural labors and combining with its operative tasks, speculations of great religious import. If we seek any chance it is simply this, that when the necessity no longer existed, the operative element was laid aside, and the speculative only was retained, but with a scrupulous preservation (as if it were for purpose of identification) of the technical languages, the rules and regulations, the working tools and the discipline of the operative art. The material only on which they wrought was changed. The disciples and followers of Erwin of Steinbach, the Master Builder of Strasburg, were engaged, under the influence of a profoundly religious sentiment, in the construction of a material edifice to the Glory of God. The more modern workers in Freemasonry are under thd same religious influence, engaged in the construction of a spirftual temple. Does not this long continuance of a brotherhood employed in the long pursuit, or changing it only from a material to a spiritual character, but retaining its identity of organization, demand for itself some respect, and, if for nothing else, at least for its antiquity, some share of veneration?

But this is not all. This society, or brotherhood, or fraternity, as it might more appropriately be called, is distinguished from all other associations by the possession of certain symbols, myths, and above all else a Golden Legion, all of which are directed to the purification of the heart, to the elevation of the mind, to the development of the great doctrine of immortality. Did the Masons of Strasburg and Cologne invent these symbols, these myths and this legion? Certainly not, for they are found in similar organizations that existed ages previously. The Greeks at Eleusis taught the same dogma of immortal life in the same symbolic mode, and their legend, if it differed from the Masonic in its accidence, was precisely identical in its substance. For Hiram there was Dionysus, for the acacia, the myrtle, but there were the same mourning, the same discovery, the same rejoicing, because what had been lost was found, and the same sacred teaching of the name of God and the soul's immortality. And so an ancient orator who had passed through one of these old Greek Lodges, for such without much violence of language they may well be called, declared that those who have endured the initiation in to the mysteries entertain better hopes both of the end of life and of the eternal future. Is not this the very object and design of the legend of the Master's Degree? And this same peculiar form of symbolic initiation is to be found among the old Egyptians and in the island of Samothracia, thousands of years before the light of Christianity dawned upon the world to give the seal of its Master and Founder to the divine truth of the resurrection.

This will not, it is true, prove the descent of Freemasonry, as now organized from the religious mysteries of antiquity, although this is one of the theories of its origin entertained and defended by scholars of no mean pretensions. But it will prove an identity of design in the moral and intellectual organization of all these institutions, and it will give the Masonic student subjects for profound study when he asks the interesting questions: Whence came these symbols, myths, and legends? Who invented them? How and why have they been preserved? Looking back into the remotest days of recorded history, we find a priesthood in an island of Greece, and another on the banks of the Nile, teaching the existence in a future life by symbols and legends, which convey the lesson in a peculiar mode. And now, after thousands of years have elapsed, we find the same symbolic and legendary method of instruction, for the same purpose, preserved in the depository of what is comparatively a modern institution. And between these two extremes of the long past and the present now, we find the intervening period occupied by similar associations, succeeding each other from time to time, and spreading over different countries, but all engaged in the same symbolic instruction, with substantially the same symbols and the same mythical history.—[*Keystone.*

THE BALLOT IN THE LODGE.

Simple as the matter may appear, the use of the ballot in the Lodge is not understood as it should be.

If the case brought before the Grand Lodge at its last communication, should, as we believe it to be proved but one of many, it is highly necessary that the nature and use of the ballot should be clearly explained to the Craft.

In the case mentioned, the W. M., according to the evidence, instead of ruling his Lodge in an impartial manner, constituted himself a partisan of the rejected candidate, and threw the weight and influence of his important position against the expressed objection, whether just or unjust, is immaterial to the candidate. If the ballot is to be maintained as an integral part of our constitutions, then it must be carried out in its entirety.

The founders of our laws exercised a wise discretion in introducing that clause in our regulations which gives power to a small minority to reject any applicant, however worthy, apparently, from a society amongst whom perfect harmony is desired to be maintained.

The ballot having been taken and proving unfavorable, we hold that, beyond giving an opportunity for correcting an unintentional adverse vote, the subject should be finally considered disposed of, and that neither the Master, nor any other member of the Lodge, should question the propriety of the vote. It may be that from private knowledge on the part of even one member, there are circumstances connected with the character of the candidate which, though well known to the objector, it would not be prudent or proper to announce. Therein lies the whole power of the ballot, and for the rendering available such knowledge, was at first established.

The Board of General Purposes (in the ranks of which may be numbered some of our best authorities on Masonic jurisprudence,) in the case of the Lodge of Israel, strongly expressed their opinion upon this subject, by suspending the Lodge and bringing under their censure both the Master and immediate Past Master of the Lodge.

A circumstance recurs to our memory, which was recently related in a foreign Masonic journal. A candidate whose antecedents were of the most unobjectionable character, had, on the ballot, been rejected, to the surprise of nearly all present.

One black ball in this case was sufficient to exclude. Inquiries were made as to the objectors, but without response. The feeling arose that some mistake had occurred. One by one the brethren disavowed their objection, till but one remained. This one, on being pressed for his reasons for voting against the candidate, felt it his duty to inform the W∴ M. that his objection was based on the fact, within his certain knowledge, that the candidate had been guilty of criminal intercourse with a near relative of his (the W. M.'s) own, and under these circumstances he could not conscientiously vote for him as a fit and proper person to become a Mason.

The ballot is open to many objections. In some cases it is used as the means of annoyance to an unpopular W. M., a small clique possessing the power to refuse the admittance of any candidate, worthy or unworthy, during the tenure of his office.

The Master has undoubtedly the power to reprimand his Lodge for any derelection of duty on the part of the members, but the ballot must be kept secret. Every Master should know sufficient of Masonic law, to convince him that every brother has an inherent right to exercise its free use, and that any interference on his part would be a usurpation of power that will never be tolerated by the supreme power of English Craft Masonry.—[*Magazine* (*London*).

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GOOD HUMOR.—Good humor is a bright color in the web of life; but self denial only can make it a fast color. A person who is the slave of selfishness has so many wants of his own to be supplied, so many interests of his own to support and defend, that he has no leisure to study the wants and interests of others. It is impossible that he should be happy himself, or make others around him so.

—Wear your learning, like your watch, in a private pocket, and don't pull it out to show that you have one; but if you are asked what o'clock it is, tell it.

REPLY TO BRO. NASH'S INQUIRY IN THE AUGUST NO., PAGE 60.

EDITOR STAR:—I seldom find fault with typographical errors, as we all know that errors will creep in when the writer is unable to read his own proof-sheets. Errors in dates, or names, should however always be corrected. For instance, the Rev. Bro. Entick made a mistake in 1756, by calling the G. M. of England of 1732–3, by the name of "Viscount Montacute." Bro. C. W. Moore, of Boston, copied Entick. Bro. Mackey, of Charleston, copied Moore, and the rest of American writers, and Committees of Foreign Correspondence, copied the above worthies and each other. Within three years, the title of *Montacute* was disputed. A committee was thereupon appointed by the G. L. of Massachusetts, in order to ascertain which is which. It cost the Chairman of the said committee an immense deal of labor and expense before he satisfied himself that "Viscount Montague," not *Montacute*, was G. M. at the above period, and the G. L. was put to an extra expense of $400 for printing the said committee's report.

I mention the above, not only for the purpose of calling attention to some of the errors, such for instance as in the 1st paragraph on page 263, the word "Messiah" is given instead of *Mishna*. On page 250, you have made it read "under the G. Mastership of one of the *Pharisees*," where it should have been *Pharaohs*. On page 266, the paragraph beginning with "In Dr. William Robertson's," etc., was designed and marked for a note, which was however unheeded, and put into the text.

All this goes to show that errors are apt to creep in. It is true they are often corrected, but more often they remain unchallenged and unnoticed. Such was the case with Monticute, and such is also the case with the history of the Masonic ritual.

The illustration Bro. Nash was pleased to bring forward, "That the records of the life, death, and resurrection of Christ, were published to the world at a time, when if they had not been true, thousands then living would have *known it*, and some of them would publicly have *contradicted* it." That argument may be very forcible to those who believe in the history as given in the New Testament. To Jews, however, who do not believe in the said history, this furnishes no argument at all. They reason from an opposite point, and if Bro. Nash was an Israelite, he would have reasoned thus: "I find my Christian friends are easily imposed upon in believing the history of the resurrection and miracles of Jesus, which I for certain cogent reasons do not believe. Is it not equally possible that my Christian brethren may also have been deceived about Masonic history." Our minds are so differently constituted, that the very illustration that would tend to convince one man of the truth of a certain theory, would produce in another man's mind an opposite conviction.

Why, my dear sir, there are thousands of fables in history which attracted no attention when first promulgated. For instance, who was not charmed with the narrative of William Tell, and yet Tell *was a myth.* No such a personage ever existed. That is very strange, but true. Again, who has not read of the wonderful story of the Malstrom on the Norwegian coast? A whirlpool that sucked into its vortex, ships, whales, bears, and what not. But upon investigation, it was found to have been exaggerated. And I may still mention another instance: In 1733, Henry Price came from England, and exhibited a commission from G. M. Montague, empowering him to establish Lodges in New England. A year after that, he claimed to have received a second commission from G. M. Crawford, extending his Grand Mastership over all America. Now, recent investigation has proved that Henry Price did not receive any commission either from Viscount Montague or the Earl of Crawford.

And to prove still farther that Masons can be imposed upon, I beg to refer once more Bro. Nash and my readers in general, to Dr. Oliver's "Origin of the Royal Arch Degree," which he demonstrates was manufactured by Cheveliar Ramsay in or about 1739. And it is needless to go here into a history of the manufacture of the "Ancient and Accepted Rite" so-called Templarism, and a thousand other moonshine degrees. I may state here another curious fact, that in all the pre-1717 manuscripts alluded to in my article "How to Study Masonic History," and I have since the said article was written, seen two additional Constitutions of the same period, making altogether eleven documents, ranging from 500 years to about 160 old.

Most of the above-named documents, were used as rituals at the initiation of candidates. Each and all profess to give a history of the Craft from its origin. The oldest one, Halliwell's Poem, mentions neither King Solomon, nor the Hiram's; the rest mention David and Solomon, also King Hiram, but not a solitary one of those old documents mentions Hiram Abif. Nearly all say, that King Hiram sent *his son*, who superintended the carving, building, etc., of King Solomon's Temple. One has it that King Hiram himself "was the chief master of all the Masons of carved work and all other theire work of Masonry that belongeth to the Temple," and are, probably, copied by a brother who knew something about the Book of Chronicles, says, that King "Hiram sent a man," etc., and as one of those documents was copied as late as 1698, and another in 1704, it is therefore evident that at the above period the brethren had no knowledge of the connection of the "Widow's Son" with Masonry, and if so, where was then the third degree? Nor can I find the name of Zerubbabel, or the builders of the second Temple, any where alluded to in the said documents: nor is De. Molay and Knights Templars alluded to. The fact is, all these degrees, Royal Arch, Templarism, A. & A. Rite, etc., etc., were successively manufactured with their legends, etc., and why then should Bro. Nash feel astonished at the manufacture of the legends of the 2nd and 3rd degrees?

It is certain that Bro. Nash, when he wrote his remarks on my communication, had not had an opportunity of reading my article in the July No., and I more than suspect that he had never previously paid any attention to my communications, nor does he appear to be acquainted with Bro. Findel's History of Freemasonry, nor with the epitome of the said work, by Bro. Steintrenner. If he should ever be induced to read Bro. Findel's book, he would learn that we are mainly indebted to the German brethren for the explosion of a great deal of humbug.

It is now more than four and a half years ago, since I whispered into the ears of a Past Deputy Grand Master of Massachusetts, *that the third degree was new.* That was at least twelve months before I ever saw Bro. Findel's History. In 1867 I wrote several articles for the *Masonic Eclectic*," N. Y., wherein I pointed out the uncertainty of the story of St. Alban's; also that of the Athelstan's charter. Bro. Findel's History, however, which I did not read until the beginning of 1868, served to make clear to my mind what I only suspected before. Originally, my suspicion about the antiquity of the degrees, was aroused from some of Oliver's remarks. I am satisfied, had he so chosen, that he could have furnished as clear a history of the origin of three first degrees, as he did of that of the R. A. This, however, would have spoiled the sale of his "Antiquities" and other works which yielded a good income.

About two years ago, Bro. Murray Lyons, of Scotland, came out with an article showing that the third degree was unknown in Scotland before 1735 or 6; and Bro. William James Hughan, G. S. of the Provincial G. L. of Cornwall, who deservedly occupies the foremost rank among the English Masonic writers of this day, in a private letter addressed to me, noticing an article of mine in the *London Freemason* of June 17th, containing similar facts and ideas to the one which Bro. Nash was pleased to notice; Bro. Hughan in alluding to that part where I pointed out that the old manuscripts formed the rituals as well as the Constitutions of the brethren previous to 1717, remarked, "These articles (or Constitutions) were always read to the candidate as you observe, and save the 'work' (called the Mason's work, etc.,) represents all that was done at an initiation in early days. 'Degrees' are manufactures of the last and present century."

I hope that Bro. Nash will peruse my two articles on the Masonic ritual, and I would recommend him to read, besides Bro. Findel's History, the History of the G. L. of York, (or by whatever other name it may be called) by Bro. Hughan, published by Bro. Macoy, 626 Broadway, New York. Besides the history of the G. L. of York, there is also added a great deal of valuable matter, among which are six of the old Constitutions, referred to by me, as the rituals of the Lodges before 1717. And when he, that is Bro. Nash, shall have read the book carefully through, I guarantee that he will afterwards agree with me regarding the antiquity of the degrees.

In conclusion, I beg most respectfully to add; To those who valued Masonry on account of its supposed antiquity, or on account of its supposed teachings of Christian Theology, such as that of the Trinity, the fall of man, the redemption, etc. To such the revelation I made must be very unwelcome. To those, however who love light and truth, who venerate the institution for its social, moral, and charitable feelings it almost everywhere induces, or ought to induce. To those who love Masonry for its teachings of faith, hope, and charity *to all mankind*; for its aim to unite into a band of brothers men of all sects and opinions, and to cultivate a true and sincere friendship among those who might otherwise have remained at a perpetual distance. To that class of brethren who mean what they say, and say what they mean, I am sure the illucidation of true history will meet with a welcome reception. Our ritual needs reforming, and this cannot be accomplished until we know what is true and what is not.

Respectfully and fraternally yours,

Boston, August 21, 1871. Jacob Norton.

MASONIC LEECHES.

In the natural world, we have no doubt, leeches are often efficacious, but in the Masonic world, never. The life-blood of Masonry never gets in that congested state which requires its pores to be opened, and its benefits scattered, for the purpose of the unworthy. Although the wealth of the Craft is great, so are the legitimate demands upon it; and while to dispense charity to the unfortunate brother, the widow and the fatherless, is one of its high privileges, it is equally its duty to see that its facilities for doing so are narrowed, through the action of those who are Masons only in name. Every non-contributing, unaffiliated Mason is a leech upon the body of the brotherhood. He is sucking its blood; he is fattening upon its rightful dues, which he unlawfully withholds; he is a second Judas, "keeping back a part of the price."

The Ancient Charges positively affirm that "Every brother ought to belong to a Lodge." The reason is apparent. We are all members of one great family; we share heartily each other's joys and sorrows; the affections and the means of the fraternity are ours; therefore, when we enjoy so great privileges, we should unhesitatingly bear, each one, our share of the common burdens. To be a Roman citizen was once to possess the highest claim to consideration and honor. Rome is no more, but a greater than Rome is risen. Masonic citizenship stamps one as the peer of the highest of earth's rulers, and there is scarcely a corner of the world where he can not summon to his aid, at need, the willing hearts and trusty hands of brethren. But is the unaffiliated Mason, who is not indigent, honest, when he is benefitted in any degree by Masonry, he meanwhile contributing nothing to its support? We unhesitatingly say, no. He is defrauding the parent Masonry to which he owes his very existence, as a Mason—and can there be a greater offense in the eyes of any honorable man?

The number of non-affiliated brethren in all of our jurisdictions, but especially in the West, is alarmingly large, and still on the increase. We can not but think that in the case of not a few, their offense is the result of utter thoughtlessness. They have never considered the real nature of their act of omission; they forget that in withholding their annual contribution to the funds of the Lodge, they are to that degree lessening the influence of the Order in the dispensation of its means. What it does not receive, it cannot give.

We do not think a brother who remains unaffiliated, beyond a certain reasonable time, after he has permanently fixed his domicil, ought to be considered in good Masonic standing. After the lapse of such time, he should stand upon the same platform as he who has been suspended for non-payment of dues. With reference to the latter our Ahiman Rezon provides, that he cannot be restored to good Masonic standing, except by a majority vote of the Lodge, and then he must apply by petition, be recommended, approved and ballotted for, as in the case of a candidate for initiation. If non-payment of dues be good cause, as it undoubtedly is, for suspension, any Mason who remains unaffiliated for any great length of time without good cause, should be visited with the like disability by the jurisdiction in which he is a drone or perhaps a leech.

We heard a clergyman say lately, that the majority of the funerals he was called upon to officiate at, were those of persons who were not members of his church, and some of whom had never been in his church, or perhaps in any church. They did not esteem religion, nor contribute toward its support, during their lives, but as soon as they died, their friends claimed for them its ministrations. Just so it is with many so-called Masons. They practically make Masonry a one sided affair, instead of having sought its portals for light and knowledge, it seems evident that *their* order is, "peculative Masonry," out of which they hope to "make something." Iu our opinion, he who *deliberately* plunders a Lodge by not contributing to its support, may plunder his fellows. Look out for him.—[*Keystone.*

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A Beautiful Turn.—A little girl was directed to open the door for General Washington, as he was leaving a house where he was visiting. Turning to her he said: "I am sorry, my little dear, to give you so much trouble." "I wish, sir," she replied, "it was to let you in."

HOW TO TREAT ENEMIES.

It was a saying of Socrates, that it was "the duty of man to do good to his friends, and make friends of his enemies." Has not this conduct been pursued by Freemasons with most eminent success? Have they not, by force of character alone, without appealing to the arm of aggressive violence, vanquished their opponents? True to the principles that they profess, the power of those very principles has prevailed; and wherever we look, from North to South, from East to West, we behold them triumphantly planting their banner, and preaching their doctrines of Truth, Liberty and Justice. Silently, yet surely, this mighty ball of power gathers size and strength, as it rolls along, crushing in its progress, let us hope, no inconsiderable portion of the sin and suffering it encounters in its path. From every quarter of the globe, wafted by every wind that blows, come glad assurances of its success, that never has the Order been more flourishing both in its popularity and the fulfillment of the grand ends that it has in view; and in the great order and fitness of things, as the ages roll around, while Masonry continues true to its teachings, this glad result must as truly follow, as the sunshine the storm, or the day succeeds the night. If the Craft abide by their ancient landmarks and wander not into the broad way of destruction, if they continue in the "straight and narrow path," the Supreme High Priest, their guardian, director and guide, they must obtain at last the victor's crown. To doubt this, were almost to question the truth and justice of the Omniscient.

It becomes, then, one of our main duties to watch with most zealous care, that we do not step beyond the line of our special province, or use the great power entrusted to our charge for any other than truly Masonic purposes. From any dereliction of this sort, however, we have, in my opinion, no present danger to apprehend, at least in our favored land; nay rather, in this respect, I should deem our "failings lean to virtue's side," for there now seems to exist a strong and prevailing feeling in high places, that Masonry may not even manifest an outward expression of sympathy with any object that is not purely Masonic, however consonant with its teachings and principles; that it is dangerous to extend the right hand of friendship outside the Lodge, and that the moment we step outside the mystic circle we materially err, forgetful that we, as craftsmen, have to do with all mankind, though more especially with a brother Mason. If our Order could stand the test of our civil war, if it could come out unscathed, like the three faithful Jews of old, from that fiery furnace, resisting at that time all temptation to deny or forsake its sacred trust, we need little fear that its efforts will be diverted from their legitimate channels, or that the torrent of its power will overflow the bank, desolating and destroying where it was intended to succor and to save.

It would appear that nowhere in this country do we meet with organized opposition; that the clouds of ignorant prejudice that have hitherto obscured our name, have melted away like the morning mist, before the more enlightened and liberal spirit of the present time, and we enjoy a juster appreciation in this age of reason and common sense. Abroad, the Catholic Church, incited by the Society of Jesuits, always our bitter and jealous enemies, still continues to manifest that determined hostility that it has ever shown, and which, I presume, it will always be most difficult, f not impossible to destroy. From the influence that the Jesuits have obtained and are still acquiring in Continental Europe, they are to be considered no despicable foe. Here, also, we must trust to time and the justice of our cause, and can we doubt from the past history of the two associations, which is ultimately likely to prevail. The disciples of Loyola, who, under the specious pretense of good, and with the great and sacred name of the Savior of all mankind inscribed upon their standard, have yet proved a terrible engine of sorrow and destruction to their race, in witness of whose ruthless and ferocious tyranny the tortured victims of the Inquisition hold up their blood-stained hands, appealing to the throne on high for justice due their wrongs, and whose path the blight of bigoted intolerance has ever followed; or that Society who, having faith, hope and charity before their eyes, preach peace and good will to all men of whatever creed or race, endeavoring to spread these glad tidings to the remotest quarters of the earth, who know not the name of persecution, as practiced by themselves, and who, by strongest ties, are obliged to keep within due bounds of all mankind.—[*G. H. P. of Vermont.*

MASONIC LANDMARKS.

Every well organized and mature association of men, who have been for a great length of time united for the promotion of some worthy object, in which the interest of each individual member is deeply involved, it is natural to suppose that by common consent the doctrines, usages and policy of such an association would become settled and established in the most correct and permanent manner.

If experience and observation can add anything to the perfection of a system of principles and policy, unquestionably Masonry has an experience which transcends all other institutions known in this land and age, and is alike without a parallel in all other countries. The greatest enemies of our Order have been, unwillingly, compelled to admit, that in point of antiquity, there is not another institution on earth, and there never has been, which compares with it, in the perpetuity of its existence.

Perpetuity is the necessary result of perfection in organic structure. The elements of discord and distraction, which have dissolved and terminated the existence of every other organization that has perished, have been so far removed from our Order as to bring it down to our times, in a perfect state of preservation.

Under these circumstances, it becomes an interesting study to inquire into the elements of strength and perfection that have been tested and found to be so enduring in the history of our Order. In this inquiry the Landmarks of the Order demand attention. These form the *outer boundaries* and well recognized *marks*, by which to identify the *ground* we occupy. The *landmarks* are sacred wherever they have been established, for the Jewish lawgiver, Moses, has pronounced a curse upon the man who "removes his neighbor's landmarks."

The landmarks of Masonry point out those well established rules, usages and institutions of the Order that are essential to its identity and perfection, and which have been so thoroughly established, and maintained for ages past, that no man or body of men are now permitted to remove one of them. No Grand Lodge, or any number of Grand Lodges, can remove one of these ancient landmarks. They are to be preserved as sacred and inviolable.

In pointing out these sacred old landmarks, we propose briefly to enumerate them, with very few remarks upon each.

1. The modes of recognition, by which one brother makes himself known to another, stands among the first. These admit of no variation. No omission or addition could be made without breaking up the harmony of the Order throughout the world.

Here is a language that was not confounded at the tower of Babel. The language of signs and symbols is alike in all countries. The Indian of the woods, who understands not a word of our spoken language, has been found to understand this very well.

Many instances could be given where the Arabs, Indians, and other barbarous people have recognized these signs; the power of which was to convert an enemy into a friend in a moment. These cannot be changed.

2. The division of Symbolic Masonry into *three degrees*, is a landmark which has been preserved in all ages and countries, in singular perfection.

In England and Scotland there have been some additions made to a part of the Master's degree; but they merely attempt to incorporate two degrees into one The primitive Master's degree is held intact, with the addition of the R. A. degree. Slight differences also exist in France and Germany.

3. The traditional legend of the third degree, is also regarded as one of the legitimate landmarks of the Order. It is said that "there is no rite in Masonry, practiced in any country or language, in which the essential elements of this legend are not taught." The lectures may vary, and, indeed, are constantly changing; but the legend has ever remained substantially the same.

4. The government of the Fraternity by a presiding officer called a Grand Master, who is elected from the body of the Craft, is a distinct landmark of the Order. The Constitution of our Grand Lodges provides for the election of a Grand Master, but the office existed before we had Grand Lodges, or our present form of government.

5. The powers and prerogatives of the Grand Master to preside over every assemblage, is a fifth landmark, and is peculiar to our Order. The Grand Master, in this respect, does not derive his power from the modern Constitutions so much as from ancient usage, and the constitutions freely recognize and confirm the powers previously possessed. In this we have a type of ancient forms of government, where great power was conferred upon the throne.—[*Family Visitor.*

A COMPREHENSIVE TRESTLE-BOARD.

One of the working Masons of the day, and a reader of the *National Freemason*, wrote down and adopted, at the very commencement of his career, the following comprehensive Trestle-Board:

Those with whom I am proud to be associated as a fellow-laborer in the Masonic vineyard may be recognized by the following creed:

1. I believe that the Ten Commandments graciously communicated upon Mt. Sinai are the sufficient and only standard of morals to Freemasons.

2. I believe that the real landmarks of Masonry may be accurately deduced from the published records, and the private legends, symbols, and ceremonies belonging to Freemasonry.

3. I believe that no true Mason will live out of membership with the Lodge; that non-affiliation is dishonorable; and that letters dismissory should only be recognized until such time as the brother can renew his affiliation with some other Lodge.

4. I believe that Masonry ought to be uniform in the Constitutions of Grand Lodges and the By-Laws of subordinate Lodges; in charters, diplomas, demits, clothing, furniture, discipline, and work; nor will I cease my efforts in my sphere of influence, be it large or small, to accomplish this much to be desired uniformity.

5. I believe that the Grand Master should earn his honors by his services. That he should personally visit every Lodge in his jurisdiction once in every term, to the end that he may dispense knowledge, quiet strife, enlink the craft, enlighten the community, and enforce the authority of his Grand Lodge. Nor will I advocate the election of any man to that section who will not undertake these labors.

6. I believe that imperfect knowledge in Freemasonry is worse than total darkness, and that grand lecturers, who can only troll the Masonic music by note, are grand humbugs, to be discountenanced and rejected.

7. I believe that every Mason *ought* to do that to the whole race of men which he is *bound* to do to his Masonic brethren, and that this is the great argument for the further dissemination of Freemasonry.

In accordance with my faith, I seek earnestly for these things:

1. The favor of God, without which no good can accrue to Freemasonry,

2. The dissemination of Masonic journals of general Masonic interest. devoted to the practical details of the institution, perpetuating all its current historical facts worthy of preservation, expounding its laws, principles and landmarks, with exact yet prudent care, exhibiting the features of its patrons and benefactors; and all the while disregarding such local laws and opinions as conflict with the ancient system, and frowning with unrelenting severity upon innovations of every character.

3. The establishment in every Lodge, and as far as possible in the dwelling of every Mason, of a Masonic Library, sufficiently extensive to to include all the standard literature of the institution.

4. The general dissemination of works upon Masonic law, exhibiting the ancient landmarks of the institution as deduced from canonical records, and adapting them, by suitable commentaries, to the comprehension of each inquiring brother.

5. The establishment of schools of Masonic instruction, in which the zealous brother may acquire thorough knowledge of the management of Lodges, working the degrees, imparting the lectures, and marshaling the fraternity upon public occasions. To this add the entire range of Masonic jurisprudence, the management of courts of trial, the exercise of discipline, and whatever else is implied in the character *of an enlightened Mason.*

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ALABAMA.

GRAND COUNCIL.

Comp. Geo. D. Morris, G. P., presided. From his excellent address we extract the following:

Or, to change the figure, as symbolic Masonry forms the foundation of the institution, so Cryptic Masonry is the apex. It is not until we arrive here that we can look abroad over the whole field, and view its hights and depths, its length and breadth. It is not until we stand here that we can view the tall, stately, and majestic column erected by those who have gone before us; and, while we wonder, we are also compelled to admire its beautiful proportions, its curious architecture, its superb finish. While at its base we grieved over what we supposed had been irrevocably lost; at midnight we rejoiced over the invaluable treasure which had been exhumed from its solid foundations; and here, and here only, we learn by whose care, and by what forethought, and by what means, that treasure had been preserved. Here the blue and the scarlet are interwoven into the royal purple; and while the first forms an enduring foundation upon which to erect our moral and Masonic edifice, the last floats in lofty grandeur around our heads.

I know not, companions, what you and others may think of Cryptic Masonry, but it has always seemed to me that it displays a breadth of thought, and wisdom, and beauty, rarely excelled; and as the mighty Andes, filled up and projected towards the heavens by the everlasting granite, would be incomplete without the huge caps which shoot into the clouds, so Masonry would lack its crowning glory without these Council degrees. Let us, companions, cultivate them more diligently, study their philosophy, and profit by the lessons which they teach.

Of all books the Bible, doubtless, has supplied more beautiful imagery than any other ever penned by the hand of man; but second to that, and second to that only, Masonry fills the imaginations, provides food for thought, exercises the intellects of the wisest, supplies an inexhaustible fund for beautiful ideals, and teaches by symbols the most simple, and yet the most appropriate and most legible, divine lessons of morality, charity and love.

TO YOUNG MEN—LIVE HONESTLY.

BY HENRY WARD BEECHER.

Every young man, as he enters upon life, should take an account with himself, and decide in his own mind upon the course which he will pursue. He should ask himself, "Will I enter upon a course in which I can render a fair equivalent for everything that I obtain? or will I enter upon a course in which, for the things that I receive, I shall render an equivalent where I must, and palm off empty appearances where I can?"

It is a glorious ambition, a manly purpose, with which a person begins life, when he goes forth saying, "I mean to make my fortune, to be sure, and to pluck honor from the highest boughs of the tree of life; but I am determined not to go one step for honor, wealth, or power, that is not a real step. What I have, I will pay for. I will not take anything without giving a fair equivalent for it." And what a contrast there is between this and the ambition and purpose of those who set out in life with a determination to make their fortune and gain honor at all hazards, by whatever means it may be necessary to employ, and without regard to whether they render an equivalent for what they receive or not!

A young man, delicately reared, is sent into life, and he goes into a shop where he finds many companions, and where, unfortunately, the strongest-minded men are not the sweetest hearted. And all around about him the conversation is low; the allusions are coarse, the expressions are vulgar. The things that in home life he never dared to shape into words, or hints even, are freely handled for the purpose of exciting laughter. Now, under such circumstances, a man may lose sensibility to these things. At first he is shocked and sick. I have known persons of an organization so delicate that this violence done to their moral and social feelings amounted to absolute sickness of body. But that cannot continue. In the course of a month a young man will get used to obscenity in one of two ways. If he sets his heart against it; if he calls the memory of all that he loves to his help; if his whole conscience bears witness; if he makes a covenant with his lips, and sets his heart to watch over its issues, then little by little he will come to a state in which he will hear obscene talk as though he did not hear it. And he comes out better than he went in, although he suffers less by the outward contact of corruption than he did in the beginning. He has carried himself in such a way with reference to it, that it has worked out in him moral purity.

I was called once to a consultation in reference to a young man belonging to a large establishment, who was detected in some criminal act; and in a confidential interview that I had with him, he told me that it was not because he was in need that he yielded to the temptation, but because he wanted property. His dishonesty was simply the result of avarice. And if a young man abuses his trust and is dishonest, there is not a word to be said in his justification.

There are temptations to dishonesty, then, that spring from extravagance. Our society is very vicious in its whole structure in this regard. We make no provision for the respectability of people who are in humble circumstances. We hold out inducements to them to live beyond their means.

Young people want to begin further along than they are able to. They want to keep house as twenty years of successful and fruitful industry have enabled other men to do it. They measure everything on the pattern of somebody else.

There are many young men who have enough to support them; but that is not all that they want. They have bad companions with whom they associate. These companions are not very temperate. They smoke; and so, of course, they drink. I do not mean that among all men that smoke drinking is a handmaid vice; but I say that smoking leads, or tends to lead, to the other vice. And smoking and drinking are very expensive.

Young men are very apt to reason the question of dishonesty with themselves, and to justify themselves by the examples which they see around about them of men who stand eminent, trusted, and of good reputation, and who yet do dishonest things. A young man is apt to say, "It is no worse for me to follow such and such course, than for others; and many that do follow them stand high, and are prospered and respected."

I will admit that there are many men who stand high, and for a time have a certain kind of respectability and prosperity, though they do dishonest things; but I say this: You can not afford to be like them. There is nothing else in this world that is of so much consequence to you, as that you should keep peace with your own self. Blessed be the man that can say, as the apostle did, "I trust that I have a good conscience." Blessed be the man that has lived till he is thirty years of age, and can say, "I have a good conscience;" that is "I never willingly do anything that violates my conscience. God knows that it is my purpose to live at peace with my conscience."

A man can not afford to throw away the blessing of a good conscience. And it makes no difference that your neighbor is prospering by dishonesty, and people have not found him out. If you are dishonest you know it yourself, and that is enough. And there ought to be a principle of honor with every young man that should lead him to say, "Even if God could not see me when I did wrong, I should see myself, and self-respect and manhood require that I should do right."

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—The following was written by Mrs. C. M. Sawyer, and sung by the choir at the Divinity School of Tufts College, Massachusetts:

When Israel, 'mid the barren waste
  Which wide and burning round them lay,
Their strength decayed, their hopes effaced,
  Sank, thirsting, fainting by the way,—
Oh, they had died in gloom and fear,
Had not their Prophet Guide been near!

"Smite thou the rock of Horeb!" Hark!
  A voice far down the still air spoke:
The Prophet smote—an swift and dark,
  Cool waters gush beneath his stroke;
Full rushing streams swept down the plain,
And Israel drank and lived again.

Young Leaders! So when round *you* lie
  Life's sultry deserts parched and drear,
And fainting spirits sink to die,
  Strong and believing, be *you* near
To smite the rock whose healing wave
The thirsting soul from death can save!

Go forth! Our Israel waits for you!
  Be wakeful, watchful at your post;
Be to your charge like Moses true,
  Nor let the feeblest one be lost!
Like his, then, so beneath your rod,
The wave shall gush whose fount is God!

THE UNDER-GROUND WORLD.

BY REV. L. A. ALFORD, D. D.

MAMMOTH CAVE, KY.

Here we find ourselves, three or four hundred feet below the dining hall of the Mammoth Cavé Hotel.

The entrance to the cave is a hundred and ninety feet above Green river and two or three hundred feet down a ravine below the Hotel, and is about twenty-five feet in hight and thirty feet wide. Mammoth Cave *breathes* once a year, and as it is now breathing out the air taken in last winter, we must be exceedingly careful lest it puffs out our lights and we are left in the dark. But having passed the throat and reached the lungs of the monster, his breathing will not affect us.

What a grand arch-way now stretching out before us, for this main entrance or main Cave is some six miles in length and varies from forty to a hundred feet in hight, and from sixty to three hundred feet in width.

Here is the grand Rotunda which is a hundred feet high and at its greatest diameter is one hundred and seventy-five feet, and is directly under the Cave Hotel.

Our guide calls attention to the Giant's Coffin, a huge rock resembling a coffin forty feet long and twenty wide and eight feet high, but on passing around it you see that the giant has *caughed* out, for it is a fragment of rock broken off, and has no such solemn appearance on the other side. Every thing that can bear an allusion to the outside world is named and commented upon by the guide. There is the Deserted Chamber, yonder the Ant-eater, here the mammoth's head, and away up on the ceiling the Odd Fellow's three links and the Mason's letter G.

Here is Star Chamber, where, by extinguishing all the lights but those made use of by the guide, we can see the starry heavens on the wall above our heads in almost perfect delineation. Here is Willie's Springs running through a little nich in the rock, and as the water is joy to the thirsty soul, we will stop and slake our thirst. This gigantic stream is about the size of one of Faber's pencils, but always has full banks and never dries up.

The prevailing color of the walls, the floor and the ceiling is dark gray; but in some places there are white pictures on dark back-ground, and *visa versa*.

Bears, monkeys, wild cats, the giant, giantess, and papoose, and "Lo! the poor Indian whose untutored mind," etc., is pointed out to us so vividly that we almost fancy it resembles the objects mentioned.

After crossing the little narrow bridge spanning the fearful chasm between Side Saddle Pit on our right and the Bottomless Pit on our left, we go down the Winding Labyrinth and come to a window or opening in the wall where we behold the wonder of wonders,

GORIN'S DOME,

which by holding our lights through the aperture, we behold a huge curtain of rocks stretching above our heads its wavy folds of petrified drapery from the ceiling above, extending downward a hundred feet and terminating some twenty feet above the floor. This is indeed a grand sight, but the passage way is so narrow that two can scarcely pass each other, and but two or three look in at the window at once, and by the aid of a Bengal light which the guide produces, we can survey the vast Dome as minutely as if the sun shone upon us. This Dome is two hundred feet high and sixty feet across. It is impossible to give your readers a perfect idea of this wonderful Dome.

But here is another curiosity, and because no man whose weight exceeds two hundred and sixty pounds can further go, it is called

FAT MAN'S MISERY..

The meandering, serpentine path lies between two ledges of rock about eighteen or twenty inches apart, with remarkable uniformity of width and crooked as a ram's horn and extends a hundred and fifty yards.

There is a horizontal aperture of from three to five feet in hight that would have rendered it very difficult to pass, had it not been for this serpentine pathway extending below the horizontal rocks three or four feet.

Let us now take Spark's Avenue for a distance of three-fourths of a mile, and view

MAMMOTH DOME.

This Dome is three times as large as Gorin's, and presents an awful sublimity unequalled by any other of these great wonders. From a sort of terrace forty feet above its base, we behold the five beautiful Corinthian Columns cut out of the solid rock and fluted in a very artistic manner, appearing as perpetual sentinels to announce the grandest of the grand, the sublimest of the sublime. This wonder lifts its towering cavity two hundred and fifty feet above the base, and is not only fluted by parallel lines down the sides, in appearance the size of half a wash-tub, but has several horizontal rings cut around it, the size of the flutes, in apparant uniformity. We could not but remark, Stupendous! Grand!! Sublime!!

The next point of interest after you have explored Mammoth Dome, is Bacon Chamber, which is situated to the right of River Hall, and receives its name very singularly from small portions of rock extending down from the ceiling, which very much resemble hams of bacon with the heavy portion lowermost, a very *unnatural* freak for impregnated water to accomplish. Some, to account for it, suppose that once the rock below, some ten feet, had mounted up and held these waves till they became thus remarkably like the object suggested, and then dropped down to its present place of repose.

How exceedingly natural to suppose, and how satisfactory to—our guide, is the explanation.

The river Styx; and we must suppose that the Divinity of such a river, must have some "rocky place" close by in which to issue his death orders of ancient mythological superstitions; is a very singular stream, a hundred and fifty yards long and from fifteen to forty feet wide, and is supposed to have a subterranean connection with Green river, for its depth varies from thirty to forty feet. This is indeed a very ingenious supposition, as this river is more than a hundred feet above its fountain head, if that opinion should be entertained. We have no doubt, however, that the river Styx is fed by some subterranean channel, and it seems a little singular that Green river, which rises and falls to such an astonishing hight, has nowhere a channel-outlet through the rocks to prove this supposition.

Here is Lake Leetle. It is a very singular lake, but it is indeed Lake Leetle, just as long as the river Styx, and just about as wide, but in some places three feet deep and in others forty. Look at the ceiling over your head ninety feet in hight. What a boat-ride, for those who have just crossed the river Styx, without the loss of a bone or muscle to enjoy. This is indeed the under-world, and who ever has passed over that sheet of water and anchored on the other side (for the little boat can carry but six or eight persons at a time) as our party did, can enjoy the full melody of the hymn,

"On Jordan's stormy banks I stand,
And cast a wishful eye."

Away yonder is the dim lights of the party, safely over, and you, stepping in the slender boat, will most assuredly cast a "wishful eye" to the other shore.

We next hear it announced that this is the Great Walk, and extends about ninety rods. The ceiling is forty feet above your head, and very much resembles the cumulous strata of the clouds.

While the floor is covered with yellow sand, the ceiling is composed of white limestone rock. This peculiarity is seen all through the avenues of the cave. Level on top, or overhead, and singularly uneven below. Like the chitmunk that began his hole at the other end, and there deposited the excavated dirt, so this cave, made, as many believe, by a terrible rush of water, began at the ceiling and worked on a dead level down to a living perpendicular, and now forty, fifty, and sometimes a hundred feet of this rock, has been washed away by this supposable gush from Green river. What a gush!

A gentleman remarked to us, "How does this agree with the Mystic Numbers of the Word?" We of course expressed ourselves more than satisfied that water, whether impregnated with lime, calcareous spar, or even *beef soup*, could never have made *Snow-ball Chamber* or spanned the river Styx with a natural bridge, or raised the Corinthian columns, nor placed these mighty arches in such artistic array. We find many are deceived about the word *dome*, supposing it the outside, when it is the inside we behold. One of these old-fashioned white hats, gone to seed, as we used to say, is a dome, but in the cave you do not see the outside of the hat, for that is solid rock; you look up in the inside, and the dome is only an inside view.

We may notice these Caves again if acceptable to the Editor of THE MYSTIC STAR.

LETTER FROM VERMONT.

BRO. BILLINGS:—Your command to "write" is before me. But have you yourself not written enough to know that in this respect it is much easier to command than obey? Nay, more. It is much easier to say, "I can not sit me down and write a communication for this or that favorite periodical," than to it. Not every practiced writer even, is always in the mood to "write." The brain is sometimes dull, often wearied, ideas come slowly, and the ways to express them, seem hedged up, and so, strive as we may, we hit to but little purpose.

And yet, my dear brother, if any thing could speedily inspire me to "write" for you, it would be the punctual appearance of your ever-welcome and beautiful "STAR," so pure and soft in its mellow light. I see but few "monthlies" that equal THE STAR in attractive literature, in purity of sentiment, and excellence of mechanical execution. I am sure, that while thus conducted, the Masonic brotherhood will never let it suffer for want of ample support.

By the way, were you ever among the hills, brother B.? I mean such hills as we have here in Vermont, which are sublime and lofty mountains? If not, I wish you would just drop down here, where I am, in the beautiful valley of Otter Creek, and I would show you some that for grandeur are rarely surpassed in New England. No wonder Masonry, after the wild crusades of the Anti-Masons, still flourishes here. For here is our honest, stalwart yeomanry, and here are plenty of "high hills and low vales," where our Lodges can be "constituted," and the approach of "cowans and eaves-droppers," either ascending or descending, can be duly noticed.

Perhaps you don't know what Anti-Masonry, in the whirlwind of its wrath, once did in this State, so little is little Vermont known compared with some of the more conspicuous States in our Union. Well, it did its worst, you may depend on that. The political hacks and bigoted priests, mounted this hobby, and rode rough-shod over their neighbors' rights, and after doing all the mischief possible in the shape of divided families, alienated neighbors, contending churches, and iniquitous legislation, run themselves and their hobby into disgrace and overthrow Masonry never stood in Vermont as well as to day.

Only yesterday, an immense gathering of "Sir Knights," "Chapter," and "Blue Lodge" Masons, attended the funeral of an aged Brother. Barzzild Davenport, who in the midst of evil and good report, maintained, in the midst of all this whirlwind of fanaticism, his Masonic and personal integrity, and at the ripe age of 83, went to his grave among the honored men of the land.

A few more of these old Masonic veterans still remain in our midst, honored landmarks of the fruitful past. But do we, comparatively. young Masons, honor as we ought those old and faithful brethren, we who live in these "piping times of peace?"

But I hardly intended to write so much when I commenced. I merely intended to beg your indulgence for my seeming neglect of THE STAR, and to express the hope that your other correspondents, of which you have a goodly list, may be more punctual than I have been.

Yours, truly,
Your friend and brother,
RUTLAND, Vt. July 27, 1871. CHARLES WOODHOUSE.

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—We insert the following communications from parties interested, and others, only so, as they desire to see justice meted out to all. We find ourselves in good company in publishing the article under consideration, as both, papers and magazines have given it a place in their colnmns, doubtless in as good faith as ourselves. It was really romantic, well written, with date, name, and place, and withal near home, all calculated to deceive. The author will compare favorably with any French novelists.

Whatever action the Masons took in the case, was legitimate, and through sympathy and the best of motives, wishing that right should triumph, as we too desire.

We have known Bro. Gilman for years as a man of mature judgment and unswerving veracity, and whatever he states is authentic.

MANCHESTER, Michigan, August 28, 1871.

BRO. BILLINGS:—In the August No. of THE MYSTIC STAR, I find an article copied from the *Detroit Free Press*, entitled "Kidnapped for Revenge. The Daughter of a Pennsylvanian Kidnapped and Brought to Michigan and Recovered Through the Efforts of the Masonic Fraternity."

I have known the Haywood family for more than twenty-five years, some members of the family quite intimately. They all sustain an excellent reputation. I can not say as much for Isaac McKibbee. I felt convinced, as soon as I read the article, that it was purely "sensatsonal."

I wrote to Rev. A. O. Warren, of Montrose, (himself a Master Mason) for information, and received the enclosed reply, which you will see corresponds with the statement of Mr. Hayward, which Mr. Warren had not seen when he wrote his letter. What it said of the family in North Lansing secreting the girl at Corunna, Detroit, and Hinsdale, is sheer fabrication.

Please publish Mr. Warren's letter and such portions of Haywood's statements as will place the affair in its true light.

Yours fraternally,

J. B. GILMAN.

MONTROSE, Pennsylvania, August 24, 1871.

BRO. GILMAN:—Your letter, with the *Detroit Free Press*, containing the McKibbee story, came to hand this morning. It is singular that so large a story should be made out of so small a thing. Yet there is some truth in parts of it. I will briefly give you the facts as I have learned them:

Isaac McKibbee and his second wife did misuse that child by causing her to work on a dog-power churning-wheel for long times, and in rainy weather, and in the hot sun without a shelter. McKibbee was prosecuted for his treatment of his child, but there was not enough made out to warrant interference.

Now about the "kidnapping" affair: One Monday morning Haywood came along as the girls were going to school, and took them both in to ride. At a late hour in the morning, he returned near the school-house, when the oldest girl got out, kissed the little one, and then left. Where they went was not known. The oldest girl did not go home until night, and then refused to tell any one where her sister had gone: said she did not know where she had gone, nor with whom. McKibbee did not start out to find his child, and in a day or so found a man who said he saw a man and a child riding together, but he could not find where they had gone. He caused Wallace Haywood (brother to Daniel) and wife to be arrested for kidnapping, &c., but they were discharged. He tried this twice, but made out nothing.

It was a new thing to us here to learn that the Masons had done anything in the case. Why should they? Neither of the parties was a Mason; nor could Isaac McKibbee become one in this place, or within one hundred miles of here.

The stepmother of the girl has often whipped her with a heavy whip, and misused her generally, it is believed here.

It is not true that the child wanted to come home, for when asked why she did not come back, replied that she "did not want to." People here had but little sympathy for McKibbee. His oldest boy left him before the girl was taken away, because his father misused him.

I am sorry the Masons should put their hands to such a work in any way. If the girl had a good home, she should have been permitted to enjoy it.

Very respectfully,

A. O. WARREN.

THE OTHER SIDE.

To the Editor of The Detroit Free Press:

Mr. Brockway says rightly there is another side to the detective story, which appeared in your paper a few days since, and I shall be glad if side the same publicity you did the other.

Mr. Baker's version of the matter being based on statements by Mr. McKeeby and the attorneys, he is not responsible for the utter falsity of all the principal features of the story, only so far as he may have enlarged upon them, and magnified for a purpose the wonderful part he acted As to his informants, lawyers seem licensed to make out a case in favor of their clients, even at the expense of truth. Certainly such is the fact in the present instance; and what reliance can be put upon anything Mr. McKeeby tells, may be judged by the following, which is matter of record in the courts of Susquehanna county, Pennsylvania:

When the child was taken, the father attempted to connect some of the neighbors with the transaction, but was signally defeatad by the impeachment of both himself and a certain witness he sought to use against them. At the trial twenty of the first men in the place testified that, from their knowlodge of this man and his witness, they would not believe either of them under oath! That I took the child is not denied, but as to the cause for, and manner of doing it, there is not one word of truth in their statement regarding either, save the bare fact of taking her in a carriage to the cars; thence to Lansing, Michigan. Though frequently visiting the family while my sister was living, I never made it my home there, never was turned out doors anywhere, and never had any hard words, though many expostulations, with Mr. McKeeby about anything; certainly not regarding his second wife, a woman whom I have never seen, not having been there since the marriage and knowing nothing of her previously. So my motive for the act lies quite in another direction. I had promised the dying mother to try to protect her children, should it become necessary. She had no confidence whatever in the husband and father, as he had been cruelly unkind to her during the whole of their married life, and a passionate, ill-disposed man in his family generally, wholly unfit to have charge of children. Still his misuse of them for a long time thereafter was more of a passive sort than otherwise, being principally one of neglect. Though abundantly able he never would provide help in his family, except intermittingly, for short periods. Servants would not remain long, as he would not pay as promised, and more than once have I contributed of my own means to lengthen out their time of service when the life of the mother was pending, to say nothing of the comfort of the children, contingencies which seemed never to trouble him, being little at home and showing no affection for wife or offspring. After the decease of the mother the children were left much alone, to care for themselves as best as they could; and almost entirely from such criminal neglect was occasioned the death of the youngest one. So say all the neighbors familiar with the circumstances. Hence the friends were glad when he married again, hoping the children would be better cared for. But I soon learned of the grossest brutality of the step-mother, abetted by the father, toward this little girl, such as driving her with a whip to a dog-churn during the greater part of the summer last past, 1870. My informant was a grown-up brother, then living at home, who wrote about it and entreated me to try and get his little sister out of their clutches. And his statements being confirmed by the neighbors, my sympathies got the better of my judgment, leading to a rash step which puts me outside the pale of the law. Yet I have the satisfaction of feeling that the error was on the side of humanity, and shall try to bear with fortitude such punishment as may be inflicted.

With this view of the *cause* for the deed, the manner of it, as related to you, would seem to improbable to require contradiction. Suffice it to say there was no occasion for any threats or force, the child being only too glad to escape her tormenters, just as she will be again in a few weeks. She went without one moment's hesitation, and with full consent of the older sister. Had she not wanted to go away, I should not have thought of taking her. Instead of being evening, on a lonesome, unfrequented road, it was about the middle of the forenoon, in a thickly settled neighborhood, on a much traveled highway and in plain view of several people who chanced to be in their doorways, or passing at the time, and must, at least, have suspected what was going on. But such was the feeling of indignation toward the parents, of sympathy for the child, and hope for her deliverance, that no one gave the alarm, so I drove away leisurely and unmolested.

During the journey, and in my interviews with the child while at Lansing, she never expressed any desire to return, but on the contrary seemed much averse to it. And the friends, who so kindly cared for her while there, say she was contented and happy, frequently relating the abuse she suffered at home, and avowing her determination never to go back. If she stated anything differently to you, there must have been some undue influence brought to bear, or possibly she is so unfortunate as to have inherited enough of her father's characteristics not to be altogether truthful, and on being obliged to return would naturally try to screen herself, not admitting her eagerness to flee her home when the opportunity was offered.

I wish to add that I alone am to blame for getting her away, no one in the neighborhood assisting in the least, further than to advise me of her ill-treatment. And the Lansing friends were only keeping her temporarily, at my earnest solicitation, until a suitable place could be found for a permanent home, where she would be properly trained and educated, the good of the child being my only object in all this unfortunate affair. She will have no advantages whatever at home. All the advancement you speak of is due to the good quality of Lansing schools, together with the exertions of friends who had her in charge. Why, even a brother of this Mr. McKeeby admitted that wherever the child might be, he belived her better off than at home, and that she ought never to be returned. And nobody in that neighborhood believes that this hunt of the father and attorneys was based on any love he has for the child. The humiliation of the one and chagrin of the other on being defeated in that wicked attempt against some of the neighbors was so great that they are seeking still to make out their case through testimony they expect to get from this girl.

DANIEL H. HEYWOOD.

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CORUNNA, August 2, 1871.

EDITOR STAR:—In your July No. you publish a "Masonic Address" delivered by one *Czar Jones*, of Detroit, who has heretofore stood high in the confidence and trust of the Masonic bodies of this State, but has forfeited the confidence and violated the trust reposed in him.

On page 1,305 of the proceedings of this Grand Body for 1871, you will find this Resolution:

"Resolved, That Czar Jones, one of the Past Grand High Priests of this Grand Chapter be, and he is hereby expelled from the rights and benefits of Royal Arch Masonry."

Will you have the kindness to inform me why you permit such a Mason to bring up work for inspection, as I confess I am greatly surprised that such a zealous craftsman as yourself, one who has wrought with quarries so long and so faithfully, should be caught napping. As for myself, representing the Royal Craft of this State, I can not suffer such work to pass.

I am respectfully and fraternally yours,

HUGH McCURDY, G. H. P.

In answer to the above, we would say that we were absent from home when the article referred to was published, and our Associates reading the Address, pronounced it good; and no one can take exception to the sentiments expressed therein. The unhappy and unpleasant circumstances that surrounds the author, is the only objection to publishing the Address. Those who selected it, were ignorant of his present Masonic situation and standing.—[*Ed.*

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EDITOR STAR:—Please publish the enclosed Notice for the benefit of the Craft:

EXPULSION.

By New Boston Lodge No. 59, at New Boston, Thomas McCurdy was unanimously expelled from all the rights and privileges of Masonry, on the 26th day of August, A. L. 5871, for gross unmasonic conduct. He left in a hurry, and is supposed to have gone to Chicago.

Published by the unanimous vote of the Lodge for the benefit of the Craft.

D. T. HINDMAN, Secretary.

EDITORIAL.

QUALIFICATIONS.

It is admitted upon all hands that no man can be made a Mason unless he be of "lawful age;" which is determined by nearly all Grand bodies to be twenty-one years. The Grand Lodges have power to fix any age, and it is the candid opinion of some good Masonic jurists that in this, our country, that it would be better to have twenty-five years as the lawful age for a Mason.

We are having so many knock at the door as soon as they can, who have no purpose of life formed or matured, that it would be better for them to pass a few more years into manhood before they enter upon such an enterprise. And the Institution would not be as likely to suffer by having such materials worked into the symbolical walls of the temple, as would cause the edifice to fall, or become unsafe to occupy.

Caution, discretion and prudence are to be observed by the workmen in selecting, preparing, fitting and accepting work for the Masonic superstructure. And why not manifest the same caution, discretion and prudence when materials are taken from the human quarry?

Men at twenty-five would be more matured in thought, and sound in judgment, as a general thing, than at twenty-one. They would be better prepared to enter a life in harmony with Masonry. Their own purposes and designs for life would be more correctly drawn and worked out. A greater number of candidates would have their chosen purposes of future life permanently fixed; and a large proportion of them would be settled as reliable citizens. The Masonic Fraternity would have less of this "Young America" element to deal with: an element of two-forty speed, with too little moral, mental or intellectual capital to run on. We say we would have less of this element to manage; and we should stand a good chance of obtaining more who would possess the first preparation of heart, than we do now.

It is often times false, that candidates have for a long time entertained a favorable opinion of our ancient Order, at twenty-one; and more frequently that they do not possess the requisite qualifications, and prepation, to be a candidate.

Five years, in many instances, would do much in settling the purposes of many of our young men; and would accomplish considerable in developing character. They would have the five years after entering upon their majority to make the preparation of heart, and reflect upon the undertaking. To say the least, they would be better prepared and more matured for a good steady Masonic life. We conceive that it would be better for the prosperity of Masonry, and redound to the good of the candidates. They would know better what they need, and know how to proceed in life to live with credit to themselves, and an honor to Masonry.

THE DUE GUARD.

There is a symbolical due guard in Masonry, the benefits of which belongs to the Craft. Every Mason must know how, where and when it is lawful to observe it. But when he places himself as a citizen in society, there is a due guard attached to our fraternal institution, in the watch that every member is in duty bound to set over himself. He is to be, to himself, if he understands the precepts of Masonry, prudent, circumspect, and should be governed by the principle of love. And to keep duly guarded, it becomes absolutely necessary to prudently observe the meaning of all he says; take strict cognizance of what he does: how it will affect others and himself.

A careful and cautious due guard over all of his meditations, tha chain of thoughts into which the mind may run, should constantly remind u s, as Masons, of all our obligations: to those which pertain to humanity, universal, and more especially to our *worthy* brotherhood.

The due guard of Masonry, binds us with a cord that can not be broken. We are to keep in sacred remembrance the fearful penalties of the wear and tear of conscience; to keep in mind the knowledge of broken vows and violated trust. We are not only to hold inviolate what Masonry has entrusted to our care, but that which our worthy brother confidently places in our keeping. Every Mason obligates himself to present a true life, and his whole aim should be to fulfill such a life. This constitutes the symbolical interpretation of a due guard. And whenever a brother, as he mingles among the profanes, and becomes reckless in relation to his own reputation, prodigal in his habits of life forgetful of the principles taught, we readily discover that he is neglecting the due guard of Masonry.

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Age of Masonry.—From a recent statement in a Moscow paper, it seems that St. John's Lodge, No. 3, of that city, has recently celebrated the 809th anniversary of its existence, it having been erected by charter from King Malcolm, in 1060. We should like to see the muster roll of that Lodge, beginning more than eight centuries ago, and running along with the ages to the present time. What kings and kingdoms have risen and fallen since the gavel was first sounded in the East. How the world has changed, and what progress has been made in science and art. Eight hundred years in the lifetime of a Lodge.

NOTES BY THE WAY.

After a few days of labor at our rural home, we again started on a flying trip, taking the Lake Shore & Southern Michigan R. R. This route and Road is second to none in its management, and the comfort given to travelers, in the Northwest.

Our first stopping-place was at a small rural town formerly called Calumet, but of late CHESTERTON. The Masonic banner is here unfurled, and the Institution is represented by some of the best of citizens.

SOUTH BEND was our next place, where we called to refresh ourself. There we met our old friend and companion, Rev. W. W. Curry, of Terre Haute. He is one of the hard workers of the age. He superintends the general affairs of his Church in the State of Indiana. Is one of the Executive Board of the Penitentiary at Jefferson, and assists in looking after the interests of the Smithson College at Logansport. Preaches every Sunday in some part of the State. Lectures evenings and delivers addresses on various topics, where and when called upon. He is called one of the best informed men upon theology, political economy, moral reform, and Masonry, in Indiana.

At South Bend we have a noble representation of the Mystic Craft. Three Lodges are in good working condition, a Chapter and Commandery.

This is the home of Hon. Schuyler Colfax, who is a brother of our Craft, and much beloved by his neighbors of all sects and parties. A South Bendite will always speak in enthusiastic praise of "Schuyler" (as he is familiarly called) as a true and noble man.

Taking all things into consideration, there is no locality better situated, or possessing better surroundings to establish the true principles of Masonry, than South Bend. On the one side, they have a strong enemy in the Catholic church and school, that should stimulate every Mason to so live, that the true mission of Masonry be seen in deeds of virtue and good works. Then on the other hand, they have a large element of honest, industrious mechanics, and a noble farming country, with cultivators second to none in the Northwest. With such materials, the walls of the temple should be strongly built.

A traveler in search of objects of interest, is readily attracted to take a look over the extensive wagon and carriage shops of Studebaker Brothers Manufacturing Co. If any one desires to see a mammoth establishment carried on grandly, he can be fully gratified. They make to perfection all kinds of wagons, and pleasure vehicles of every style and fashion. And what is commendable, their work is made of choice material and in the best manner. Their firm turns out some one hundred and twenty wagons per week. They aim to have as good timber as grows, the best metals made, and the most finished workmen that can be procured. There is no firm more widely known. The Hon. Wm. H. Seward, in his late oriental tour, mentions that he saw the Studebaker wagons in

China. It is these items of news, and our marked industry, that makes us all feel proud that we are Americans.

If any of the readers of THE MYSTIC STAR, are in need of any kind of a vehicle, if obtained of this firm, they may rely that it will be made to order, and upon "honor-bright." Some of the members, together with many of the operatives, understand the mystical perpendiculars, right-angles, and horizontals of our symbolic Craft, and they work by those rules.

This is not all the manufacturing that is carried on in South Bend. J. C. Birdsell has an extensive shop that turns out the Clover Seed Huller.

Large furnaces and furniture establishments are in successful operation.

The Singer Sewing Machine Company have shops, we should judge from the outside, and are of some note. But as we were "rejected" in the office by those who were lacking in the common courtesies of a civilized life, we were obliged to leave. If a Company keep such *snobs* to look after their interests, we opine they have more money, than respect in community for capital. We will remark, however, that the Superintendent was not present. If he had been, we undoubtedly would have met with gentlemanly treatment. Still no man should knowingly keep about him, such a contemptible specimen of humanity as the one we encountered. It might do in some countries, but in an American establishment it is neither pleasant nor profitable.

MISHAWAKA: Is extensively known as a manufacturing place also. Its growth is steady, and many are becoming wealthy. Masonry is firmly rooted here. They have had a Lodge for a long time, and a Council, and have just organized a Chapter. Report says that good material is being introduced into the Masonic edifice.

ELKHART: It is somewhat surprising to see the rapid strides that this city has made in a few years. Thrift on all sides is made manifest by the improvements. The main and principal car-shops of the Lake Shore, S. Michigan & N. Indiana R. R., have been located here.

They have two Lodges and a Chapter. The Fraternity is represented by many live members, and some "dead heads," or parasites. Every Mason should put his shoulder to the wheel and help roll the car that is freighted with the burdens of the Order. There is no necessity or need of drones. A Mason lives far short of his duty and obligations when he only pays dues to his Lodge. Excuses, that there is no time from business is a miserable subterfuge for a Mason to utter, from the fact there is no truth in the remark. We find the greatest business men, who always find time to attend the Lodge, and do not neglect any duty they owe to God, their country or their family. These remarks are not alone for our Elkhart brothers, but for all latitudes where the Craft is afflicted with inactive members.

If you stop here, be sure to go to the Clifton House, kept by brother Henry Clark, one of the congenial spirits, who knows how to provide refreshments for a weary traveler. He has every thing in ample order, and his easy style will make you feel at home. Why can't all hotel-keepers do the same when courtesies and kindness cost so little.

White Pigeon: We learned but little of Masonry in this town, though we have some excellent representative men, who regard Masonry as having some binding power over them. They have of late obtained a dispensation for a Chapter. We were informed that they were doing good substantial work.

We had but one single item of experience contrary to every thing being right there. We called at the American House, kept by Bro. J. Moist, who subscribed to our Agent in July 1866, paid for one year and a half, and was owing us $7 the first of last July '71. Our bill with him was at the usual hotel rates, $1.50. He proposed to call it "square," and that is all he would do. We failed to to see the right or square at that rate. Can not recommend him or his hotel to the traveling public. A word to the wise is sufficient.

Constantine: This is the residence of P. G. M. Coffinbury. We were much disappointed in learning that he was away from home, as we had anticipated having at least a short visit with him.

The Lodge has met with a serious loss, by being burnt out. But the members have gone energetically to work to secure another building. The fraternity can boast of having a corps of good members, ready for any noble work.

We had a few hours to tarry, and were attracted to the

CONSTANTINE WOOLEN MILLS.

This is a Company from Tiffin, Ohio. They are well prepared, and skilled in the business of manufacturing the wool in the country. They have the best of machinery, and can do work equal to any establishment in western Michigan. We learn they are true, worthy members of the Masonic Craft, which assists in making men deal justly. Let the farming community, the mechanic, and the merchant encourage this enterprising firm, and help to build up a trade and business in their midst that will help the place and country. When a yard of cloth is made as well as it is two thousand miles East, why not save the transportation and expense of sending wool that distance, and return the cloth?

W. C. Hedges is the President, and Jno. J. Hedges the Secretary of this new establishment.

Three Rivers: This place, like most on the R. R., has improved much within a few years. It is one of the thriving towns of Michigan. Four outlets of Railroads crossing at right angles, enables them to be in communication with the "rest of mankind."

Our stay was short, but pleasant. We formed an acquaintance with a number of the Craft. Their Lodge and Chapter are doing good work, so we were told.

We visited an establishment where one of the best grain cultivators is manufactured. Bro. D. S. Mend has an interest in the firm, and all who deal with him will find a congenial man, and one in whom they can safely trust. They have a fine hall, but few better anywhere.. A noble brotherhood "Meet on a level, and part upon the square." Masonic courtesies are extended to all sojourners among them.

SCHOOLCRAFT: We well remember visiting this place years ago, in company with an Eastern clergyman, who, as we came in sight of this beautiful villa, clapped his hands with delight, exclaiming, "Well, this is surely Eden!" and certainly all it lacked was the River. But it may be there was one here before Mother Eve was suspended (by the California author) for conversing with an expelled Mason, and went off "raising Cain," instead of trying to reinstate herself in the favor of the G. M. But such is frail human nature, oftentimes entailing evils and troubles upon posterity.

Since that day, however, there has been a fine Lodge organized at Schoolcraft, which "grows with its growth and strengthens with its strength."

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DEAR STAR:—Again I leave the dust, noise, and bustle of the city, to mingle with the Craft in various parts of our jurisdiction, making many pleasant acquaintances and introducing THE STAR where I hope it will ever be a welcome guest.

GENEVA: Here I met several of the brothers and friends. As usual, the efforts of the "Antis" had resulted in the offering of more work than the Lodge had done for some time previous. In the evening, heard the younger Blanchard lecture in one of the churches; and if the brothers in any town wish to revive their interest in our noble Order, and also awaken a desire among outsiders to know what Masonry really is, I know of no surer way than to get Blanchard to lecture against it. I am free to say for myself that I would not give the ten minutes pleasure I have experienced in taking a heart-broken, disconsolate widow by the hand and telling her that I came as a brother Mason to offer any aid and assistance she might need, (thus winning, or rather gaining, her confidence in a manner I could not do in any other way,) for all the pleasant feelings they may have had in their efforts to annihilate Masonry.

BLACKBERRY: We found things all right here; made several pleasant acquaintances and added largely to our list of subscribers. We leave THE STAR here in the hands of Bro. T. B. Watson, who will receive and forward subscriptions to it.

KANEVILLE: On arriving at this small village, we were surprised at finding a hotel large enough for a place of twice its size; but when we had taken up our quarters therein and tasted its larder, we realized from whence came its support. The simple fact is, a well-kept hotel brings custom to itself no matter where it is, and Bro. Cary knows how to do it. We left, duly refreshed.

Lodi: Had the pleasure of meeting the Lodge here, and found them making a special effort to perfect themselves in the recognized work of this State. Deeming their object truly laudable, we aided what we could, and thank them for fraternal greetings and many new subscribers.

From here we took a short trip in the country, visiting Burlington, Hampshire, Genoa, and Kingston, in each of which places we met new acquaintances but made them old friends by the fraternal grasp. Success attend them all.

Sycamore: Spent the Sabbath here, and remember our visit with much pleasure. This place abounding in shade-trees, and having a class of inhabitants of more than usual education, refinement, and urbanity, presents attractions to the weary traveler which are hard to resist. But when you add to them a good, quiet, comfortable hotel, with clean rooms and a bountiful table, it makes just the place to stay over Sunday. We cheerfully commend Winn's Hotel to travelers. "Levi" only needs a little application of the "Square," masonically, to make him all right. Don't let me forget to add that reasonable prices are among the other attractions of this house.

We had the pleasure of meeting the Craft here in their beautiful hall, the furniture of which is we think superior to any we have seen outside of Chicago. A few anti-masonic lecturers, and the publication of a 6x8 newspaper devoted to the exposition and annihilation of Masonry, has given the Craft all the work they could do in making new members; and with such men among their leading members as our friend Gen. Dustan (to whom thanks for many and repeated favors,) and others we might mention, the success of our institution is established. Thanks also are due to the Craft here for substantial favors in the shape of many subscriptions. May The Star not only shed its bright rays on their Masonic life, but prove a welcome guest in their homes.

We must allude briefly to a few pleasant hours spent at the home of Bro. H. Jones, and hope that his talented lady will not forget that we number her among our *regular* correspondents, and that her poems are always appreciated by the readers of The Star.

But we are lingering too long among our pleasant memories, and must hasten on via. Cortland to DeKalb and Malta.

DeKalb: We had a few hours here, but added to our list of pleasant acquaintances Bro. S. O. Vaugn, well and favorably known in this region as one of the standard bearers of Masonry. Bro. Vaugn is one of those who make the *work* of Masonry interesting because they are interested in it themselves. Such men are needed everywhere.

Malta: We met at this place about a hundred of the brotherhood, and saw two brothers raised to the sublime degree. Brothers who have traveled in this section of the country, need not be told that the Orient House, by our Bro. Frank Scripter, is just the place for a weary traveler to sit down to rest and refresh himself. Would that we could find such quarters always. May Bro. Scripter's shadow never be less.

The Fraternity here need a better and more comfortable hall, and also a better protection from cowans or eavesdroppers.

CRETON: This pretty village boasts the finest Masonic hall of any small town in that vicinity. A beautisul school building shows the taste and liberality of its inhabitants; and we only regretted that time prevent our forming a more intimate acquaintance with brothers whose appearance during the short time we were with them so favorably impressed us. It always does us good to find the leading men among the Masons to be also the leading men in society, in the Church, and in the Sunday School, and every other good work; temperate in all things, with fortitude so as to dare to do right and also condemn the wrong; prudent in speech and action, and rendering justice to all, not forgetting the God that made them and in whose hands are all their ways. Our institution in such hands is surely safe against any attack which can be made upon it.

ROCHELLE: We were glad to be present at a regular meeting of the Craft here, as it gave us the pleasure of witnessing one of those pleasant scenes which not only serves to bind the brothers together, in the bonds of love, but also shows that they are practicing what they teach. What we refer to was the presentation by the brothers to Col. Ten Eyck, their W. M., of a beautiful jewel with the proper Masonic ensignia engraven thereon, as a mark of their friendship and esteem, and also as a token of their appreciation of his valuable services so cheerfully bestowed upon them. The presentation speech was made in an appropriate manner by the S. W., and the answer by the recipient,—but our brother was so completely taken by surprise, that he showed more signs of faltering than we think he would had he been suddenly found facing a battery of artillery.

ASHTON: Our stay here was short but pleasant. They are getting new furniture for their Lodge room, and show other signs of prosperity.

A fine large stone school building here, gives a sure indication of the character and intelligence of the inhabitants, as well as their appreciation of the usefulness of knowledge.

FRANKLIN GROVE: We are sorry that our brief stay here did not afford us a better opportunity to meet more of the Craft, but hope at some future time to become better acquainted with them.

AMBOY: The Craft here show evident signs of thrift, and sufficient interest in the Order to take especial pains to acquire the work recognized by our Grand Lodge as the standard work of this jurisdiction.

We added largely to our list of subscribers, and hope for more as we become better known.

We have since learned that the devouring element has swept away their hall, but have not as yet obtained particulars. If we remember aright, they have been burned out once before if not twice. The Craft there have our sympathies and best wishes for a speedy rebuilding of their mystic temple.

G.

GONE HOME.

We have just learned of the death, to the earth, but new born to the skies, of our worthy Bro. and correspondent, the Rev. A. W. Bruce, of LaFayette, Indiana, the city where we ministered in '54 and '5. Our Bro. died while in attendance at the Wabash Anniversary of Universalists at Woodville, near Logansport.

A friend says the very sudden death of Bro. Bruce, has startled the whole city, as he was well known and respected as an active member of the Masonic fraternity, Odd Fellows, and Templar Society.

The funeral services were conducted by Rev. J. C. Reed, and Rev. N. L. Brukeman, Methodist, assisted by Rev. W. Reischenmeyer, German Methodist, and Rev. R. W. Pearson, Baptist. The remains were escorted to the church and cemetery by a procession composed of Masons, Odd Fellows, and Temperance Societies, preceded by a band of music.

The remains were deposited in the cemetery by the Masons and other Orders of the city. At the grave the Orders opened ranks to permit the Sunday School children and the congregations to pass through, to witness the last sad rites paid to their beloved shepherd.

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LABOR.—Labor is an important word in Freemasonry, we must say the most important. It is for this sole reason that a person must be made a Freemason; all other reasons are incidental and unimportant, or unconnected with it. Labor is the reason why meetings of the Lodge are held, but do we every time receive a proof of activity and industry? The work of an operative Mason is visible, if even it be very often badly executed; and he receives his reward if his building is thrown down by a storm in the next moment. He is convinced that he has been active; so must also the Brother Freemason labor. His labor must be visible to himself and to his brethren, or, at the very least, it must be conducive to his own inward satisfaction. As our building is neither like a visible temple of Solomon nor the pyramids of Egypt, so must our industry be proved in works which are imperishable. When we vanish from the eye of mortals, then must our brethren be able to say, "His labor was good, and he is called to his reward." But we must not think that, as Free and Accepted Masons, we are bound to labor in the Lodge only, because the Lodge of a genuine Mason extends from the East to the West, from the North to the South, from the center of the earth unto the clouds.

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—We are indebted to R. W. John M. Bronwell, Grand Secretary of Indiana, for a very fine copy, of 196 pages. of the Proceedings of the Fifty-Fourth Annual Communication of the M. W. Grand Lodge of Indiana for 1870. Many thanks, Bro. Bronwell.

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—We call attention to the excellent letters from Colorado and Vermont, different and distant points of the Masonic vineyard, both freighted with "glad tidings" for all lovers of our Order.

THE MYSTIC STAR.

OCTOBER,——1871.

BELIEF IN GOD A TEST OF ADMISSION TO THE MYSTERIES OF FREEMASONRY.

BY M W. ALFRED, A. M., M. D.

Masonry ever has required of all applicants for membership, an avowal of a belief, or trust in God the Creator, Preserver, and Supporter of all things. Nor can she ever require less than this. It is at the option of the Applicant to associate in Church relation with those known as Trinitarians, or Unitarians. So he may be a Calvinist, or an Armenian, an Immersionist, or Affusionist, as he pleases. The distinctions Trinitarian and Unitarian are often more nice than real. They are terms not used in our Sacred Writings, and are only objectionable in consequence of the bitterness caused by this nomenclature. But we have never known any intelligent person, whether Trinitarian or Unitarian, to believe in more than one God. However numerous his attributes, or distinctions, may be considered, whether three, seven, or a million, still is he thought of as an unit. So man with all his faculties is conscious of his own oneness. God being but one, there can be but one correct belief in his existence. We may entertain childish and false conceptions of Him, yet he is *True*, and true faith embraces Him alone. As there is but one God, and he is the True God, there is no false God in the Universe, consequently all true faith centers in him.

But we find that children, and uninformed persons, consider Him a physical Being. A little boy, a short time since, informed his comrades that God rode on the clouds. Said he, "I saw him stick one of his legs out." His idea of Deity was about as sublime as we sometimes hear proclaimed from the pulpit.

We can not conceive of a being who possesses senses which men do not possess; or rather we can not conceive of the additional *senses*

When we picture *angels* e. g., and wish to add something superhuman to their organization, we produce *a pair of wings!* the appendages of a butterfly, or a beetle. So we bring the angels right down to earth, and place them among insects when we try to exalt them. Some pictures of angels flying off with infants, are really revolting. They seem more like rapacious vultures flying away with their prey. Should the skillful Artist attempt to picture the Deity, he would probably furnish him with wings, and claws like a bat, and the flippers of the sea leopard of the South Orkney Islands.

We mention this for the purpose of showing how we debase when we attempt to exalt superior beings of whose attributes we are profoundly ignorant. Men do not mean the same Being when they apply the same name to Deity. The correctness of their conceptions of Him depend on their intelligence and mental culture.

If it were lawful for every one to draw a likeness, or produce an image of the God of his conceptions, the world would soon be filled with the representations of hideous monsters of the most ugly features and propensities.

In regard to his *character*, also, men differ. The character which some adore as God, others would call Satan. In olden times the highest conceptions of the character of man was, that he was a victorious king, like Rameses, or Pyrrhus. Such was the style of their deified heroes. In quite modern times Deity is represented as an *affectionate Father*, offering kindness to his erring children, not seizing his "glittering sword," nor "making his arrows drunk with the blood of his enemies," but as being "unwilling that any should perish," and as seeking the welfare of even the tiny "sparrow."

God is now generally represented as a *good* Being. There is no goodness in an *ambitious*, *vindictive*, bloodthirsty king, warring only for conquest. We may fear the wrath and cruelty of such a king, but when we say we love such an one for his goodness, all the finer sensibilities of our nature reproach us for our hypocrisy and falsehood. There is no *good* being who can contemplate the character of King Pyrrhus with love and admiration. He who loves such a human monster proves himself to be in sympathy with bloody-hands, with murder and assassination, with cruelty and torture.

Be palsied this hand, silent this tongue, and still this heart, ere they thus conceive of or represent the character of our Father in Heaven.

All such conceptions of Him are blasphemous, and the worship of such a being is the grossest idolatry. It is truly reported that some barbarous people have worshipped *evil* spirits or *genii*. Now attributing the vilest principles to any one, and then calling him *good*, is an absurdity which insults all reason. "Make the tree good and its fruit" will be good.

IDOLATRY.

We have been stunned with pathetic appeals, in behalf of idolaters in foreign lands, and have all been induced to thrust our hands to the bottom of our pockets, in behalf of the Missionary enterprises for the overthrow of image worship. But when we shall have so effectually exhausted our income, that Indigence, wan and languid, shall mock us at every street corner, then shall we learn that idolatry is as degrading to humanity in America as in Africa.

Who knows but what the Deity which the image of the heathen represents, is as much like God, as Him whom many professed Christians worship and revere?

The idea of representing the spiritual, all powerful Being, who created the worlds, by blocks of wood, or stone, is at once blasphemous and detestable. The heathen considered them only as *representatives*, and not as Deities.

Nothing physical can represent him, nor challenge our adoration as an object of worship. The physical human form represents him no more than the Egyptian's winged bull, or Aaron's moulten calf. It is as much idolatry to worship a physical Deity in America as in "poor benighted Africa." It matters not whether the idol be set up in a temple, or simply in the mind, the worshiper in either case is an idolater.

A heathen is one who is supposed to be unacquainted with the "true God," but from the writings of Socrates we get as correct views of his existence as a spiritual Being as from any thing extant prior to the Christian Era.

We very much dislike the term "True God." It is calculated to lead us astray. By all it is conceded that there is ONLY ONE GOD, and he is the true God. Men in Christian as well as in Gentile countries may have false conceptions of Him. There are no false gods. An idol is not a *God*, wherever found. Whatever a man knows about God, is his information concerning the "True God," for there is *no other*.

If any Heathen can be found who entertains more childish ideas respecting the being and character of Deity, than are held by some Christians, we pity the Heathen.

God being a spiritual, immaterial substance, our relation to him as the offspring of this essence, involves our spiritual constitution in all that constitutes faith and worship. Hence our Religion as a study, comes under the head of Metaphysics, or the Science of Intellect or Mind, as it contemplates spiritual or immaterial substances. So far as these contemplations relate to Deity, they belong to that department of Metaphysics termed Theodicy, and so far as they relate to angels and spirits without the body, they are termed Pneumatology. When to the science of the intellectual soul, Psychology is the department to which they are referred. As therefore religion relates to these subjects, it is strictly Metaphysical.

Now as there are hundreds who assume to be Teachers of Religion, and who presume to instruct their fellow men in the *nature* and *object* of worship, who are ignorant of Physical as well as Metaphysical sciences, we can readily account for the various medleys and senseless farragoes labelled religion.

A man may as well teach Hebrew who can not distinguish between

Aseph and Tauv, or write a systematic treatise on conic sections, who does not know minus from plus, as to give intelligent religious instruction while ignorant of Metaphysics. These teachers treat of the *soul* as a compend of passions and attributes, and of God as a physical prodigy, human in form, but taller than Goliah of Gath.

No doubt many ignorant Hebrews in the time of Solomon, believed that he had the Infinite One cooped up in the Ark in the Sanctum Sanctorum of the Temple. Solomon knew better. He said, "The heaven and the heaven of heavens cannot contain Thee, how much less this House which I have built."

Childhood, imbecility, and ignorance favor this species of idolatry. All these classes seem to embrace the idea of God's materiality and the soul's corporality. Some gray-headed babes believe sensation is in the body: that the eyes see, the ears hear, the hands feel, and the brain thinks, not knowing that these are only the *instruments* of the mind.

We affirm that idolatry consists in the worship of imaginary gods, and true religion in supreme veneration of God, the only God.

Human investigation is confined to two worlds: to the Material and Intellectual; and to two kind of action, to Motion and Thought.

Men who never investigate, fancy they possess knowledge which they do not possess, and which no human being has yet possessed. They suppose they are acquainted with the essence, the substratum of both matter and mind, or Spirit, when the most learned make no pretentions to such knowledge.

We know nothing of either except by their manifestations. Of their essence we are entirely ignorant. We have as clear evidence of the existence of Spirit, as of matter.

For any one to allot to Deity a human form, is Anthropomorphism, and the worship of such a Being is the blindest idolatry. True worship must be addressed to God, and not to an imaginary being, or a physical existence, as the sun, Jupiter, a winged bull, or a golden calf. The god of the Anthropomorphist is no more an object of worship (if such a being exists) than the sacred crocodile of the ancient Egyptians. What a piece of blasphemy is it to worship as God, a tall man sitting on a high throne! We were well acquainted with a man who led off in public worship, and who commenced his prayers thus: "O thou who art high and lifted up, and seated on the top of topless glory." Ridiculously sublime.

Intelligent Pagans have always conceived of God as a spiritual existence, or immaterial substance. By substance, we mean that which supports certain qualities which manifest themselves to our intellectual nature. *Sub*—under, *sto*—to stand. Webster defines it thus, "In a general sense, *being*; something existing by itself, equally applicable to matter or spirit. Thus the soul of man is called an immaterial substance, a cogitative substance, a substance endowed with thought."

Substance can not be recognized by any one of our senses, nor by all our senses. Our conceptions of substance, or substratum, is this: We combine the idea of the co-existence of certain qualities which we find united to something, unto us unknown, which we denominate the substratum of these qualities, or that which supports them. For example: I find a piece of metal. Its color is dull white or gray. Its weight is eleven times greater than that of water. It is very ductile, and fuses at a temperature of 600 degrees. It is opake, and I call it *lead.* I now examine another piece of metal, and find it possessed of several of the qualities of the lead. But its specific gravity is 19. Its color is yellow. Like the lead it is ductile, malleable, opake, and fusible, It is evidently a different metal, and I call it gold. Now that which supports the qualities of these metals is their substratum. And as the qualities thus supported differ, we conclude their substrata are unlike, but what these are we know not.

While the substrata of different material substances differ, as is seen by their support of different qualities manifest to our senses, yet these manifestations of matter are so unlike those of mind, that passing from them to the consideration of mental phenomena, is like entering the confines of another world.

Wonderful indeed is the constitution of a thinking substance, which not only thinks but retains its thoughts unchanged, while the corporeal structure is constantly mutable. Mind, or spirit, reflects, remembers, hopes, believes, compares, and judges. It exhibits not one quality of matter, nor matter one quality of mind. Therefore we conclude the substratum of matter and mind differs. All intellectual science proceeds on the ground that there exists a difference in the essence of matter and mind.

They are known to us through different classes of phenomena. The extension, figure, color, and gravity of matter, through the medium of the external senses. Perception, memory, grief, joy, and reasoning, the qualities of mind, become known to us through consciousness.

Impenetrability, extention, figure, and weight, are not properties of the essence which rejoices, grieves, remembers, and believes.

The qualities of spirit and matter being thus essentially different, it follows that the essence of spirit and matter are also essentially different.

Sensation and thought are manifest only as properties of mind; and divisibility and inertia as pertaining to matter. Matter is divisible; if therefore sensation and thought belong to matter, they are divisible, and consequently material, which is absurd. Thought then being indivisible, belongs not to matter Matter being composed of particles, if it possess thought, each particle must be endowed with thought, just as each possess attraction, and if thought is a property of matter, then that which is destitute of thought is not matter.

The moment that divisibility, or composition, enters into our conception of spirit, and we worship such composition as Deity, we are as gross idolaters as are sun-worshipers, or the worshipers of the grizzly crocodile of Egypt. The man who opens his eyes on the blue arch of heaven, and sees star on star in kind succession rise, and views the spheres revolving there, and yet sees no evidence of thought, infinite thought in all this, is "A Fool." And he who supposes that the permanent subject of this thought is a compound physical existence like unto the body of a man, and worships it as such, is an idolater. Further, he who represents the Deity thus, is guilty of blasphemy. What greater blasphemy can man express, than to attempt to drag the Omniscient Spirit down to the capacity of a quadruped or a biped!

If the soul of man is divisible, it may cease to exist as such. And so with the Supreme Being. If composition enters into his constitution, he may dissolve away like ethereal matter, and the Universe at length lose its Creator, and worlds wander from their orbits and star swagger against star, and unutterable chaos and confusion reign amid the universal crash of a universe without a God. We rejoice in the sovereignty of an Omnipotent Spirit. Many persons when they say, "God is a Spirit," mean that he has a physical organization. In order to correct this, the Protestant Episcopal Church, in the first article of the creed, says: "There is but one living and true God, everlasting, without body, parts, or passions." That is, God is a spiritual Being. This definition has much the nature of an axiom. It is only ignorance which prompts any one to assert that a spirit has body and parts.

The idea of a corporeal God, a corporeal spirit, blots Him out of existence at once. There is no such being in the universe. If there was there could be no other, for impenetrability, which is a property of matter, necessarily "excludes all other matter from the space it occupies." And as this corporeal Deity fills universal space, no other corporeal being could exist in the universe. Such an hypothesis we know to be false, because we know we do exist, and are surrounded by bodily existences. And then to speak of the intelligence of this physical deity! The intellect of a tree, a stone, the intellect of matter!

SPIRIT.

Spirit takes up no room in space. Our bodies are as dense without spirit as with it. Spirit has no extention, no figure, no divisibility, no weight. These are properties of matter. We may as well apply rotundity to a cube, or aver that a triangle is square, as to assert that these properties belong to spirit. The operations of spirit occupy no time. The fleetness of electricity lags behind as the gait of the mellusca is more tardy than that of the humming locomotive. The solid rock, or the weight of the ocean's depths impede its progress as little as the tenuous ether of the arching skies.

Spirit is not *body*. So of Space. We may as intelligently attribute head, hands, feet, lungs, and an entire physical organization to Space as to Spirit. Space is indivisible. Space is infinite, and consequently immovable. So the Infinite Spirit has no body, unless it be the Universe, and filling infinite Space is indivisible and immovable; for there is no Space beyond infinite Space to which it can move. Finite Spirits move as the bodies with which they are connected move, because these bodies are finite, and may move in Space, but infinite Spirit is as immovable as infinite Space.

The attributes of any being, finite or infinite, are not the being. The being possesses the attributes. Unto him are they attached, as the clothing of a man is attached to his person. The attributes are not the substratum which combines them.

Our five senses do not constitute the soul, neither are they in composition with the soul; for we think without exercising any of them, without reflecting that we possess them.

Composition enters not into the constitution of immaterial substances, whether finite or infinite.

Having defined *Substance*, we now aver that Spirit is a Thinking Substance. The mind has never yet exhibited one single property of Matter. Spirit is then correctly defined by the lexicons, which affirm that it is an immaterial Substance. If immaterial, it is indestructible or immortal. We know not *think*. Thought is not a property of matter; then that which thinks is not matter. We think. Matter has not been known to evolve thought. Then how came we by the power of thinking? Did matter inspire us with thought? Never. Then the Creator is a thinking Being. We know He thinks because we think. Then He is a Spirit, because Matter thinks not.

Original atom of Matter do not think. This our senses teach us abundantly. Thought is an unit, and indivisible, as the thought of home, of God, of death, or of eternity. Now if thought was the operation of the atoms of Matter contained in the body, at the same instant one would have a million of thoughts. Each atom would be thinking at the same time. Were the infinite Deity material, (filling infinite space) and each atom was a thinking essence, what millions multiplied by millions, could sum up his thoughts at the same instant. And having no mental constitution to govern them, they could never be executed, not one of them.

No accumulation of atoms can think, unless each one be possessed of thought. This is self-evident. The materiality of mind destroys the idea of *self*. I see, I feel, I hear, I taste. These are acts of *one* individual self. Is this *self* a compound, a plurality? Not unless consciousness deceives us.

Why do we say I, and not we? We are conscious of this *unity* of being in our mental constitution. And as we did not originate ourselves, and Matter can not produce thought, we must have obtained this constitution, this *self*, this *unity*, from the Father of Spirits. Neither do the most refined forms of matter exhibit any more evidence of thought than those more gross. Air, caloric, light, and electricity, evince no more thought than mercury, lead, or stone. A Spirit then is an individual, indivisible entity, an unit; consequently uncompounded and indissoluble. The qualities of mind (attributes) are inseparable from it, and belong to it. They are not a company of agents, one doing one thing and another something else. This is materializing Spirit, and infinitely derogatory to the Deity when applied to him. To speak of the Deity as "infinitely divisible," is blasphemy. A divided Deity! Then He is material, for divisibility is not a property of Mind but of Matter.

To worship such a being is idolatry. True indeed are the words of Him of Nazareth to such persons, "Ye worship ye know not what." And again when he said, "God is a Spirit, and they that worship Him must worship in Spirit and in Truth."

The Creator of all things is an unit, is one, only one. None but He can create. If a dozen attributes of Deity created a portion of the universe, separately, then there are as many gods as attributes, each being a creator, consequently a god.

The attributes of gold are gravity, color, figure, extension, malleability, ductility, impenetrability and divisibility. Would not a person be considered a lunatic, or an idiot, who would gravely argue that each of these qualities are gold?

So far as we know, Deity may possess untold myriads of attributes of majesty and strength that no human mind has power to contemplate or imagine. But these are not the mighty Possessor. The attributes of Spirit is not Spirit. Can we so combine joy, hope, fear, remembrance, love and judgment, as to call them *mind?* The subject of all these mysterious manifestations is the mind.

Omniscience, omnipotence, omnipresence, wisdom, and eternity, are not the Deity.

No man thinks of putting composition into immaterial existences, if he in the slightest manner understands the subject he is handling. How much matter is there in thought? Spirit is immaterial, i. e., not material, not matter, or no such thing as God, or angel, or the human soul, has any existence. If spirit possesses one single property of matter, that property no human being has ever detected, or attempted to describe. Thought can not be superadded to matter so as to render it cogitative. If matter can not think before thought is added, it can not after, for thought must have existed before it was thus superadded to matter, and independantly of it. And after it is annexed, matter thinks no more than before. It is no more absurd to say that plants take deep root in a solid rock, than to assert that matter can think.

The doctrine that materiality enters into the *esse* of the Divine Being, is an avowal that matter and mind possess the same qualities, which is absurd and false. It is to assert that the substratum of both are the same, which is inexpressibly ridiculous. This is to affirm that one essence of which we know absolutely nothing, is just like another essence of which we are equally ignorant. One unknown entity is like another, equally unknown! How is this known? How are men to compare ideas they have not got, and judge of their agreement or disagreement?

We stand firm when we assert that the substratum of matter and mind are different, because neither has a single attribute which belongs to the other: therefore the substratum in which these qualities co-exist, in each case must be different.

Ignorance of these great metapnysical truths may not impair a man's piety and zeal. He reads in his Bible that God has hands and feet, and he knows that he has hands and feet himself, and so he infers that they two are physically just alike. He might read in his Bible that the same God has "wings and feathers," (Psalms 91, 4) and consequently he might worship Him as a large owl, with as much devotion as he now worships him as a large man. Thus want of discernment between material and spiritual objects, leads one into the blindest idolatry, the worshiping of unthinking matter. Intelligent men "put their trust" in no such being as themselves, but in God.

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THE AFRICAN LODGE, BOSTON, MASSACHUSETTS.—NO. III.

Bro. Prince Hall, the founder of the African Lodge, was a negro. Judging from his penmanship and mode of spelling, especially the latter, we might without hesitation declare that "The schoolmaster was abroad" during master Hall's school days. But if Bro. C. W. Moore, "The greatest Masonic authority in the world," as the editor of the *Trowel* styles him, was correct in designating the first M. W. G. M. of America, Bro. Henry Price, as "An eminent scholar," we may with equal propriety claim for Brother Hall the title of *thrice eminent.*

We have before us a folio manuscript volume, the handwriting of Prince Hall. The writing on some pages is plain and legible, but the spelling is *decidedly phonetic.* Other pages are defaced and faded. Now, the question will necessarily be asked, what did that *negro* write about? Well, we will tell you. Thirty-one pages are devoted to "remarks on Mr. John Edwards' (probably Jonathan Edwards) complete history or survey of all the dispensations and methods of religion from the beginning of the world to the consummation of all things." How Mr. Edwards could give a history "to the consummation of all things," we had not patience to learn. There are also in the said book some sermons, and from the few sketches here and there which attracted our attention, we should pronounce them on a par with nineteen-twentieths of the sermons now preached in many churches.

Further on we found a series of short biographies of the *saints,* evidently condensed from some books he had been reading. These sketches are the lives of Polycarp, Dionysius, Iranus, Tertullian, Cyprian, Arnobius, Athanasius, Ephraim, Cyrus, Hierom, (the last two we are not acquainted with) Gregory Nazianzen, Ambrose, Chrysastom, Augustine, and Prosper.

The theology of Bro. Hall differs materially from that we ourselves believe to be true; but what of it?

"As far modes of faith, let graceless zealots fight,
His can't be wrong whose life is in the right."

Whatever difference of opinion there may be, we can not but admire the poor man, working for daily living, placed, without any fault of his, in the lowest scale of society, striving and studying in order to improve himself and those immediately around him.

We have seen, in possession of Bro. Hervey, G. S. of England, a printed pamphlet containing an oration by Prince Hall. On comparing it with the million of orations delivered to crowds of white Masons since his time, it will probably be found to contain the same amount of nonsense, but not a bit worse than the rest. We are told that some other sermons of Prince Hall were printed, and may be found in the Massachusetts Historical Society Library. These however we have not seen. We find also a letter addressed by Prince Hall to Lady Huntington. It appears that her ladyship was instrumental in inducing a Rev. John Merrant, probably a Methodist missionary, to cross the Atlantic and preach in the church Prince Hall belonged to. The prejudiced atmosphere of New England against negroes, was probably too strong for the Christian zeal of the Rev. brother. He left for home shortly after his arrival (perhaps twelve months after) when Prince Hall informed her Ladyship of his regret at the departure of the worthy pastor, that he had initiated the said Rev. Bro. into Masonry during his stay here, and appointed him Chaplain of the African Lodge. It is the general opinion of the colored Masons that the said Rev. Merrant was a white man.

In the book, I also find petitions presented to the authorities by the colored people. One dated Oct. 8th, 1787, was for the admission of colored children into the public schools. This petition having been acceded to, inconveniences were soon after discarded, which caused the "female citizens of color to petition, praying, that whereas, "The admission of colored children into the public schools, produced discord," to avoid this, they asked for separate schools for their children.

In 1789, the African Lodge petitioned the select men of Boston, for the use of the City Hall for St. John's day, which was refused. These petitions were undoubtedly the compositions of the African Lodge. December 27th, 1782, the members of the African Lodge initiated the foolish custom still practiced by white Masons, viz: of marching through
rocession decorated with all the trappings, when one of

the city papers indulged in a sneer, which began with "The embers of St. Black's Lodge." Thereupon Bro. Hall sent the following gentlemanly rebuke to the editors of the said paper. "Thinking that the publishers of the said sketch, meant to give a candid description of the procession, therefore, with due submission to the public, our title is not St. Black's Lodge; neither do we aspire after high titles, but our only desire is that the Great Architect of the Universe, would diffuse in our hearts the true spirit of Masonry, which is love to God and universal love to all mankind."

The above should satisfy the reader that Bro. Hall was an earnest, conscientious man, in whose heart the principles of Masonry was more deeply rooted than in the hearts of many of our *white* American Masonic luminaries.

A very plausible theory has been advanced by Dr. Bartholomew, of Brooklyn, N. Y., which was endorsed by Bro. Findel, and approved of by Bro. W. S. Gardner, G. M. of Masachusetts, viz: that the initiation of negroes by the officers of an English army Lodge, and the subsequent granting of a charter by the G. L. of England, was owing to the feelings engendered during the revolutionary struggle. But however plausible such a theory may appear, there is not a solitary word in the whole of the manuscripts before us, to justify such suspicion The probability is, the officers of the army Lodge wanted to enjoy a good supper, and not knowing of the existence of a Masonic law which excludes men on account of color, and having satisfied themselves that Prince Hall and his companions were men of good report and otherwise well qualified, they initiated them, had a good supper for the money, which no doubt tasted as good as if the money had been furnished by white candidates, and drank the health of the newly initiated brethren.

Nor can we discover the slightest hint in the series of letters passed between Prince Hall and several parties in England, both before and after the charter was obtained, to furnish the least indication that political motives had anything to do either with the initiation of the negroes or with the granting them the charter. On the contrary we are promised some papers to prove that Prince Hall and the other members of the African Lodge were loyal to the Revolutionary party. These proofs we may give in our next paper. But we must now return to the history of the African Lodge.

The reader will remember that Prince Hall and others were initiated in the early part of 1775. Soon after their initiation the battle of Lexington was fought, and then began "the time which tried men's souls," which lasted until the beginning of 1783. As soon as peace was restored' Bro. Hall began to think of obtaining a charter. It happened that three of the colored brethren had to cross the Atlantic during the latter part of 1783, one of whom, Bro. Gregory, undertook to procure a charter from the G. L. of England and promised to lay out the money for the same.

There can be no doubt that the said Gregory was furnished by Hall with a letter of introduction, probably to Bro. Mudy, with whom Hall afterwards corresponded, and that the colored brethren were admitted into the London Lodges. It appears, however, that Gregory could not get his pay from his employer, and so he could not pay for the charter. The following letters will however tell their own story, and we here add, that with the exception of correcting the spelling, we give the letters as we found them worded. The first letter is the following from Prince Hall to Bro. Mudy:

BOSTON, March 2nd, 1784.

MR. MUDY:—*Most Worshipful Sir:*—Permit me to return you my brotherly love and gratitude for your kindness to my brethren when in a strange land, when in time of need you stood their friend and brother (as they informed me) and inasmuch as you have done it to them, I take it as having been done to me for which I now beg leave to return you the wordings and respect of the brethren of your Lodge my hearty thanks. I hope you will forgive whatsoever you may have seen amiss in them.

Dear brother we hope that you will not receive any brother of our Lodge without his certificate signed in manner and form as before received.

Dear brother, I would inform you that this Lodge hath been founded almost eight years, and we have had only a permit to walk on St. John's Day, and to bury our dead in manner and form. We have had no opportunity to apply for a warrant before now, though we have been importuned to send to France for one. Yet we thought it best to send to the fountain head whence we received the light, for a warrant. Now, dear brother, we must make you our advocate near the Grand Lodge, hoping you will be so good (in our name and stead) to lay this before the Royal Grand Master, and the Grand Wardens and the rest of the Grand Lodge, who we hope will not deny us, nor treat us beneath the rest of our fellow men, though poor, yet sincere brethren of the Craft. Wishing you all happiness here and hereafter, I beg leave to subscribe myself,

Your loving friend and brother,

PRINCE HALL.

The above letter to Bro. Mudy settles three questions: 1st, That Prince Hall and the rest of the colored brethren must have received certificates from the Master of the Lodge where they were initiated. 2nd, As the brethren gained admission into English Lodges by means of those certificates, those certificates must have been valid; and 3rd, It is evident that Prince Hall never received a dispensation from Master Brett or Botts, that they (the Africans) did not consider themselves as a legally formed Lodge before they received the charter, but were merely given to understand that they might turn out in procession on St. John's Day: a fashion which was then regarded by the white Masons as a very ancient Masonic landmark, and of course Prince Hall believed so too, and also the privilege of burying their dead with Masonic ceremonies. And now for the next letter:

LONDON, April 8th, 1784.

SIR:—I make bold to write you a line or two, hoping that they will find you and all friends in good health as I am at present. I met with several friends here, and Bro. Gregory hath been for the charter for our Lodge, and he hath not taken it away. Therefore I think it will be a discredit to us if it is not paid for and taken away. So I think if you were to call the Lodge together and send to me the money, I would pay for it and send it to you. I would pay for it myself, but I can not get any money of my master, as yet he has so much business of this one to do first. Therefore if it be convenient I would advise you to have it taken away as soon as possible without any disgrace upon the Lodge. Be so good as to remember me to Jane Stadney, and don't let her want for nothing in your power to give her.

I remain your loving friend and well-wisher,

PRINCE SPOONER.

Prince Hall afterwards acknowledged the receipt of the above letter from Bro. Spooner, and said, "I would have sent for it before this time, but as I knew that there were on the spot three brethren, I had not the least thought that they would have paid for it, as they must know they would have their money returned by the Lodge; but we have sent by Mr. Hatfield six pounds and eight pence. That, with your own part, will pay for the whole charges of the charter. * * * Bro. Gregory hath not come home yet, for Mr. Tracy hath left him behind. Be so good as to acquaint Bro. Mudy that the Lodge returns him their hearty thanks for his kindness to them, and will never forget him as long as life lasts, etc., etc. Signed, PRINCE HALL.

[*To be continued.*]

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—A prince once said to Rabbi Gamaliel, "Your God is a thief. He once surprised Adam in a sleep and stole a rib from him." The Rabbi's daughter overheard the speech and whispered a word or two in her father's ear, asking his permission to answer this singular opinion herself. He gave his consent. The girl stepped forward, and, feigning terror and dismay, threw her arms aloft in supplication, and cried out, "My liege, my liege! Justice! Revenge!" "What has happened?" asked the prince. "A wicked theft has taken place," she replied. "A robber has crept secretly into our house, carried away a silver goblet, and left a gold one in its stead." "What an upright theft!" exclaimed the prince. "Would that such robberies were of more frequent occurrence!" "Behold, then, sire, the kind of thief our Creator was—he stole a rib from Adam, and gave a beautiful wife instead." "Well said," avowed the prince.

AN ORIGINAL POEM.

READ BY JUDGE THOMAS B. LONG, OF TERRE HAUTE, AT THE MASONIC CELEBRATION AT NEW GOSHEN, INDIANA, JUNE 24, 1871.

Years past, through Persia, with such beauty blest,
A Jew was journeying in his humble way,
And, with fresh prospects charmed, renewing zest
Still urged his observations, day by day.
There he beheld the priesthood's lordly sway,
And all the pomp and vanity of man;
There nature's generous growth and bright array,
With art's fantastic shapes together ran,
Filling, as 'twere, at once, some sweet, poetic plan.

One night, through gardens flush with glowing lights
And gorgeous flowers, and filled with rich perfume,
He wandered, dazzled with recurring sights,
Each but for fairer seeming to make room,
A wealth of foliage, a largesse of bloom,
And music with its ideal form of joy,
Dispelled from vision and from mind all gloom,
And left the sense enriched without alloy,—
The taste so eager still that surfeit could not cloy.

At once a sound strikes softly on the ear,
A signal heard by all, though sweet and low;
Like echoed music from another sphere,
In floating waves it seems to come and go.
And now the human throng pass to and fro,
And, through a vista, arched with broad plantain,
Filled with sweet incense and soft music's flow,
Move to a temple at whose golden fane
Sweet virgins feed the flames, and sacred fire maintain.

Here prostrate to the earth they bow the head,
Mutter a prayer, arise and pass away,
Until the last retires, with humble tread,
And priest and Jew are all that seem to stay.
"Ye worship fire," the Jew began to say.
"Not fire alone, for that is but a sign—
An emblem of the sun, whose genial ray
Renews the world upon each day's decline.
And vivifies the Earth even like a god divine."

"Ye worship then the Sun;" exclaimed the Jew;
"Short-sighted Gheber! dost thou then not know
The Great Creator made thy day-god, too?"
Replied the priest. "I know it,—even so,
But man uncultivated asks some show,
Some present sign by which he can conceive
The God most High,—and 'tis that day-god's glow
That calls up faith, and makes the soul believe
There is one constant God, though all things else deceive."

"Yet," said the Jew, "the mind remains the same.
You call the Sun your god, and even more,
You worship fire, you bow before a flame!
Vain outward show,—but nought of inward store."
"How do you call your God?"—the priest forbore
All other answer by this means alone,—
"Jehovah Adonai, God before,
Who is and will be God of every zone,
God of all worlds and God of all to man unknown!"

"That," said the priest, "is grand; it is sublime!
And, far beyond all this, 'tis awful, too."
A Christian drawing near seized on this time,
When fear, it seemed, usurped affection's due:
"We call Him FATHER, merciful and true;
God of all blessings—God of endless love!"
Then stood surprised the Pagan and the Jew,
In whose awed faces fear and faith now strove,—
Until with one accord they raised their eyes above.

"Here is the image: here the reality,
The word of trust, the language of the heart?"
They both exclaim,—"and here we meet with thee,
In that grand faith whence we shall never part."
Our Father!—From this point all men may start
Upon life's journey, though by different ways,
And find, in every land and every mart,
Some brotherly embrace and friendly gaze!
For which to One Great God be everlasting praise.

[*Masonic Advocate.*

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MASONRY.—Rev. G. Marshall used the following significant language in a Masonic address: "Masonry is a charitable institution. When it makes a man a *Mason* it makes an alms-chest of his bosom, and it gives to every other brother throughout the world a *key* to it. When a brother dies, he leaves the golden key to his widow and orphans."

DECISIONS OF G. M. CHAMPLIN, OF MICH.

I. Can the Senior W. appoint a brother Master Mason to the Chair in the East, pro tem, in the absence of the Master to confer the degrees, and such other business as may properly come before the meeting, provided he is not a member of this Lodge, the S. W. not being qualified to fill the Chair?

Answer: You will find by referring to Look's Digest, page 135, paragraph 42, an edict which reads as follows: "Visiting brethren may be set at work *on the level* with the members of the Lodge, but can not vote. They may by permission of the W. M., guard the South and the West, carry directions, orders, &c., but may not properly preside in the East, except as the temporary agent of the W. M."

To apply this edict to the question propounded, you will bear in mind that in the absence of the W. M., the S. W. succeeds to his position, duties, and responsibilities, and is clothed with his authority for the time being.

If then it is lawful for the W. M. to call a visiting brother to preside in the East temporarily as the agent of the W. M., so it would be for the S. W. when he is clothed with the authority of the W. M.

But it would be for a temporary purpose only; for instance, for the purpose of assisting in conferring a degree after the Lodge had been opened, but not to preside during the meeting."

We will venture to add a single remark to the above. As no visiting brother can have a vote in the Lodge he visits, therefore it would be highly improper for him to exercise power where he might be called upon to decide a question of even more importance than a mere vote. He might decide a point out of order, or refuse to put a motion, and by the authority invested in the W. M. do the Lodge wrong, and defeat the business of the Lodge.—[*Ed.*

II. An inquiry is made if the petition of certain transient Railroad men can be received, elected and receive the degrees?

Answer, "You CAN NOT. Your Lodge has no right to elect transient persons to receive the degrees of Masonry."

III. Can a candidate for Masonry who presents himself for initiation, but who is not initiated because he refuses to comply with the forms and ceremonies thereof, which occurrence took place some seven years ago; can he now be initiated by being ready and willing to comply?

I answer, *no.* He must present his petition the same as if he had never applied. The fees to be paid are those now provided for by your by-laws.

2. A brother who says that he does not consider his Masonic O. B. binding upon him, is subject to Masonic discipline for unmasonic conduct, and should be dealt with accordingly. Non-payment of dues

also subjects a brother to charges, trial, and the infliction of Masonic penalties.

IV. A Lodge U. D. can admit, but *can not* dimit members in this jurisdiction.

V. The Grand Lodge Constitution provides: "The use of distilled spirits, or fermented drinks, in Lodge rooms at Lodge meetings, is of evil example and productive of pernicious effects. The same is therefore expressly and absolutely forbidden under any pretence whatever. This is the fundamental law, and must be obeyed."

It is hoped that all will govern themselves accordingly.

VI. "A candidate with the left arm stiff at the elbow joint, is not entitled to receive the degrees of Masonry. It would be a plain violation of the ancient landmarks to initiate him."

VII. Inquiry: What is the least number of M. M. that can legally open a Lodge on the third degree, and proceed to the business of a regular communication?

Answer, *Eight*. See Sec. 2, Art. V of Grand Lodge Constitution.

2. After a candidate has taken one or two degrees, does an objection of a brother M. M. prohibit him from receiving advancement?

Answer, Yes.

VIII, Question: If a petition is registered by any Lodge, must we or they get consent to receive the petition or ballot upon the same?

1. A Lodge which does not have the same concurrent jurisdiction of power, can not recommend a candidate rejected in their Lodge to yours, and you can not act upon such a candidate's petition. Neither can you recommend a rejected candidate to a body of another jurisdiction.

2. In case a candidate is rejected in your Lodge, and he wishes to apply to another Lodge in the same jurisdiction, he must get the recommend of your Lodge, transmitted by your Secretary to the Secretary of the other Lodge before they can act upon his application.

IX. GRAND RAPIDS, Aug. 28, 1871.

J. H. ANTHON, ESQ., MOST WORSHIPFUL GRAND MASTER, NEW YORK:

Most Worshipful Sir and Dear Brother:—Your favor of the 12th inst. came duly to hand. The transactions of your Grand Lodge for the year 1871, were received. I have read the "Transactions" with a great deal of pleasure, and especially the report of Committee on Foreign Correspondence.

I enclose you, by to-day's mail, a copy of our Constitution, and the Transactions of our Grand Lodge for the year 1871, which contains the standing resolutions in force at this time. You will observe that Art. V, Sec. 6, contains a regulation in reference to "rejected candidates;" and you will also observe that our Grand Lodge, by standing resolution No. 38, has put a "Legislative construction" upon this section of the Constitution to such an extent as to almost nullify the original section. There is no doubt but that the section, as it stands, is wrong in principle, and that a candidate once rejected by a Lodge should never be received into the Masonic family without the *unanimous consent* of the Lodge which rejected him.

Any other course destroys the effect of the unanimous consent of every member to the admission of a candidate, which is a landmark of our institution. I have seen too much of the evil results of working up rejected material into our Masonic edifice, to be in favor of relaxing the ancient rule, or saying that *time* makes that material sound and acceptable, which has been *rejected* as unfit for use. The reason of the rejection never being expressed, or known to any except those who passed upon the question; it follows that they are only competent judges to say whether those reasons longer exist.

Fraternally yours,
J. W. CHAMPLIN, G. M. of Michigan.

EXTRACTS FROM THE ANNUAL ADDRESS OF M. P. KELLOGG, G. H. P. OF GEORGIA.

How thoroughly impressed should we become of the frailty of all human efforts to perpetuate our glory by the erection of fane, temple, or tower, when we remember that the magnificent structure of King Solomon stood less than the number of years allotted to the present generation! Better meet beneath the shade of some friendly oak, in the depths of some secret ravine, or on the summit of some unprotected hill, with hearts of true Masons and the means of relieving the wants of the destitute, than assemble in the lofty halls of some frescoed temple without means of charity and with hearts of stone.

Since last we met, the death angel has been commissioned to remove from our midst R. E. Companion A. A. Gaulding, P. D. G. H. P. He participated in our consultations at the last Annual Convocation, a marked object of a human soul about to be exalted to the sublime estate of immortality. As he sat in our midst, his pale, emaciated face wore the sad expression of mortality, but the eye brightly blazed with that peculiar lustre that betokened a speedy transfer to the habitation of spirits. When I addressed him on the probability of approaching dissolution, he calmly replied, "*I am ready.*"

Who of us can say the same? Who has finished his work in the quarries, and is now ready to present the same for inspection? "I am ready," is all the eulogy that the true Mason can covet. It is not necessary that I speak of his Masonic life. This Grand Body which saw fit to elevate Companion Gaulding to the second place of honor and trust, will doubtless pay due respect to his memory.

At your last Convocation, you made it the duty of the first four Grand

Officers to adopt and exemplify annually, a system of work for the guidance of Subordinate Chapters. I therefore summoned a meeting of the Grand Council at Augusta on Monday next preceding this Annual Convocation. That the duty imposed on us might be discharged as nearly as possible to your satisfaction, I invited several Royal Arch Masons, distinguished for intelligence and skill in the mysteries of our rites, to meet the Grand Council and aid us in our important labors. The result of our deliberations will be presented in form of a supplementary report for your inspection.

In conclusion, Companions, I congratulate you on the peaceful, healthful condition of Royal Arch Masonry in this jurisdiction. To maintain this prosperity, you as the High Priests of the respective Chapters, have but to keep faithful sentinels posted at the portals to give prompt alarm at the approach of strangers. Exercise vigorously the bulwark of the ballot. Challenge promptly all who may seek to offer their services to aid in the rebuilding of the House of the Lord. Admit none to your presence who are not invested with the Signet of Truth, and reward none but the worthy.

The sacred trust of Masonry is in *your* keeping. Tell me not that such and such applicants must be admitted to the sacred Royal Arch simply because they may have passed the lower degrees and ask to be received. It is your peculiar province and *sacred duty*, as the supreme head of your Chapter, to say who shall not be admitted to the honor of this holy work. On *you* rests the responsibility of every new admission. I repeat it, Companion High Priests, it is your duty and yours alone, to decide who shall not be admitted to the presence of the Grand Council. A single mute selection by you and the Vails are hermetically sealed against all admission! Better keep out ten worthy applicants than admit a single Judas Iscariot into our confidence.

Mark well, the Order of Freemasonry is not yours to dispose of to the highest bidder, or to be conferred as an honorium on some profane favorite. You being the consecrated and annointed High Priests of the Order, called to minister at the sacred altar, to read and expound the law, and to see that the ancient usages suffer no detriment at the hands of your officers, how dare you cast a clear ballot, since yours is such a prominent example for all others to follow, when you know that the applicant is not of that noble family of the Giblimites who wrought so faithfully at the building of the first temple? Yours is a fearful responsibility! Palsied be the hand of a High Priest rather than he should admit a traitor into our midst. You hold the potent key that may exclude the unworthy profane from the mysteries of Royal Arch Masonry. This construction imposes a very grave responsibility on each of you, but it is not my work. When you assumed the robes of office and freely assented to the required vows, you became the responsible conservator of the purity of your Chapter, you can not claim less. Therefore, when you return to your respective jurisdictions, carefully examine your lists. If unworthy members be found, reform them if possible, by counsel, by kindness, and by pecuniary assistance if need be; but when a Companion proves incorrigible cut him off, that the healthy branches be not affected.

The purity of our Order is now of vastly more importance than the increase of our membership. Purge the Temple, drive out the money changers, and all who traffic in Masonry for gain, and once cleansed, see to it that no stone be received hereafter unless it can stand the test of the overseer's square, for only thus can you discharge your full duty to your sacred trust.

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THE FOURTH OF JULY IN ENGLAND; AND AMERICAN MASONS AT ALTON TOWERS.

There can be nothing more gratifying to the heart of an American, than such acts of social courtesy shown as here recorded. They present us with unmistakable evidence that the human heart beats for a higher and a nobler aim than the selfish ends of the "divine right of kings." The idea that American citizens are invited to enjoy the birth-day of their nation, and speak on terms of true friendship, of their government, in the land and home of our pilgrim fathers, is an event of which they did not dream. And how noble and magnificent to see the *Derby Masonic brotherhood* extending the warm heart and firm grasp of true Masons, to their visiting brothers. Such union, often repeated, will do more to destroy war, enmity, and ill-will, than any thing else.—[*Ed.*

A correspondent of the *New York World*, writing on the 4th from Alton Towers, the seat of the Earl of Shrewsberry and Talbot, gives an account of the visit of a party of American Masons to that historic mansion. The party numbered forty-one, and upon the invitation of the Earl pitched their tents on the sward in front of the majestic tower which forms the grand entrance to Alton Towers. The correspondent says that, owing to some cause connected with Masonry, they could not be received by the Earl as Knights Templars, but as private gentlemen, and that there, although they wore the dress of the Order, he met them attired in the uniform of a colonel of yeomanry. A body of Masons from the neighboring town of Derby, accompanied the Americans, however, to the castle. The correspondent gives a long account of the Talbot family and the bright page it occupies in the history of England, and also describes with minuteness the magnificence of Alton Towers. He then proceeds:—

"The pilgrims, of whom I had lost sight for a while, had been arranging themselves in their tent, and had then proceeded to the Earl's private chapel, where, with very commendable piety, they were to attend morning prayer before commencing the festivities of the day. I followed them thither, and was well repaid. The chapel, which is to the left of the grand entrance of the Towers, and which may be approached through a corridor leading from the drawing room of the towers as well as by a passage near the grand entrance, is one of the most interesting and handsome portions of these buildings. It has been shorn of its relics, its altar, its shrines, and other ornaments which it possessed under the reign of the Roman Catholic earls, but it is still beautiful. It was built by that famous architect, Pugin, and the stained glass in its east window is one of the finest of Willement's productions. The pilgrims occupied the seats in the middle aisles, and the other seats were filled by the retainers and domestics of the earl's family. Presently appeared the earl's chaplain, the Rev. Dr. Fraser, D. C. L., and another clergyman, the the Rev. J. H. Killick, of Oakamoor Vicarage, and the service began. I had expected to hear an ordinary reading of morning prayer, according to the rubric of the Church of England; but to my astonishment and delight the service was a choral one, the responses, the psalms, and the *Credo* being sung in a beautiful manner to the accompaniment of the organ by a choir composed of the servants of the house. The effect was extremely good. When Dr. Fraser intoned the usual prayer for the Queen, he added after her Majesty's name the words 'and his Excellency the President of the United States of America,' and he changed the remaining words of the prayer so as to include in all its petitions the person of the President as well as that of the Queen. I asked him afterwards how it was that interpolations of this or of any other kind could be made in the words of the Liturgy as by law established; and his reply was that such a thing could only be done in this case, in a private chapel. This was the earl's private chapel, under the jurisdiction of no bishop, and he, the vicar and chaplain, was at liberty to pray for whom he chose at its altar.

I had a long and very pleasant conversation with Dr. Fraser and the Rev. Mr. Killick, afterwards in the gardens, and I remember this conversation as not the least pleasant incident of my visit. Dr. Fraser, of whose remarks to the pilgrims I must not forget to make subsequent mention, is an Oxford man. He is the vicar of Alton, incumbent of Cotton, Staff, and chaplain to the earl, and he is proctor in convocation for the diocese of Litchfield. We went together into the wonderful gardens, of which so much has been written, and, while the pilgrims were visiting some of their almost endless beauties, we sat together in the porch of a Grecian temple at the end of the terrace, in front of the great conservatory, and smoked the calumet of peace in the shape of mild cigars. The pilgrims, under the guidance of the cicerones provided for them, were shown wonder after wonder, until their eyes must have been dazzled by the beauty and magnificence of the spectacle. They saw the Gothic bridge, with the imitation Stonehenge behind it; the long ranges of conservatories, with their gilded domes; the lofty Gothic temple; the temple which contains the statue of Earl Charles; the Dutch garden; the Swiss cottage; the Pagoda fountain; the exotic and fruit conservatories, one of which alone cost £40,000; and that indescribable labyrinth of terraces, arbors, vases, statues, bridges, porticoes, temples, pagodas, parterres, jets, streams, lakes, fountains, caves, water-falls, rocks, cottages, and oceans of flowers, which make up this paradise. I think that if you were to place together all the most handsome portions of Central Park, of the Bois de Boulogne, of Regent's Park, of the Horticultural, Botanical, and Zoological gardens, you might perhaps make a view about one-half as handsome as the gardens of Alton Towers.

"Leaving the pilgrims still wandering about the grounds, I returned to the Towers, and was kindly escorted through all its magnificent apartments by Mr. Killick, while Dr. Fraser repaired to the Earl to make the last arrangements for the formal reception of the guests. At about 1 o'clock a band of music was placed in the 'octagon,' which is the vestibule between the picture gallery on one side, the armory leading to the grand entrance on the other, the private conservatory leading to the dining-room and other state apartments on the third, and the Talbot gallery on the fourth. The pilgrims, with their friends the Masons of Derby, were by this time marshalled in front of the grand entrance And now the great portals of the entrance were thrown open, and to the sound of music the pilgrims and their friends advanced through the entrance tower, through the armory, a Gothic hall 120 feet long, with oaken roof; through the conservatory, filled throughout its immense length with the choicest flowers; through the drawing-room, the saloons, and the corridor, until they reach the grand dining hall, where their reception was to take place. I do not mean to sneer at the pilgrims when I say that they seemed awed and even overpowered by the magnificence and beauty of these great halls and rooms through which they passed. The hall in which they now stood, massed in double lines on either side, was being remodeled and altered by Pugin at the time of the death of John, the sixteenth earl, and the work thus designed has not yet been fully completed. But even in its present state it is a noble room, with one of the finest roofs I have ever seen, with a grand window at the north end filled with the armorial bearings of William the Conqueror and of the Verduns, the Talbots and the Shrewsburys, with a minstrel's gallery at the south end, and with noble fire-places and chimney-pieces.

"And now there was a flourish of trumpets, and the Earl entered, accompanied by the Countess, the young Viscount Ingestre, who is only 11 years old, and Ladies Theresa Gwendoline, and Muriel, their daughters, and attended by Dr. Fraser and the Rev. Mr. Killick. The Earl was attired in the gorgeous uniform of a colonel of yeomanry; the young Viscount was dressed in the uniform of a private in the same corps, and the Countess wore a simple but charmingly becoming dress of purple silk, with a long train. I fancy there was not a pilgrim there who would not have been glad to kneel at the feet of this lady, then and there, protest himself her true and loyal knight, and beg her to send him forth to slay some dragon or rescue some damsel in her service.

"Taking his position at the head of the hall, and seating his countess at his side, while his son stood behind him, the Earl made his address of welcome to his guests. He said:

"'GENTLEMEN, and I think I may even say brethren, it is with sincere and cordial pleasure that I welcome you. When I first heard of your intention to visit England, I was delighted to offer you the hospitalities of Alton Towers, and you have given me great gratification by your acceptance of my invitation. I am sure that no one more than myself rejoices over the reciprocal kind feelings which now exist between England and America; feelings which have been so greatly strengthened by the conclusion of the late treaty between the two countries, negotiated on our side under the presidency of my noble friend Earl de Grey and Ripon, who, as you are aware, has been rewarded for his success in these negotiations by Her Majesty bestowing upon him the title of Marquis of Ripon. The gratification which I feel in welcoming you as American citizens is enhanced by the fact that I am thus afforded an opportunity of returning in some small measure the many kindnesses which were lavished upon me when I visited the United States years ago. The remembrance of the uniform and graceful courtesy which I met with in your country in every place which I visited, in the North and in the South, will never be forgotten by me. I made that visit before the outbreak of your late war, and I rejoiced with all my heart when, at the end of that sad and fearful struggle, the United States still stood before the world, one and indivisible. *Esto Perpetua!*'

"Here the delighted pilgrims broke out into rapturous applause, and the hall re-echoed with their plaudits. The Earl continued:

"'I am delighted to receive you here as the Earl of Shrewsbury and Talbot; and I think it may add somewhat to the interest of your visit if I venture to tell you who I am, and to give you a sketch of the family of which I am a representative.'

"The Earl then went on to sketch with much felicity of expression, and to the great delight of his auditors, the geneaological and historical facts connected with his family from the time of William the Conqueror down to this moment, speaking of the deeds of his illustrious ancestors with honest pride, and dwelling especially upon the renown of the great Talbot who was slain in France in the time of Joan of Arc, and of the fame of the first Baron Talbot, who was Lord Chancellor of England in 1733. He then went on to say:

"'The responsibilities of my station are high and weighty; but one of my duties, the one which I discharge to-day in welcoming you to these halls, is exceedingly pleasing and grateful to me. For I welcome you not only that I may thus reciprocate the kindness which your countrymen so often extended to me, but that I may thus express my admiration for your country, my gratification at the friendship that exists between England and America, and my earnest belief that nothing can ever sever the bonds that bind us together, and which will grow stronger every day. All the causes of difficulty between us have been happily removed by the late treaty; and I may say that although on the Conservative side of the House of Lords, there have been expressions of dissatisfaction at some of the provisions, or at least at some of the phraseology of that treaty. The Conservative peers, of whom I am one, are gratified by the settlement of the matter, since we are more pleased that the work has been done than curious to inquire exactly how it was done. I am sure that hereafter, whenever an American and an Englishman meet, they will meet as friends and brethren. This is Independence Day, and it is being celebrated on both sides of the Atlantic. We are celebrating it here with cordial good will and happiness, and I assure you that if England has one pride stronger than another, it is the pride which she feels in the strength, the prosperity, and the greatness of her daughter America! Lady Shrewsbury joins with me in expressing the satisfaction which your visit here has given us.'

"The applause of the pilgrims, which indeed had been intermittent throughout the whole of the Earl's address, now again burst forth in enthusiastic plaudits; and after a letter of congratulation from the Derby Masons to the American visitors had been read and presented to them, the Earl had again made some remarks, the reply to his address was pronounced by Dr. Tudor, of New Orleans, as follows:

"'I esteem myself happy, my lord, in having the honor to reply in the name of my companions to the gracious and noble words which your lordship has addressed to us. But how to reply in sufficiently grateful and appropriate terms is a difficulty which embarrasses me. We find ourselves trebly honored. We are honored first as the citizens of a nation between which and England there exists not only friendly feelings but warm and deep affection. Your lordship has said that the bonds which now unite the two countries can never be severed. I echo the affirmation:

"'Between us all, let oceans roll,
But still from either beach
The voice of blood will reach
More eloquent than speech,
That we are one!'"

"'We are also honored, in the second place, by our reception here, in the name of our common humanity, as brethren, children of the same God; and in the third place, by our reception as Masons on the part of our brethren from Derby. It has done our hearts good, my lord and lady, to receive this welcome from your gracious hands.'

"Dr. Fraser, who was wearing the red gown of an Oxford doctor, now said that he had received the commands of the Countess to escort the visitors throughout the Towers, and to act as their cicerone in recounting to them the historical and traditional incidents connected with the place. He said that he congratulated himself on seeing American gentlemen visiting the ancestral halls of England and making the acquaintance of Englishmen; for thus would they convince themselves of the immense amount of latent kindness and good-will in English hearts for America and Americans. He recalled the memory of the Pan-Anglican Synod, and some incidents connected with the Provincial Convocation of which he was a member, and at which some of the American bishops were present, and said that when one of their bishops addressed the convocation, its members were so carried away with his eloquence that they sprang to their feet and cheered him with enthusiastic applause. The fellowship of the English and American churches was by no means the most fragile bond which united the two countries in friendship and brotherly love. Dr. Fraser went on to speak, in the most charming manner, of the historical associations connected with the names of Shrewsbury and Talbot, and he concluded his remarks, which were listened to with delight, by declaring that as England and America, mother and daughter, were now one, they could defy the world and fear nothing.

"The Earl now invited his guests to join him in a friendly glass of wine, and said that while Lady Shrewsbury retired to change her attire for a walking dress, Dr. Fraser would escort them through the mansion, and then bring them to attend her ladyship at the distribution of the prizes to the tenantry of the estate at the flower-show to be held in the gardens.

"My fatal enemy, the clock, warns me that I must leave all that happened after this to the fancy of my readers. If I once begin to speak of what the pilgrims saw as they went through the picture gallery, the Talbot gallery, the oak corridor, the state boudoir, the state bed-room, the two libraries, the poet's bay, the music-room, the drawing-room, the saloons, I feel that I should never make an end. So I wisely stop short, and add only that as I am writing the flower-show is open, and that throngs of people are arriving to witness it."

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THE BLACKSMITH'S PECULIAR SIGN.

Some years ago while traveling in private conveyance with a few friends through the mountains of one of the Middle States, we chanced to pass through a beautiful valley, at the end of which, we found a small village known as Painterville. When we got to the center of the town, the young folks who were with us in the carriage, began to set up a regular giggle and laugh, exclaiming, "Look at that funny sign."

"Well, what is curious about it?"

"Why, don't you see, 'J. M. Brackenstow, the Live Blacksmith?'"

"Very well," said we; "it will not hurt even a blacksmith to be a live one."

"Yes, but is he afraid anybody will think that he is dead?"

"To be sure," said the younger, "how could he shoe horses if he were dead?"

Here the conversation ended, but for some distance a giggle broke out among the youngsters, accompanied with the quotation, "The Live Blacksmith." We of course enjoyed the fun with them, but at the same time kept up a kind of side current of our own thoughts upon the subject.

A jovial fellow, that blacksmith, we thought to ourselves A cheerful, friendly, accommodating man, no doubt. A man whom daily toil does not render moody or morose; and in the fullness of his buoyant heart the thought occurred to him when he prepared his sign, at the same time also to prepare a little pleasantry for his children, as well as for those who passed by on the way as we were during.

Though we did not stop to make the man's acquaintance, and know nothing of him from others, yet looking in upon him through the peephole of his sign, we are pretty sure that our estimate of his genius and temperament is not far from the mark. To some, the motto on the sign would indicate pride. He praises himself, they would say, very much out of taste, indeed. We differ with them in toto, and would be willing to refer the decision to a committee of investigation, with full confidence that it would fall on our side.

The sign we take it, though put there by his own direction, represents the true spirit of the man. Did we not see the evidences of custom and thrift inside, as well as around his shop? Did we not hear the lively and decisive ring of his hammer long after we had passed his shop? Were there not bars of iron, and incipient wagon tire and plough-shares leaning against the sides of his shop? All right, you may be sure. No humbug. He is a "live Blacksmith," and the public has long since become acquainted with the fact.

Taking his sign as a true index of his character, the man grows in our estimation as we continue to contemplate him.

Near by, as we passed, was a candy, cake, and beer shop, or to be more polite, "Saloon." Whether there was any thing in the *lager* line there, we do not know; but there were over a quarter of a dozen rather seedy-looking men in front of it, whose appearance and easy demeanor on a week-day plainly indicated that they were neither "live blacksmiths," nor live men of any other kind. The contrast between their idle looks and carriage, and the busy, cheerful ring of the hammer near by, was too great to escape notice. The music of the live blacksmith's hammer seemed to run something like this:

"Stir your blood, ye idle, dreaming fellows,
Ere the jailor or the ragman meet you;

For all of you I would not give my bellows;
Don't you fear the gadflies soon will eat you."

A "live man!" What a blessing to any community is such a man! Prompt, faithful, always at his post, ready both to take and finish a job, he is just the man whom the community will seek out and patronize. It will always be a pleasure to go to such an establishment. He is the man who truly provides for his family, serves his generation every day, and goes to church on Sunday with a cheerful heart and a good conscience.

We confess to a taste for "live" men. They are our admiration. Though we may not always formally take off our hat, yet our heart bows in reverence before them. We like the men, and women too, who feel as if they really had something to do in the world.

After we had passed the "live Blacksmith's" shop, and were traveling along, we could not keep our mind from musing on the subject of the man's singular sign. How many young persons there are, we thought, who are not alive to their true interest and mission in the world. Active they often are, but not in a way which tends at all to make them wise, good, and useful in life. They live without plan or end. Their acts are all irresponsible and uncertain. They fritter away their best years, and exhaust their noblest powers in empty pleasure and sinful folly. When the period of manhood arrives, they stand at the threshold of life's earnest and solemn years without any proper preparation for its stern realities and responsible duties.

They learn too late that only live men are fit to act their proper part in a world like ours, where difficulties which it requires courage and vigor to surmount, meet at every step, and stand sternly in the way of all noble progress.

A sleepy youth makes sleepy manhood. That there are so many drones in the world, is owing, in great part, to the fact, that so many fail to make earnest of early life. Habits of promptness, faithfulness, earnestness, and usefulness, cannot be too early formed, nor too diligently cultivated. Not only in the sphere of professional life, but also in every kind of business and labor, the neglect of preparation in youth is felt over the whole period of after life. As fast as you learn the true object of life, learn also to be earnest in all your preparations to meet it. Be a "live" member of the Lodge to which you belong, and let not the burden rest on two or three as is too often the case in many of our Masonic Lodges. We believe we are safe in saying that not one-third of the Masons in almost any Lodge are "live" men, and could work in any station the W. M. might assign them without being prompted. With the exoteric work, every member of the fraternity should be thoroughly familiar, and make its grand principle his study and meditation. Here he can look out upon waving woodlands, sparkling streams, noble mountains, mantling vines, sweet flowers, rich foliage, clear skies, bright stars, and singing birds, all in beautiful harmony teaching him silently, y powerfully through their nature to look up to Nature's God, whose name he should never mention but with reverence and awe! But too many are satisfied with the mere *name* of Mason, and never study its symbolic beauty; never enter within the vail; never see any thing instructive around, beneath and above them, much less attempt to practice its sacred and holy teachings in daily life.

They are like the peasant and the artist looking at the same work of Raphael or Rembrandt. The former gazing with stupid wonder or cold indifference, on the canvass redolent with life, without exhibiting a single emotion in his barren soul The scene to him is less pleasing than the gaudy tints which glare upon the sign of the village inn, and he is amazed to see this paltry piece of canvass bought with the treasures of wealth, and guarded with a care that the brightest jewel would demand in vain. To the eye of the latter how different the impression! To him every thing beams with light and life and beauty. To him it is the voice of nature, speaking in the language of art. Prometheus-like, he sees the warm blood gushing through the blue veins, the eye beaming with fancied imagination, the forehead standing out in bold relief, the limbs ready to burst from the canvass, the fine arrangement of light and shade are all before him, subjects of admiration, on which he could forever gaze, and examples of instruction which he would fain imitate. Thus it is with Masonry. As we cultivate our knowledge of it, its objects become more "interesting, and as our knowledge of it increases, new lights burst forth from its inmost recess, and we become, not exactly live "blacksmiths," but live Masons. Not satisfied with the mere form and name, but study its hidden beauties and excellencies, explore its history, trace out the origin and erudite meaning of its symbols, and rest assured that in the search, fresh flowers will bloom at every step, as fact after fact and truth after truth is developed, until the whole science of Masonry lies before you invested with a new charm of beauty and grandeur. Were this course adopted by our young men generally upon being initiated, instead of spending their leisure hours (as too many do) at saloons and billiard halls, or reading some sickly sentimental love-story, which destroys all taste for real substantial reading, we would have more "to lead the blind in a way they know not," more of the hidden things in the Lodge room, higher and purer views of Masonry within and from the good without, and more real *Masters in Israel* to guide and instruct the less informed, and diffuse light over paths which are obscure and dark.

The age in which we live requires live men in every sphere of activity. Life is earnest, and many men are earnest. We must run, or be run over. We must move freely, or get out of the way. We must push forward the work in hand, or expect to be be rudely pushed by the moving tide of life. The vigorous life in which our lot is cast, will not tolerate drones. We must master, or be mastered. We must fill our places with honor, or others will fill them for us. Whatever wrong or damage there may be in the intense activity of the age, it is upon us nevertheless. He who would make himself known and be felt as a power, must be alive.

Diligent in business, and fervent in spirit, serving the Lord. Let all these three go together. Good men must be alive, and live men must be good; and a sense of solemn responsibility to God must enter into all our plans and labors. Rouse yourselves to the work and calling of life. Lay well your foundations; form your habits with care; take hold of life earnestly, and show yourselves alive.

BERRIEN SPRINGS, Mich., Oct. 1871. X. Y. Z.

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MISSISSIPPI.—We find the following decisions presented by the Committee on Foreign Correspondence, and having the ring of the right Masonic metal, we present them to our readers:

"A member can not be questioned even as to how he voted, much less can he be required to state his objections. If a member objects to a degree being conferred, the Master has no right to demand the objections.

"The duty of voting on ballot and on charges is *imperative*. It is one of the trusts confided to members alone, and we owe it to each other, and the Master owes it to the Fraternity, to see that it is duly and promptly performed. No brother should be allowed to throw on others the burden of responsibility of receiving, rejecting, or expelling. All present *must* vote, and the Master or Lodge can not excuse a member from voting.

"Offenses should not be suffered to go unpunished on account of the leniency of the injured party, or to save the feelings of the offender.

"In trials, justice is the governing principle, and not a strict adherence to technicalities.

"The loss of a foot, hand, fingers, or the total loss of either of the senses, constitute physical disability and disqualification, and no dispensation can remove the disqualification.

"Where several Lodges are located in a city, courtesy, at least, renders it incumbent on the Committee to inquire whether the admission of a candidate would be acceptable to other Lodges of the city, inasmuch as it would be their duty to fraternize with him on all occasions. And if the fact should come to the knowledge of the Worshipful Master that the candidate would be rejected in another Lodge, he should cause an investigation to be made, and withhold the degree until the nature of the objection could be made known. It should be borne in mind, that by initiation he is made, not a member of that Lodge, but a member of the whole Fraternity of the great Masonic family, into which no one is justified in introducing a member whose presence would produce discord or interrupt its harmony.

"The reading of the minutes at a stated meeting can no more be dispensed with than any other section of the By-laws."

THE SAD AUTUMN OF THE HEART.

BY XENHTTE.

There is mist on the brow of the mountain,
There is gloom in the depths of the vale;
A shadow hangs dark o'er the fountain,
Sighs burden the sorrowing gale.
It is lone in forest deserted,
Where the brown leaf falls withered and sere,
It is lone since the birds have departed,
In the sad Autumn time of the year.

Yet 'tis not that the forest is hoary;
'Tis not that the warbler is flown;
'Tis not that the light and the glory
Of summer no longer are known;
'Tis not that the autumn wind sweepeth
All moaning and desolate by,
While the sorrowing flower-spirit weepeth
Alone where the violets die—

That I sigh as the deep winds are sighing
Through the boughs of the bare forest trees;
That I weep where the wild flowers are dying—
Ah, memory! it is not for these;
For Spring with its sunshine and gladness,
New bloom to the fields will impart;
But, oh! can it banish the sadness
Of the chill Autumn time of the heart?

The flowers that Fancy once cherished
In her gardens of beauty, are dead;
Youth's bowers of greenness have perished,
And hope, the sweet song-bird, is fled.
From my spirit, all stricken and dreary,
The light and the gladness depart;
Ah! lone in its solitude weary
Is the chill Autumn time of the heart.

[*Masonic Mirror.*

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Masonic Principles.—When we see our Masonic principles shamefully abused through the ignorance of those who profess to understand them, we neglect our duty, to our disgrace, if we do not hasten to correct the error, and dispense that light which is so essential to the welfare of our institution.

PROFANITY AND INTEMPERANCE.

I have had (and am sorry to say it) occasion, during the year, to reprimand several officers of Lodges, and also members, for profanity and intemperance.

Officers of Lodges, and more particularly the Masters, should be living examples of morality; if not, how can they expect to impress upon the minds of others those virtues which it is their duty to teach?

The important position which they occupy, as Masters, must give more notoriety to every violation of these virtues.

A man can not be a good master over others, who is not a master over his own passions and habits.

How can a man teach morality when he does not practice it?

What effect must it have upon the candidate, to see the Master standing up in the place of Light, directing the candidate's attention to the cardinal virtues, morality, etc., when that same candidate knows the Master to be a profane, intemperate and immoral man?

This may be a delicate subject to bring up at this time, but it is my duty to do it.

I have been frequently asked: What course shall we pursue towards such a brother for too frequent use of liquor, or perhaps, our Master who is intemperate or profane?

I have answered: Go talk to your brother kindly; if he persists in drinking, tell him it is a Masonic offense, point out the consequence, the result to himself, the disgrace he brings to his family.

All agree that intemperance is contrary to, and in violation of, a man's duty and obligations as a Mason.

Is it right, or just, or fraternal, to wait and see our brother overpowered and mastered by this cunning, deadly, and insidious foe—intemperance, and not raise our warning voice and give the sign of danger, when our friend and brother stands, as it were, on the verge of the precipice.

We have, most of us, freqently seen the demon approach and realized the danger, but have too often looked on idly, and made ourselves his friend instead of his most bitter enemy.

Let us, henceforth, my brethren, resolve to do our duty in this matter, and not stand idly by, and see our brother pursue a course which will result in ruin to himself, worse than misery to his family, and disgrace to our Order. Let us use argument and entreaty with our brother to abandon his cups, and if entreaty and persuasion won't change his habits, then deal with him, as for other Masonic offenses; let us first do our duty.

Profanity is another fashionable evil which it is our duty to endeavor to correct, particularly among our brethren. Before a candidate can advance, he must declare his belief in God; if he puts his trust in God, as he says, how dare he curse that God in whom he trusts, in time of trial. It is worse than mockery; it does us no good to indulge in profanity and intemperance. Those are part of the qualification of loafers, not of Masons.

All of our lessons teach us a different code of morals.

Why not practice them, and require our members to do it also? Intemperance and profanity are both Masonic offenses, and should be so treated by all Masons. Our institution is judged, to a great extent, by the character of individual members.

Let us use every means in our power to crush those vices that tend to destroy both body and soul. Let us practice what we profess.

We claim that our institution is a moral one, and all its several lectures inculcate morality and virtue, while we fail to practice that morality and virtue taught to us at every step we take.

I was acquainted with a certain brother in this State who was very profane, otherwise a first-rate man and Mason. Last fall he was elected Master of his Lodge. I was surprised, not but that he was in every other way well qualified for it. Shortly after his installation I met him, and, in conversation, allusion was made to his profanity. He very soon happily satisfied me on that point. He said: "After the brethren elected me, in thinking matters over, it occurred to me that I could not be just, and perform the duties of Master, and be a profane man. That would not do. Would it not be better to drop that miserable, filthy, low habit of cursing? One or the other I must quit.' He very soon came to the conclusion that, as he had been elected Master over that Lodge, he would show them that he could and would be master over himself."—[*Grand Master Newcomb, of Ohio.*

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PECULIARITIES OF LITERARY MEN.

Johnson used to bite his finger nails to the quick, an imitation of his dogmatism and crustiness.

Addison was remarkable for the irregularity of his pulse, but the heart "was believed to be in the right place and of proper dimensions."

Pope was of a frame so feeble that he was accustomed to brace himself up with stays padded with cotton. He occasionally found time also to *lace* his enemies.

Hume, the historian, usually composed while reclining upon a sofa. He did not search for fame, she came to visit him.

Menage, while science covered his head with laurels, used to cover his feet with several pair of stockings.

Ben Johnson used to sit silent in learned company, "and suck in," as Fuller says, "not only his wine, but their several humors." Like Shakspeare, he held the mirror up to nature, but chose sometimes to look into the glass himself.

Magliabechi, librarian to the grand duke of Tuscany, and a very learned man, was fond of pelting spiders, the webs of which he would not suffer to be molested. He seldom left his books, ate, drank, and slept among them, thus imitating the domestic propensities and industry of his strange favorites.

Rosseau used to knit lace strings when in a company of illiterate people, for the purpose of concealing the uneasiness which their gabble gave him. He preferred his lace strings to their long yarns.

Steele constantly preached economy to others, but forgot to practice it himself. He was always in debt, and once pulled the nose of an acquaintance who hesitated to lend him a large sum of money. Certainly a curious way of obtaining a draft.

Bloomfield wrote most of his poem, the "Farmer Boy," with chalk upon the top of a pair of *bellows*—a wind instrument until this time probably unknown to the choir of the Muses.

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MR. BILLINGS:—In the August No. of THE MYSTIC STAR, I notice a letter of inquiry relative to the Order of the Sacred Temple.

This is an independent Secret Society for women alone, to whose intellectual and moral improvement the Order is devoted. It was established in the State of Michigan in 1867, by M. Adelle Hazlett, of that State, who is its author and founder. Its ceremonies are exceedingly beautiful, and embody all the lessons of wisdom and morality which tend to the symmetrical development of true womanly character. It contains no allusion to the subject of woman suffrage, so widely discussed at the present time. It advocates no peculiar religious or political views, but unites women of every religious class and country in a common bond of sisterhood Actual merit of mind and heart are the only tests of fitness either for membership or official position.

The Order of the Sacred Temple is not only prosperous in the State of Michigan, but has been successfully introduced into the States of Ohio, Indiana, and Nebraska. As its avenues are well guarded against the admission of unworthy persons, its growth is not rapid, but the time must come when it will become wide-spread and popular among the most intelligent and worthy women throughout the country.

All inquiries relative to this Order which may be made through the columns of THE MYSTIC STAR, will be promptly answered.

Sylvia W. Cook, of Hillsdale, Michigan, is at present the presiding officer of the Supreme Temple of Michigan, and will supply all applicants with copies of the constitution and other laws free of charge. She will also correspond with any persons who may desire information relative to the manner of introducing the Order in new localities.

Very truly, M. D. R.

EDITORIAL.

EDITORIAL REPORT OF THE PROCEEDINGS OF THE M. W. GRAND LODGE OF ILLINOIS, HELD IN METROPOLITAN HALL, CHICAGO, OCTOBER 3RD, 1871.

GRAND LODGE.

To those who have had no experience in the matter of preparation for the meeting of a large body of men, many of whom are not conversant with the habits and customs of meetings of this character, and totally ignorant of the routine necessary to be gone through in order to prevent confusion and avoid mistakes; and it may seem easy enough to accomplish what was done at Metropolitan Hall.

The arrangements showed that our M. W. G. Master not only knew how to accomplish these desirable things, but saw that it was done. On visiting the Hall, a stranger could tell at once where to go to, as the doors of the various Committee rooms were very distinctly labelled, and any man who could see the sign, could easily tell, without the trouble of inquiry, where the persons he wanted to see were to be found.

R. W. O. H. Miner, our efficient Grand Secretary, was on hand early and late, ably assisted by John F. Burrill, Deputy Grand Secretary, and others, receiving dues, assisting in correcting errors in returns, in fact doing all in their power to get things in readiness for the future meeting. But we need not say anything about Bro. Miner's urbanity and willingness to aid and assist a brother in any way he can; his reputation is established, and his assistants follow his good example.

The various Committees met several days beforehand, and some of them were in session both day and night.

The Committee on Chartered Lodges, R. W. District Deputy G. M. Crabtree, of Dixon, Chairman, assisted by Gen. Dustan, of Sycamore, and other competent Brothers, accomplished an enormous amount of work, to-wit: the examination and correction of the returns of over 600 Lodges. Their Report which occupied perhaps only fifteen minutes in reading, little shows the amount of labor required to get it up.

The Committee on Appeals and Grievances, also held session after session listening patiently to the details of 31 cases of appeals. R. W. Bro. A. A. Glenn, of Mt. Sterling, was Chairman, assisted by worthy brothers. The labors of this Committee can be partially estimated when we say that we saw the evidence in one case, covering about 50 pages legal-cap.

The Committee on Lodges, U. D., R. W., D. D. G. M. R. D. Hammond, of Macomb, Chairman, assisted by Bros. Darrah and Bowman, had not so many matters to look over, but had to work hard to get the materials so as to make a fair report, some Lodges appearing before them without a single document made out.

And so with the various other Committees. We are sorry that time and space prevents us mentioning them all.

The names of the P. G. M. who had served in the Grand East, were very appropriately placed upon cards around the gallery of the hall, in order, as they served the Craft. Many have taken their dimits, and passed the veil into the inner temple in the higher Lodge:

Bond, 1822; Hall, 1824; Jonas, 1840; Helm, 1842; Dunlap, 1843; Lusk, 1844; Walker, 1845; Morse, 1846; Laveley, 1847; Hobbs, 1849; Taylor, 1850; Pickett, 1851; Ames, 1852; Anderson, 1853; Warren, 1854; Herrick, 1855; Hibbard, 1856; Dills, 1857; Buck, 1858; Blair, 1861; Turner, 1863; Bromwell, 1865; Gorin, 1866; Reynolds, 1868; Cregier, 1871.

Lusk, Dills, Turner, Gorin, and Reynolds, were in attendance upon the 31st session of this Grand Communication. Pickett and Loveley were the only ones living who were absent.

Thus it is, every annual revolution lessens the number of those who have so faithfully served in the Grand East. And it reminds the living, that a few more setting suns, and a few more of those yearly gatherings will return, ere those now in active service will follow their co-laborers to the realms of immortal life.

All of those who have wrought so nobly to establish this, one of the strongest, influential Grand Lodges upon the globe, are held by all true Masons in sacred remembrance. Can any doubt that their spirits are present at these annual feasts, with their brothers, improving the mind. How valuable it is for the Craft to "dwell together in unity." At every meeting of this Grand body, the survivors of that noble band now in the spirit life, are reminded that they are drawing nearer their last earthly goal.

These facts serve to tell us that our time here is but short; and soon the places that are now occupied, must be vacated, and it is hoped that worthy ones will receive Masonic light, become duly obligated, and learn to fill well the stations in every department of the symbolic temple of Masonry. The pure and noble principles of Masonry, need to be transferred to the next generation unimpaired.

The M. W. Grand Lodge of Illinois held its Annual Communication at Metropolitan Hall, Chicago, on Tuesday, the 3rd day of October, 1871.

There were present the M. W. Grand Master, D. C. Cregier, R. W. D. G. M. Jas. A. Hawley, R. W. S. G. W. Geo. S. Lounsbury, R. W. J. G. W. J.

C. Luckey,, together with the other officers of the Grand Lodge, most of the District D. G. Masters, several Past Grand Masters, and a large representation of the Craft throughout the State.

Grand Lodge opened at 10 o'clock a. m., on the 1st, 2nd, and 3rd degrees of Masonry in ample form, with prayer by Grand Chaplain Agard, and elegant and appropriate music by some of the best of Chicago's distinguished amateurs. It was the universal opinion of all, that they never heard so good music on such an occasion, and our musical man, G——, says that a double quartette of male voices of such equal power and exquisite harmony, is rarely heard anywhere.

The R. W. Grand Secretary announced the names of persons constituting the Standing Committees.

The G. Master announced with regret the absence of the Grand Orator, and that the information came too late for him to obtain a substitute, unless some one would volunteer.

Report of Committee on Credentials read in part, and referred back for completion.

M. W. John H. Brown, Grand Master of the State of Kansas, was introduced and welcomed by the G. Master in a few remarks, to which, after receiving the grand honors, he briefly replied, speaking in very complimentary terms of the brotherhood of Illinois, his former home. He thanked his brothers of Illinois, in behalf of himself, and the Masonic constituency over which he had the honor to preside in a sister jurisdiction. These courtesies cemented the Fraternity together, and the walls of the temple of Masonry became more strongly united, and the hearts of all worthy Masons will beat with more true Masonic harmony.

P. G. M. Mickle, of Iowa, was likewise introduced and received by the Grand East, and most heartily welcomed to a seat, and the appropriate grand honors were given as the Masonic sign of a cordial good fellowship existing towards the brotherhood of his State.

ADDRESS.

The Grand Master proceeded to deliver his address: Through the ceaseless march of time, the period of the annual communication had again arrived. They had come hither from every part of the State to review the record of the past year's labor, to correct its errors, if any there be, and prepare new designs for the future; and he would avail himself of the passing moment to tender to the Craft throughout Illinois a fervent fraternal greeting. From every portion of the jurisdiction came the good tidings of unity, harmony, and prosperity. For these and other blessings which had been granted to them as citizens and as Masons, they would unite in grateful thanksgiving to Almighty God.

In giving the history of the Order in Illinois for the last year, the Grand Master said that it was his painful duty to announce that since they last met, a number of brothers had been called to eternal rest, among whom were Right Worshipful Brother Alonzo Ransom, a Past

District Deputy Grand Master of this jurisdiction; Worshipful Brother Hon. Sharon Tindale, who was basely assassinated at Springfield; Brother John Mellen, of Quincy, who was 85 years of age, having been a Mason over 50 years; M. W. Giles Hillyer, who died at Vicksburg, in the State of Mississippi, of which State he was a Past Grand Master, and others. The Most Worshipful Grand Master of Texas, Brother T. J. H. Anderson, had also died during the year.

Twenty-one new Lodges have received dispensations. The Grand Master remarked that he had issued those dispensations with a good degree of reluctance, from the fact Lodges were more numerous than the requisite number of members of the Order. Still he did not claim for himself more wisdom than the immediate Lodges; but would recommend that the three nearest Lodges be required to give consent for a new Lodge hereafter.

He had given three dispensations to confer degrees, yet he did not consider it necessary or that the power should be often used, for it was equivalent to making Masons at sight. The Grand Master held the opinion that no one should be admitted in the Masonic fold, only by the regular way. To avoid so many applications, it would be better for the Grand Lodge to make the fees so high that candidates would wait the legal time; no profane having any particular right to ask that the rules, laws and regulations of Masonry be set aside for his benefit. For good reasons, the 2nd and 3rd degrees might be conferred. The E. A. has been accepted and received the 1st degree, and as the brothers can judge of his proficiency, and are judges of the necessity, and the benefits to Masonry and the accommodation to the candidate, therefore in some cases he can be advanced without detriment to Masonry.

The State has been divided into thirty Districts, a District Deputy Grand Master having been appointed in each District, and also a Deputy for Lodges working in the German Language in the First, Second, and Third Districts.

The reports from the various Districts showed a most satisfactory condition and a commendable degree of zeal. Right Worshipful John D. Crabtree, of Dixon, had been appointed as Deputy Grand Master of the Seventh District, to fill the vacancy caused by the resignation of Brother W. R. Levanway. The dispensations for six Lodges had been renewed. Dispensations had also been' issued for the formation of twenty-one Lodges, whose names were Erie, of Erie, Whiteside county; Wayne, of Johnsonville; Burnt Prairie, of Burnt Prairie, White county; Herder, of Chicago; Fillmore, of Fillmore, Montgomery county; Farina, of Farina, Fayette county; Eddyville, of Eddyville, Pope county; Normal, of Normal, McLean county; Waldek, of Chicago; Morrisonville, of Morrisonville, Christian county; Libanus, of Rosemond, Christian county; Pawnee, of Pawnee, Sangamon county; A. O. Fay, of Highland Park; Enfield, of Enfield, White county; Sheffield, of Sheffield, Green county;

Illinois City, of Illinois City, Rock Island county; Brimfield, of Brimfield, Peoria county; Rio, of Rio, Knox county; Burnside, of Burnside, Hancock county; Galatia, of Galatia, Saline county, and D. A. Cashman of Chicago. The total amount received for the dispensation of new Lodges, etc., was $1,288.

The Grand Master recommended that a Grand Lodge Hall be provided for.

The finances of this Grand Lodge were alluded to by the M. W. G. M., that money had been in a most careless manner paid out without law. He intimated that unlawful precedents were dangerous, and would lead to evil consequences.

For all further remarks upon those unwarrantable irregularities, and one of the unlawful ways to obtain money, we refer the reader to the able report of the Committee on Finance.

The Grand Master's address was one of the ablest documents connected with this grand jurisdiction, and we expect to publish it in full, in future.

REPORT OF THE COMMITTEE ON FINANCE.

Your Committee, to whom was referred the Grand Master's account, and that portion of his address relating to finance, would respectfully report that he has received during the past year, the sum of $1,288, all of which has been paid over to the Grand Secretary as per receipt.

Accompanying his report, we find a complete tabulated statement, showing in detail the source from which each item was received, with the name of the person or Lodge paying the same, as well as the purpose for which it was received; thus rendering verification by those who have had dealings with the Grand East, simple and easy. This exhibit of his efficient financial transactions, and the concise and business like form in which his accounts are *rendered*, are worthy of especial notice and of all imitation.

We have given that part of the address pertaining to the *lavish expenditures* of the *funds* of this Grand Lodge, the most earnest and careful consideration allowed by the limited time at our disposal, and we can not too highly commend that vigilance which has *detected evidences* of *extravagance* in our disbursements, that faithful candor which has *fearlessly exposed* those abuses to our view, and that provident care for the future, which has wisely pointed out the means of stating those rapidly increasing evils. Nor can we too warmly endorse his views or too earnestly advocate such action on the part of this body, as shall utilize his *timely recommendation.*

For your Committee to attempt any addition to what is so clear, so *explicit*, and so fully *warranted* by the *facts*, may seem a work of supererogation, yet we should remember that in a time when luxury is the underlying passion, when extravagance and *corruption* run riot in *high places*, and when even our own *sanctum* seems to have been threatened by those *twin demons*, any word which may tend to *check* those *evils*, should not be withheld. We will therefore venture to call your attention more in detail to a single point. On pages 62 and 63 of the Proceedings of this Grand Lodge of 1870, are listed the members of the various Committees of that Communication, with the number of days and rate of compensation credited to each. A little inspection will show that 24 men were credited with a total of 196 days' service, at $8 per day, and vouchers now in our hands fully attest that (with a single exception) they actually received the amounts there specified. As this was unquestionably without even the pretext of *law* or *authority*, we recommend that the Grand Secretary be instructed to notify those brothers of the mistake, that they may have an opportunity to refund the extra $4 per day.

The single person, worthy of exception, referred to above, was the case of Bro. John McLaren, of Cleveland Lodge No. 211, who after receiving an order on the Grand Treasurer at the rate of $8 per day, himself voluntarily changed the amount and drew only four dollars per day.

Passing over the fact that the membership of committees has sometimes been increased beyond the number prescribed by the By-Laws, and that instances are by no means rare when brethren have drawn pay for services upon committees *whose sessions they never attended*; we will assure you that startling as are the statements of the Grand Master, upon matters of finance, every point is well taken, and that investigation will only prove to you that more might have justly been said.

It is worthy of attention that there is no law or authority for paying any officer of this body any salary. So fully has the present Grand Master recognized this fact, and so entirely has his practice conformed to his theory upon the subject, that he has not drawn from the treasury one cent for salary, clerk hire, office or traveling expenses, or for any other purpose. Nor has he felt justified in signing orders upon the treasury for similar payments to the Grand Secretary. And thus we find that not only have those officers served without compensation during the past year, but that they have furnished from their own resources the funds for the current expenses of their respective offices. All this would indicate that there is much room for improvement; that we need not only a more rigid obedience to existing law, but also that legislation as Masonry to prevent unwarranted expenses, as well as to admit of just payments.

We would therefore urge upon you in the strongest manner possible, that the By-Laws should be so amended as to closely specify what salary or compensation shall be granted to the Grand Master, Grand Secretary, Grand Treasurer, or other officers; the maximum allowance to be given them for clerk hire, office rent, and all other fixed or constant expenditures, that provision be made for the monthly payment of such salaries; what rate per-diem the officers, representatives and committees shall receive; to whom mileage and per diem shall be paid, and also that all commissions and perquisites shall be cut off, to the end that the regular, legitimate expenses of this Grand Lodge be as clearly defined as possible, and be published in the By-Laws, that all may know them. Should these suggestions meet your approbation, we have no doubt the Committee on Constitution, Manual, and By-laws, will give the matter the attention its importance deserves; and we hope they will, during the present session, introduce such amendments as will cover the points.

As we know of no good reason why the Grand Master and Grand Secretary do not as well deserve the same compensation for the past year, as has been paid to their predecessors. We would recommend that an order be drawn upon the treasury in favor of the Grand Master for $500 for services during the past year; that the amount disbursed by him for office and traveling expenses, amounting as per statement and vouchers annexed, to $460.97, be repaid him, and that he be paid $250 for clerk hire for the past year. We would also recommend that the Grand Secretary be allowed the sum of $2,800, which shall be in full for salary of himself and deputy for the past year, and that an order be drawn upon the treasury in his favor for that sum, less $466.66 already paid him on this account. And in order to provide means for the compensation of the Grand Master and Grand Secretary for the coming year, (after which we trust the matter will be fixed by the By-Laws,) we would recommend that those officers be empowered to draw their salaries monthly till our next annual communication at the rate of $1,500 and $2,000 per annum, respectively.

We would also recommend the appointment of a Committee on Finance, with power and duties as set forth in Resolutions on page 13, Proceedings 1870, as suggested in Grand Master's address, so that some provisions may be made.

All of which is respectfully submitted.

E. Cook,
S. W. Wadle,
H. A. Worcester,
Committee on Finance.

WEDNESDAY MORNING SESSION.

The hall was well filled, and members seemed to manifest a desire to work and remove all obstructions in the way of erecting the Masonic edifice.

The G. Secretary made his report, which was referred to the Finance Committee.

R. W. Brother Robbins submitted his report on foreign correspondence, which was adopted. In justice we would here remark that every Mason in Illinois can in truth feel proud of the ability and talent displayed in the able report presented. From time to time we design to give some extracts.

Brother Robbins presented his credentials as the reprerentative of the Grand Fodge of Iowa, in behalf of this sister jurisdiction. He was received with grand honors.

W. Brother D. A. Cashman was received with grand honors as the representative from the Grand Lodge of Maryland.

W. Brother E. Cook made the report on printing, which was adopted.

The Report of the Committee on Lodges Under Dispensation, was presented, received, and adopted.

The Committee appointed to report upon the votes of the Lodges, on the adoption or rejection of the new Constitution, reported that 323 Lodges had voted for, and 76 against; with the exception of section 7 of article 13, which was rejected. Therefore the new Constitution was adopted, without section 7 of article 13.

ELECTION OF OFFICERS.

The Grand Lodge proceeded to the election of Grand Master, which resulted in nearly a unanimous vote for the re-election of the M. W. G. M. D. C. Cregier, of Chicago, he having received 1,254 out of 1,398 votes.

R. W. Jas. A. Hawley, of Dixon, was re-elected for D. G. M.

R. W. Brother G. E. Lounsbury, of Mound City, was re-elected for S. G. W.

At this time, it being high meridian, the Grand Lodge called from labor to refreshment.

At 2, past meridian, the gavel in the Grand East was heard, and the M. W. G. Lodge was called from refreshment to labor.

The election of Grand Officers was resumed.

R. W. Joseph E. Robbins, of Quincy, was elected J. G. W.

R. W. P. G. M. H. Dills, of Quincy, was re-elected G. Treasury.

R. W. O. H. Miner, of Springfield, was re-elected G. Secretary.

Under the new Constitution, the foregoing constituted all of the officers elected by the Grand Lodge.

A continued report of the Finance Committee, of which the following is a part:

Your Committee, to whom was referred the account of the Grand Treasurer, respectfully report that we find upon an examination of his books and vouchers that he held a balance on hand Oct. 4, 1870, $6,471 95, and had received of the Grand Secretary per his receipt, $27,195.35, making a total of $33,667.30; and that he has paid out according to vouchers, now in the hands of your Committee, as follows: mileage and per diem, session of 1868, $38.10; mileage and per diem, session of 1869, $1,216.40; mileage and per diem, session of 1870, $16,074.55; printing and stationery, for closing year, $2,046.35; expenses of Grand Master, 1870, $533.07; on account of salary, 1870, of Grand Master, $1,375; salary and clerk hire of Grand Secretary, 1870, $2,800; J. C. Reynolds, Deputy Grand Master, $75; expenses of Grand Secretary's office for the years 1869 and 1870, $581.51; rent of Grand Secretary's office for 15 months, to Jan. 1, 1871, $393; expenses of Grand Lodge, 1870, $791.03; committee on temple, $187.90; on jurisprudence, $87.90; on correspondence, $100; on board examiners, $348.50; J. C.

Reynolds, superintendent of printing and binding history, $44; services of same as historian, $200; dues refunded, $27.70; expenses of the District Deputy Grand Masters, $209.30. Total, $27,121.31; leaving a balance in the treasury of $6,546.99.

In accordance with the usual custom, we recommend that an order be allowed the Grand Treasurer for $271.20, being 1 per cent. on the amount disbursed by him, and which, when drawn, will leave a balance in the treasury of $6 275.79, as per Grand Treasurer's report.

Your Committee would also recommend that the Grand Treasurer be instructed to invest the surplus funds remaining in his hands in United States securities, so that they may be drawing interest for the benefit of the Craft.

Ed. Cook,
S. W. Waddle,
A. H. Wooster,
Finance Committee.

The report was adopted.

R. W. Brother W. J. A. DeLancey, of Centralia, was introduced as the representative from the Grand Lodge of Georgia. He was most cordially received with the appropriate Grand honors.

The report of the Committee on Appeals and Grievances, was presented by W. Brother A. A. Glenn, of Mt. Sterling, and, as amended, adopted.

R. W. Brother O. H. Miner, offered a Resolution of thanks to Brother Leon Hyneman, for books and papers presented to the Grand Lodge after the fire.

A Resolution of thanks to the several Railroad Companies was passed, and ordered to be sent to to the Secretaries of said Companies.

THURSDAY, A. M.

M. W. G. Lodge called from refreshment to labor on the 3rd degree of Masonry by the M. W. Grand Master.

First business in order was the installation of officers. M. W. P. G. Master, Thos. J. Turner, installed M. W. G. M. D. C. Cregier, who installed the other officers, in person, as they were presented by W. John F. Burrill, Grand Marshall.

The following is a list of the officers for the ensuing year, duly elected and installed:

M. W. Grand Master, D. C. Cregier, of Chicago.
R. W. D. Grand Master, Jas. A. Hawley, of Dixon.
R. W. Senior Grand Warden, Geo. E. Lounsbury, of Mound City.
R. W. Junior Grand Warden, Jos. E. Robbins, of Quincy.
R. W. Grand Treasurer, Harrison Dills, of Quincy.
R. W. Grand Secretary, O. H. Miner, of Springfield.
W. Deputy Grand Secretary, John F. Burrill, of Springfield.
R. W. Grand Chaplain, John W. Agard, Wyoming.
R. W. Grand Orator, J. R. Gorin, Decatur.

W. Grand Pursuivant, W. H. Eastman, Yates City.

W. Grand Marshall, T. J. Whitehead, Odin.

W. Grand Standard Bearer, H. W. Dyer, Mound City.

W. Grand Sword Bearer, Isaac E. Hardy, of Alton.

W. Grand Senior Deacon, W. J. A. DeLancey, Centralia.

W. Grand Junior Deacon, H. E. Hamilton, Chicago.

W. G. Stewards, W. H. Long, Mount Carroll; W. S. Ginther, Charleston; D. H. Kilmore, Chicago.

W. Grand Tyler, John P. Ferns, of Chicago.

R. W. Grand Treasurer Harrison Dills made a statement as to how, when, and where he would pay orders to members.

M. W. G. M. Cregier stated that the business of the Lodge must go on; there would be no orders paid except during the recess of the Grand Lodge.

Resolution, That the Finance Committee be authorized to examine and correct the accounts of several brothers, said to amount to $24.20, prevailed.

Report of Committee on Mileage and per diem, was read, and adopted as a whole, with permission for the Committee to correct manifest errors.

The order of the day was then taken up, which was the reconsideration of the report of the Committee on Appeals and Grievances.

The amendments to the By-Laws, laid over from last year, were taken up according to the numbers in the proceedings of 1870.

Nos. 1, 2, and 3 were laid on the table.

No. 4 adopted; 5 laid on the table.

No. 6, 7, 8, 9, and 10, all concurred in.

No. 11 laid on the table.

Nos. 12, 13, 14, 15, 16, 17, 18, 19, 20, adopted.

Nos. 21, 22, and 23, laid on the table.

Nos. 24 and 25 adopted.

Nos. 26, 27, and 28, laid on the table.

Report of the Committee on Obituary was presented and adopted. A page in the Grand Lodge Proceedings is to be set apart to commemmorate their worth. The Committee recommend that the sentence. "Well done good and faithful servants," be recorded on each page as the sentiment of this Grand Lodge.

The Grand Lodge referred all the proposed amendments to the Constitution, to the Committee on Jurisprudence.

We can not close our brief report of Grand Lodge doings, without a word of compliment to the officers and members relative to the unusual unanimity and cordial co-operation which characterized the entire proceedings, showing that they had not only learned the true principles of our Order, but also had implicit confidence in the Grand East, to whose guiding hand and prompt action much is due. We were never present at a meeting before where for days there was hardly a dissenting voice.

An officer who would not take any pay for his services until he could legally do so, and not then until it was fairly understood and fully voted on, is something so different from the common custom now-a-days, as to almost make one believe that Masonry taught a higher standard of right and wrong than that found any where else in the world. And we were especially pleased to see the effect of this good example show itself during the session. Who ever before saw or heard of such a thing as a member rising and objecting to the report of the Committee on Mileage and per diem, because it gave him more than he was justly entitled to.

We feel compelled to say, that a Grand Master who is not only scrupulously careful not to take one cent more than legally belongs to him, but who fearlessly exposes those who have either unwittingly or purposely received more than legally their due, is the right man in the right place as far as finances are concerned. Our brethren from other parts of the State will excuse us if we say that we are a little proud of our present Grand Master. This strict integrity and fearless exposure of wrong, can not be too highly commended, while his efficiency and promptness as a presiding officer, brought a session of an unusual amount of business, to a close hours earlier than usual.

We have omitted to say that the Grand Lodge approved the official acts and superintendance of the Craft during its recess. We can not but flatter ourselves in the belief that the ball is rolling in the right direction, and that there is a bright future for this Grand jurisdiction.

We shall be obliged to ask the indulgence of our readers in regard to Grand Lodge report, made out hurriedly, and with little time to look over and correct errors, and finally "The Fire" must be our excuse for wrong arrangement of matter, and also for any errors which may have crept in. We hope to give in a future number some reports of committees in full, to which here we have only briefly referred to.

Orders for blanks that have not been filled, we can not now fill for some time. Those who have failed to receive any they have ordered, will take due notice thereof, and govern themselves accordingly.

Our office in Chicago, being destroyed by fire, not even a *sign* left, all business letters, from all quarters except Michigan, will be addressed to James Billings, Elgin, Ill. Michigan correspondence can be directed to Billings & Newman, Detroit, Michigan.

—We learn from the *Trowel* that brother Chaplin, of the *Michigan Freemason*, is to become, for the time being, *God-Mother* of the Eastern Star, and superintend the affairs, and give orders to that mingled Craft in Michigan. We are at a loss which wing in that State will be called *clandestine.* We have been informed that a Grand Lodge of the Eastern Star Order, was organized some years ago. We really hope that our brother will meet with no confusion in his joyful new enterprise.

TERRIBLE CONFLAGRATION.

CHICAGO IN ASHES.—THE MOST EXTENSIVE AND ENTIRE DEVASTATION AND LOSS EVER HEARD OF.—TERRIBLE LOSS OF LIFE, AS YET UNCOUNTED.—MONEY LOSS OVER 500,000,000 OF DOLLARS. DESCRIPTION IMPOSSIBLE.

That part of Chicago lying south of Chicago river, and between the South Branch and the lake as far up as as Harrison street, is in ruins.

North Chicago, including nearly all between the river and the lake, as far north as Lincoln Park, is completely swept away by the devouring element.

West Chicago, from Adams street south to near Twelfth, and west to Jefferson streets, is burned up.

This includes all the large business houses of the city except a few on the West Side: all the large hotels, including those in process of erection, and places of amusement; more than twenty magnificent churches; Court House and all the records of Cook county, and the Courts keeping their records in the Court House; all the large public Halls; several elevators; the City Water Works, and last, though not least, several fine Masonic buildings, including the Halls of Oriental, Blaney, Blair, Masonic Temple on the South Side, and Kilwinning and others on the North Side.

We hope our brothers will not forget the suffering poor of Chicago, and especially those who are bound to us by ties stronger than human hands can impose.

Winter is near at hand. By this terrible disaster, at least 100,000 persons are left without a shelter, and most of them with only the clothing they have on, which in many cases is not as much as decency would require. Yesterday, independent and prosperous, to-day they depend entirely upon non-residents for food and shelter.

But lately the members of our Order, all over the State, mingled with pleasure with their Chicago brothers in Grand Lodge in various city Lodges and in many a social gathering; forget them not in this their hour of terrible trial and affliction.

Fortunately for us, the sub-Editor G——, went with the principal Editor, B——, to his farm at Elgin to spend the Sabbath, and took with them the principal books and most important papers in the office; thus saving our mail books, &c. Our immediate loss will range from 500 to 1,000 dollars, and although small in comparison with many others, it to us seems a heavy one. We sincerely hope our delinquent subscribers will forward their arrearages so that we can promptly pay what we owe to parties who have suffered by the fire, and at the same time add to the brilliancy of our favorite luminary.

FURTHER PARTICULARS.—WEDNESDAY, A. M.

Quiet is in a measure restored, and plans for the future are being made. Proffers of money and food come from all quarters, and our citizens have made up their minds to look the calamity right square in the face, take hold at once with a will, and see what can be done.

Temporary stores are being erected; offices opened in the various parts of the city that escaped the fire. The newspapers all were burned out except the *Interior*, but are nearly all of them running in some shape again.

Tales of inconceivable suffering are told by many. We will mention only one: J. P. Ferns, so well known to most of the Masons in this State, as the Grand Tyler, told us that he, with his family, were *in the lake for hours*. The heat was so intense that wagons near them burned to the water's edge. They saved their lives by keeping in the water, and shielding themselves with wet blankets.

The number that perished will never be certainly known; so far they are stated at about 200 of all ages and sex. Missing persons and children are advertised, and are being found daily. The great wonder is that so much space in a densely populated city could be burned over in so short a time without sweeping away thousands with it. The heat, says an eye-witness, was at times so terribly intense, that a man could not stand on the windward side of the flames within 400 feet of them. There is but one thing which will give any idea of the intensity of this heat, and that is a blast furnace. The buildings were the fuel; the whirlwind the blast. Nothing could withstand it. Iron, stone, brick, mortar, everything melted away before this terrible heat. Buildings supposed to be absolutely fire-proof, seemed only to provoke the fire-fiend to show his power. Wood houses set on the ground, without foundation of stone, hardly leave enough of debris to show where they were.

But let us leave this painful subject; we are sick at heart at the harrowing thoughts thereof.

◆

GRAND OFFICERS OF THE GRAND CHAPTER OF ILLINOIS.

The Grand Royal Arch Chapter met in its Twenty-Second Convocation in Chicago, on the 6th inst., and elected the following officers:

G. H. P., Jas. A. Hawley, of Dixon.
D. G. H. P., Jas. C. Luckey, of Polo.
C. H., Geo. E. Lounsbury, of Mound City.
G. S., Wm. J. A. DeLancey, of Centralia.
G. T., H. Dills, of Quincy.
G. Sec., Jas. H. Miles, of Chicago.
G. C., A. P. Forsyth, of Quincy.
C. of H., H. C. Clark, of Quincy.

The time of holding the Annual Communication of this Grand Chapter, was changed to be on the 4th Tuesday of October, each year hereafter.

After closing the routine of business. and installing the officers elect, the Grand Chapter closed in ample form.

THE GRAND COUNCIL OF ILLINOIS.

The Grand Council of Royal and Select Masons of Illinois, assembled on the 5th inst. in the Masonic Temple; G. P. H. W. Hubbard presiding, some fifty subordinate Councils being represented.

ELECTION OF OFFICERS.

G. P., W. A. Levanway, of Dixon.
D. G. P., Geo. E. Lounsbury, of Mound City.
G. T. Illustrious, J. F. Burrill, of Springfield.
G. P. C. of Work, W. S. Bloomfield, of Mendota.
G. R., Jas. H. Miles, of Chicago.
G. C., Levi Lusk, of Mount Sterling.
G. C. of the G. A. B. Pierce, of Chicago.
G. S., A. R. Robinson, of Springfield.

THE GENERAL GRAND BODIES IN COUNCIL AT BALTIMORE.

The General Grand Chapter of Royal Arch Masons of the U. S., met in Grand Convocation at Baltimore on the 19th of September, 1871.

J. H. Drummond, of Maine, G. G. H. P.; E. H. English, of Arkansas, D. G. G. H. P.; Chas. H. Ohr, of Maryland, S. G. K.; Chas. Marsh, of California, G. G. Scribe; John McClellan, of Mass., G. G. Treas.; Christopher G. Fox, of N. Y., G. G. Sec.; Joseph Yates, of Wisconsin, G. G. C. of the H.; D. C. Dawkins, of Florida, G. G. R. A. C.

The Grand Commandery of Knights Templars met in conclave and elected the following officers to serve the next triennial term:

M. E. G., J. Q. A. Fellows, of New Orleans.
R. E. D. G. M., Jas. H. Hopkins, of Pittsburg.
V. E. S. S. V. S. Hurlburt, of Chicago.
V. E. G. C. S. Benjamin Dean, of Boston.
V. E. G. S. W., Irving M. Smith, of Michigan.
E. G. J. W., W. S. Patton, of Meridian, Mississippi.
G. T. J. W. Simons, of New York.
G. R., Theo. S. Parvin, of Iowa.

FREEMASONRY IS A SCIENCE ILLUSTRATED BY SYMBOLS.

What are symbols? The word *symbol* is composed of two Greek words, literally meaning placing or *casting together*, of two things in juxtaposition for contrast. Symbols are thus pictorial metaphors, by which the original thought is rendered clearer and more attractive. Thus *an open* *eye* represents watchfulness and care; an *open hand*, liberality and generosity; a serpent, subtility; and a dove, innocence.

Symbols are divided into *Types*, *Emblems* and *Devices*, and *Signs*, *Marks* and *Tokens*.

Type is properly from a mark, from a Greek root, signifying literally to beat, thence an impression made by beating at a matrix. Thus any picture becomes a type.

Emblems are always associated with moral apothegms.

The *Device* is merely personal.

Signs are recognitions peaceivable through any of the senses, while a *mark*, unless deeply incised, is confined to the sight. A sign may be distinguished in the dark.

Token, meaning *to ken* or *to know*, is nearly the same as sign, except that sign is used either of a person signing or of the thing signified.

◆

—The Masonic Editor of the *New York Courier*, seems to be somewhat alarmed over an article we published on "Grand Lodge Jurisdiction." He seems to have entirely overlooked the fact that we published the article without endorsement, and stated that our columns would be open for replies.

For an Editor to be liberal, and let all sides be heard, is right and brotherly with most of Masons. Yet we have some who live in nutshells, and nothing outside their small circle is tolerated.

◆

To Agents.—We have exhausted our edition of July and August numbers. To those who subscribed, expecting to begin with Vol. 15, we will send the September number gratis, and mark their subscriptions to begin October, 1871. We are sorry, but received more new subscriptions than we were prepared for. We have added largely to our October edition, and will try to have enough in future to supply all.

◆

We are in receipt of the large and really beautiful copy of The Proceedings of the Grand Lodge of Indiana of the A. F. and A. M., at Twenty-Eighth Grand Annual Communication. An excellent steel engraving, likeness of O. P. Waters, graces the frontispiece of the Proceedings.

◆

Peaches as is Peaches.—Bro. Jno. W. Banker, of Quincy, lately presented M. W. G. M. Cregier, with a basket of peaches, the very smallest one of which we had the pleasure of inspecting. It measured 6¾ inches in circumference, and looked good enough to eat.

◆

To Correspondents.—We have not received a particle of mail matter since the fire. Expect some of it will come in due time.

THE MYSTIC STAR.

NOVEMBER.——1871.

ADDRESS

DELIVERED BEFORE THE M. E. GENERAL GRAND ROYAL ARCH CHAPTER OF THE UNITED STATES, AT ITS TRIENNIAL CONVOCATION.

Baltimore, September 19th, A. I. 2401, A. D. 1871.

BY

M. E. JAMES M. AUSTIN,

GENERAL GRAND HIGH PRIEST.

Most Excellent and Right Excellent Companions:

At the close of another triennial period in the history of this venerable body—a period which I may be allowed to remark has been fraught with more encouraging circumstances, having in view its future stability and prosperity, than any other similar time—I offer you my personal and official greeting, and feel that I am but expressing your sentiments when I say. that our most devout acknowledgments and thanks are due to the Father of All Mercies, not only for the protection afforded to our labors, but that on this occasion so many of us are spared to unite in the duties of this Convocation. I greet and welcome you, coming from every part of the broad domain of our common country, to this beautiful city, once the home of the devoted and lamented Gilman, and express the hope that his spirit and the interests committed to our care, may preside during our meeting, and incite us to labor, that out of our deliberations may come a determination to make deeper and broader our foundations, and so correct the lines of our building that generations yet to come may admire its symmetry, and be encouraged in their efforts for its perpetuation. I greet you as the representatives not only of the Royal Craft, but as having in charge the honor and continuance of its national organization; as bound by the very fact of your appointment and presence here, to rightly appreciate the value of that organization, and to devote your efforts to such measures as may tend to increase its influence as one of the leading Masonic powers in the world, around which are grouped the various organizations under your immediate direction, and to which they look for such guidance as may best tend to make their zeal effective, and promote and magnify the character of Royal Arch Masonry.

I have great pleasure in being able to say to you, that not only have peace and harmony prevailed among us during the interval since our last meeting, but that a more correct appreciation of the merits of an organization embracing every part of the Republic, and equally efficacious in the North, the South, the East, and the West has prevailed; that not only have we increased and multiplied with equal pace from the lakes to the Gulf, and between the two oceans, but that your government now includes companions whose homes are in far off lands, and in the distant Isles of the Sea, and who, in those homes, raise the living arch where, but a brief time since, the worship of false gods and the observances of heathenism held sway; and I urge upon you to remember, in your deliberations, the serious nature of the trust reposed in you, the vast interests that depend upon your wise use of the opportunities now at your disposal.

It is in the nature of our common humanity that, one by one, we should yield to the mandate of relentless death, and as the announcement of the sixth hour of the sixth day falls upon our ears, yield to the fore-ordained lot, and enter upon the final rest. Not one of us may go forth from this pleasant meeting, and not feel that ere another we may be numbered with the innumerable host that has preceded us to the land of the *living;* not one who will not unite in the sadness with which I announce to you the death of French, and Penn, and Hillyer, who have left upon your records such traces as become those whose entrance in our midst was sealed with the impress of a fidelity that death could only terminate.

Benjamin Brown French, who for nine years served you as Grand Secretary, departed this life on the 12th of August, 1870, in the seventieth year of his age, at his home in the Federal City of Washington. To name him, is to write his eulogy. For every virtue that became an honest man, a devoted, enlightened and zealous Craftsman, his name is the synonym. Whenever the interests of the Craft demanded his presence or service, he was ever ready; and we who have profited thereby, must ever remember him with filial reverence as indeed a father in our Israel. Having faithfully and most acceptably wrought his day, he yielded obedience to the mandate of the destroyer, as one who feels that death but opens the gate to the true life, the hope of which should sustain us in the trials and vicissitudes of this earthly pilgrimage.

James Penn, Formerly Grand Treasurer, died in Shelby County, Tennessee, July 21, 1870, in the eightieth year of his age, after a lingering illness, borne with that fortitude and resignation which come of an inner consciousness of rectitude, and the zeal for the right which is the characteristic of those into whose hearts the true principles of the Craft have entered. Stricken in his old age with the paralyzing hand of disease, and losses for weich he could not be held responsible, we can easily believe that to him the summons was a welcome relief, and the grave a portal to well earned rest.

Giles M. Hillyer, Past Grand Scribe of this body, died on the 22d of April, of the present year, at his residence, Natchez, Mississippi, after a long and wasting illness, and long after it was known that he could not recover. Distinguished as a writer and orator, his best gifts were always freely devoted to the service of the Craft, in its various organizations, and not without the appreciation of his brethren, who delighted in awarding him the highest honors in their gift, and recognizing in him a chief, wise to counsel and prompt to execute. In his latter days, misfortunes came upon him, only to call out the manifestations of his strong and manly nature, and so he struggled until the angel of death kindly summoned him to the better life.

You will not need any incitement from me, to place upon your records such a tribute of respect as shall exhibit your unmistakable appreciation of the lives and examples of the excellent companions gone before us to the silent city of the dead.

At the last Triennial Convocation, in September, 1868, certain matters were intrusted to your General Grand High Priest, with power to determine the same. Among the first to demand my attention was, to examine into the condition of the Grand Chapter of Delaware, and, if found to be a legal Grand Chapter, to have the same enrolled under the jurisdiction of the General Grand Chapter, as requested by the Companions of Delaware.

Having been solicited to visit Wilmington, for the purpose of instituting St. John's Chapter, which had been chartered by this body at its last Convocation, I did so on the 19th day of October, 1868, and, having instituted said Chapter, embraced this opportunity to investigate the condition of Royal Arch Masonry in the State, and for that purpose I held interviews with some of the most prominent Royal Arch Masons in the jurisdiction. From those Companions, and from the records, I ascertained, that there had existed in Delaware no regular Grand Chapter since the year 1856, at which time the original Grand Chapter ceased to meet and elect Grand Officers. I ascertained that there had been a "Convocation of Royal Arch Masons" at Dover, in 1859, at which meeting but one Chapter of the three then existing in that State, was legally represented. At that irregular "Convocation" an election was had, Companion W. Chaytor being elected Grand High Priest. No other Convocation of the (so called, Grand Chapter was held until January, 1868, a period of nine years. During this time, Companion Chaytor claimed to be Grand High Priest, but he persistently refused to assemble the Craft in Grand Convocation. Some three or four years subsequent to the meeting of 1859, a difficulty having arisen between Companion Chaytor and the other members of Washington and Lafayette Chapter No. 1, of which he was then High Priest, he, in his capacity of Grand High Priest, declared the said Chapter suspended—thereby placing himself in the anomalous position of a self-suspended Royal Arch Mason; that is, provided he possessed any powers as Grand High Priest.

At the meeting in January 1868, there was simply an assemblage of Royal Arch Masons, no one of whom claimed to act in a representative capacity. Companion Chaytor was present, but he refused to open a Grand Chapter, giving as a reason, that his Chapter was under suspension, and therefore there were but two Chapters left in the State. Thereupon the assemblage resolved itself into a "Royal Arch Convention," and proceeded to elect Grand Officers, and adopt a Constitution. And this was the body which made application at the last Convocation of the General Grand Chapter, to be recognized as the "Grand Chapter of the State of Delaware."

With these facts before me, there was but one conclusion to which I could legitimately arrive. Accordingly, on the 20th of October, 1868, I issued an edict, declaring that any legal existence heretofore attaching to a Grand Royal Arch Chapter of the State of Delaware had ceased; that said State Grand Chapter no longer existed; and that the several Chapters heretofore holding under it, had become dormant from nonuser and other reasons. And that, by the fact of the cessation of the Grand Chapter of the State of Delaware, all semblance of lawful governmental authority in that State had ceased, and the territory had become masonically vacant; and therefore the authority of the General

Grand Chapter of the United States did, of right, obtain, and was in full force and effect, in said State of Delaware. Thereupon, I did order and direct, that the three Chapters which had formerly held under the Grand Chapter of Delaware, should be received and recognized as lawful Royal Arch Chapters, under the jurisdiction of the General Grand Chapter, with authority to resume and continue work under the warrants then held by them, until the pleasure of the General Grand Chapter was made known, or a State Grand Chapter was formed.

On the 9th of January, 1869, upon application duly made, and under the power and authority vested in me by the Constitution of the General Grand Chapter, I issued an edict, granting permission for the formation of a Grand Chapter of Royal Arch Masons for the State of Delaware.

And upon the 20th day of January, 1869, the legal representatives of the four Chapters in said State assembled in Convention at Dover, and proceeded to organize in due form a Grand Chapter of Royal Arch Masons for said State of Delaware, and to adopt a constitution for the government thereof. I availed myself of an invitation to be present at said Convention, and had the honor of installing the newly elected Grand Officers, and I did then and there receive and welcome the said Grand Body into the family of Grand Chapters. Subsequently, to wit, on the 30th of January, 1869, I did, by special edict, order and direct that said Grand Chapter of the State of Delaware, be enrolled under the jurisdiction of the General Grand Chapter of the United States, and be hailed and recognized accordingly.

Another matter referred to me at the last Convocation, was the appeal of M. F. Truett, from the action of Helena Chapter U. D., in expelling him from the rights and privileges of a "Past Master Mason."

From the documents placed in my hands, I became satisfied that there had been great irregularities committed in the proceedings during the trial of the accused, which would have warranted the setting aside of the verdict; but my decision was based upon the principle that a Chapter U. D., being but a "temporary and inchoate body," which exists only during the will and pleasure of the Grand Officer, who brought it into being, and which he may dissolve at any time, it possesses no power to try or discipline its members. It was therefore ordered, that the proceedings of the Helena Royal Arch Chapter U. D., in expelling M. F. Truett from his rights and privileges as a "Past Master Mason," be set aside as irregular, and be declared null and void; and that said brother be restored to all his rights and privileges of a Past Master Mason, and to the position which he held in said Chapter at the time said charges were preferred against him.

Still another duty was intrusted to this Grand Council, viz., to "open correspondence with the Grand Chapters of Vermont, Rhode Island, North Carolina, Georgia, Alabama, Texas, Kentucky and Iowa, and to induce, if possible, such acts on their part as would tend to restore harmonious and fraternal relations as constituent members of this body." Upon consultation, it was decided that the correspondence should be commenced, by issuing a circular letter, addressed to the Officers and Companions of the several Grand Chapters of the above-named States, and also to those Grand Chapters which had, up to this time, never been connected with this General Grand Chapter, viz., Pennsylvania and Virginia. The preparation of said circular was intrusted to M. E. Companion Robert S. Bruns, Deputy General Grand High Priest, and that it was well done, is, doubtless known to you all. Said circular is hereto appended.

Your presiding Officer has, from time to time, corresponded with Grand Officers of several of the above named Grand Chapters, and he has the satisfaction of knowing that his labors to bring about a better state of feeling toward this General Grand Body have not been unrewarded.

On the 14 th of October, 1869, I received official notice that the Grand Chapter of Florida desired to place itself under the jurisdiction of the General Grand Chapter, and had adopted a resolution whereby the Companions pledged themselves to hereafter bear true allegiance and support to the said Body. Immediately upon the receipt of said notice, I issued an edict, ordering and directing that the said Grand Royal Arch Chapter of Florida be received and enrolled under the jurisdiction of the General Grand Chapter of the United States, and be hailed and recognized accordingly.

Upon the 26th of the same month, I received official notice that the Grand Chapter of Iowa had rescinded the "act of secession," passed in 1860, and had directed that the O. B. of allegiance to the General Grand Chapter should be administered to all the members of Chapters in that jurisdiction, and that hereafter it be administered to candidates receiving the R. A. degree.

I would respectfully suggest, by way of parenthesis, whether it would not be well to try the experiment of re-administering the O. B. to Companions in some other Grand Chapter jurisdictions, to see what effect it would have upon their minds and consciences.

On the 16 th day of June, 1871, I received a telegram announcing to me the intelligence that the Grand Chapter of Vermont had again " wheeled into line," and had rescinded the resolution of secession passed in 1860.

On the 29 th of September, 1869, I attended by special invitation, the celebration of the centennial of St. Andrew's Royal Arch Chapter of Boston." The occasion was one of great interest, and will not soon be forgotten by those who were privileged to take part in the ceremonies incident thereto. It will be remembered that this Chapter was one of those which originally formed and organized the Grand Body, which subsequently became the "General Grand Chapter of Royal Arch Masons of the United States of America."

On the 8 th of November, 1869, I visited, by invitation, the Grand Chapter of Maryland, where I was received with the greatest cordiality and kindness, and had the satisfaction of witnessing the truly fraternal spirit displayed by that Grand Chapter, in the unanimous recognition of the Grand Chapter of the District of Columbia, which had so recently formed a component part of the Grand Chapter of Maryland. As a natural sequence of the recognition mentioned above, Potomac Chapter No. 8, of Georgetown, D. C., which had since the Triennial Convocation preceding, been apparently under the immediate jurisdiction of the General Grand Chapter, but actually forming a part of the Grand Chapter of Maryland, did by my advice, apply to the Grand Chapter of the District of Columbia, to be received as a constituent member of that Grand Body. The application was favourably received, and on the 27 th of December following, I issued an order granting permission for said Chapter to place itself under the jurisdiction of the Grand Chapter of the District; and the Grand High Priest, M. E. Companion B B. French, subsequently notified me officially, that said Potomac Chapter had been granted a warrant, and had been received and recognized as one of the Chapters under that jurisdiction. And thus was happily settled a much vexed question, which had caused no little anxiety and trouble.

Very soon after the last Triennial Convocation, I granted Proxies authorizing the instituting, in due form, of Santa Fe Chapter, at Santa Fe, New Mexico, Virginia City Chapter, of Nevada, and Virginia City Chapter, of Montana.

I have, from time to time, issued dispensations for the formation of the following Chapters:

On November 1, 1869, to Daniel Bagley, as High Priest; Iras F. Roberts, as King; Thomas M. Reed, as Scribe; and a constitutional number of Companions, to form and open a Chapter at Seattle, Washington Territory, under the name of Seattle Royal Arch Chapter, No. 1.

On December 27th, 1869, to George D. Foglesong, High Priest; Henry J. Rogers, King; Jervis Joslin, Scribe; and the requisite number of Companions, to form and open a Chapter at Cheyenne, Wyoming Territory, under the name of Wyoming Royal Arch Chapter, No. 1.

On February 14, to George Coe, High Priest; Richard S. Miller, King; David H. Fogus, Scribe; and the requisite number of Companions, to form and open a Chapter at Silver City, Idaho Territory, under the name of Cyrus Royal Arch Chapter, No. 2.

On March 3, 1879, to Augustus J. Inibodo, High Priest; Augustus Hass, King; Henry C. Riggs, Scribe, and other Companions to form and open a Chapter at Boise City, Idaho Territory, under the name of Boise Royal Arch Chapter, No. 3.

On July 22, 1870, I issued a dispensation, authorizing Honolulu Royal Arch Chapter at Honolulu, H. I., to resume their labors under the warrant granted by this Body in 1859, and the labors of which had been suspended since 1861, but under the following conditions:

1st, That said Chapter should immediately upon the receipt of said dispensation, make due return to the General Grand Secretary of the present membership of the said Chapter. 2d. That on or before the third Tuesday of September, 1871, the said Chapter should return to the General Grand Secretary, the said dispensation, and make due return of its labors since the date of its last report in August, 1859. And 3d. That said Chapter should petition the General Grand Chapter at this Triennial Convocation, for a revival of the said warrant.

On July 27, 1871, I granted a dispensation to a number of Companions at Shanghai, in the Empire of China, to form and open a Chapter under the name and title of Keystone Royal Arch Chapter No. 1, with the following as the first three officers, viz., William Cadwallader Blanchard, first High Priest; James Oliver Pendleton, first King; and Joseph Leonard Hammond, first Scribe. A majority of the seventeen Companions petitioning for said dispensation are citizens of the United States, resident at Shanghai, are members of the Ancient Landmarks Lodge of that city, which Lodge is under the jurisdiction of the Grand Lodge of the Commonwealth of Massachusetts. The petition was duly recommended by the two Chapters already established there; one under the English, and the other under the Scotch Constitutions. Subsequently, a vacancy having occurred in the office of King, by the resignation of Companion Pendleton, I appointed Companion J. L. Hammond to the office of King, and Companion T. W. Eckfeldt to the office of Scribe, in place of Companion Hammond promoted.

On January 10, to Thomas P. Hawley, High Priest; William Timson, King; Joseph Tyson, Scribe, and the required number of Companions, to form and open a Chapter at Hamilton, Nevada, under the name of White Pine Royal Arch Chapter No. 4.

February 18, 1871, to Edward Smith Kearney, High Priest; James H. Blewett, King; Andrew B. Elmer, Scribe, and the constitutional number of Companions, to form and open a Chapter at Walla Walla, Washington Territory, under the name of Walla Walla Royal Arch Chapter No. 2.

May 24, 1871, to Samuel H. Bowman, High Priest; Charles H. Blake, King; Robert C. Carlton, Scribe, and other Companions, to form and open a Chapter at Pueblo, Colorado Territory, under the name of Pueblo Royal Arch Chapter No.—.

These Chapters will, doubtless, apply at this session, to be permanently organised under warrants. I cordially commend their petitions to your favorable consideration.

I have received applications for dispensations, from Companions at Salt Lake, Utah Territory, and at Diamond City, Montana Territory, but not having been furnished with satisfactory evidence of the good standing of the applicants, I declined to issue dispensations.

I have been frequently applied to for my decision upon questions of Masonic law and usage. I do not propose, however, to take up your time by rehearsing all these different interrogatories. Two only, I deem of sufficient importance to be alluded to in this report. One of these refers to the mode of "Work" in a Chapter. And as it is made imperative upon this General Grand Chapter, by its Constitution, "To see that the Ancient Work of the Order is preserved in the several degrees," I submit the question, and my decision thereon—together with the correspondence upon the subject—for your action.

The other was presented by a General Officer of one of the Grand Chapters, which had claimed to have withdrawn from the jurisdiction of the General Grand Chapter, and was as follows: "Is the General Grand Chapter, to which we owe allegiance, in existence, and has it had a legal existence since 1859?" The question was prompted by the supposition that the Convocation of this body, held on the 7th of September, 1865, was a "Special Convocation," and that there was no authority to act upon the amendments then adopted, and under which new provisions all subsequent convocations have been held. This supposition was strengthened by the fact, that our Grand Secretary, in the printed Proceedings, had erroneously styled the Convocation of the 7th of September, 1865, a "Special Convocation."

My decision was, that said Convocation of the 7th of September, 1865, was *not* a "Special Convocation;" but that it was the Triennial Convocation, which would have been held at Memphis, in 1862, had not the late war intervened to prevent, and which Convocation was, in accordance with Art. 1 Sec. 1, of General Grand Constitution, postponed by the General Grand High Priest to a "subsequent time," and that therefore it was a "regular" Convocation, and that it was perfectly legitimate to act upon the proposed amendments to the Constitution. And further, that the present legal existence of the General Grand Chapter could be maintained upon general principles; for, 1st, the very fact of an organised existence, carries with it the right of continuance, and the power to do such acts as may be required to maintain such existence. 2d, That the change of time and place for the meeting of 1862 was under the stress of circumstances, for which the General Grand Chapter was in no wise responsible, which it could not foresee, and had no power to prevent. It being an utter impossibility for the body to meet at Memphis at the time appointed, it was clearly the duty of the executive to make the best arrangements in his power to remedy the evil. This was done, and sanctioned by the General Grand Chapter itself, and all questions as to its legality must cease. 3d, The General Grand Chapter having since held two Triennial Convocations, without any questions as to their legality, it is now too late to raise that point. 4th, To hold that the body ceased to exist, because it has neither the power nor the will to override the forces of the United States Government, and break its lines of defense, is to violate all the prescriptions of Masonry, which require our obedience to the regulations of the Government under which we live. 5th, A mere failure to hold a meeting, or a meeting held even irregularly, can not be held to work the dissolution of a Masonic government. Hence, it must therefore be concluded, that the General Grand Chapter has never ceased to exist, and continues the existence it has always held.

In September, 1869, I received a communication from the High Priest of Austin Chapter No. 8, at Austin, Nevada, asking permission to form a Grand Chapter for that State. I replied that I would willingly do so when I had received satisfactory information that all claims standing in the books of the General Grand Chapter against the three Chapters in said State had been fully paid, and that said Chapters all united in the petition for such permission. I soon ascertained, however, that Lewis Chapter No. 1, at Carson City, had not been instituted under the Charter granted in 1865, and that said Charter had been lost in its transmission. I thereupon ordered the General Grand Secretary to prepare and forward a duplicate warrant. Under these circumstances, no further action has been had in the matter of said application.

At the last Triennial Convocation, two amendments to the Constitution were proposed, upon which you will be called to act.

The first, by M. E. Companion Rees, of Kansas, contemplates the idea of eliminating the Past Master's degree from our series. The other, by M. E. Companion Corson, of New Jersey, proposes to make Past Grand High Priests members of this Grand Body.

Refraining at this time, from any comments upon the merits of the proposed amendments, I bespeak for them your thoughtful and prudent consideration.

And now, Companions, it appears to be my duty to call your attention to the well-known fact, that this meeting has been selected for the purpose of ending the existence of your honorable Body. The reasons given are, that it has not the power that ought to be exercised by a governing body; and, on the other hand, that the necessary powers can not be given it, lest it exercise them to the detriment of the privileges of the several State Grand Chapters. I very respectfully submit that neither argument is good. If this General Grand Chapter has not the powers which it ought of right to have, the reason is that a majority of the representatives have not been willing to accord that power. What reason may have led to this determination is not for me to say; but certain it is, that under the Constitution as we now read it, the State Grand Chapters have, by the acts of their own representatives, brought about the position we now occupy; and it follows, that if this Grand Body ought to exercise other powers than those defined in its present Constitution, then it only remains for its constituents to signify that fact by a proper amendment of the Constitution. If, on the other hand, it be seriously held that the General Grand Chapter can not be trusted with such an enlargement of its powers as will enable it to govern the Royal Craft and maintain its present *status* without detriment to the interests of the State Grand Bodies, then some other cause than a supposed disposition to do wrong ought to be advanced. Look over the history of the General Grand Chapter, and point out the instances when the Body has either been willing or has attempted to exercise any power not for the best interest of the whole Craft. Look among yourselves, and see who of you is willing to tear down rather than to build up the "House of the Lord." Consider for a moment the fact, that this body is made up of the immediate representatives of the State Grand Chapters, and ask yourselves whether one single man of you would willingly be recorded as doing any act capable of being construed as an opposition to the interests you are sent here to protect. There is certainly not one; and whether you resolve to withold or accord such powers as ought rightfully to belong to the National organization, no argument and no sophistry will relieve you of the responsibility of your own acts.

Consider again, Companions, that the system we practice is purely of American origin; that it does not prevail elsewhere on the surface of the globe, save in those isolated instances where authority has been derived from this General Grand Chapter, and you will see at once that if we hope to extend our views of Royal Arch Masonry, it can only be through the means of a body, representing not a single State, or a few subordinate bodies, but the whole united power of this vast and only successful Republic in the history of mankind. If you wish your system of work to prevail throughout the vast spaces of earth where Royal Arch Masonry is yet unknown, you can only hope for it by the influence of an united National organization, which shall command a respect above that which could only be hoped for as the result of the labors of an isolated State jurisdiction.

If you can not trust yourselves in triennial convocation, how can you do so when separated and under the influence of your several State interests? If you can not under this organization consider and act upon the interests of Royal Arch Masonry for the sake of the Royal Craft itself, and apart from all other considerations, how shall you, when disintegrated and resolved into separate elements, evade the jealousies and oppositions which will naturally grow out of your new position, when every State Grand Chapter will naturally be the antagonist of every other, and when each will seek to exercise the powers now only operative as the will of the whole?

I do not, nay, I will not believe, that you will, after reflection, consent to give up the proud position, the increasing influence you now hold in the history of Masonic powers, and exchange a national front for the lesser power of individual States. I do not believe that the Companions who have come up to this gathering will willingly go back to their constituents, and say to them: "We have no faith in Royal Arch Masonry; we dare not trust our Companions of the other States, and we have therefore preferred to undo the work of the Fathers; we have assisted to tear down the walls they have built; we have cast aside the hope of extending the system we practice to the uttermost ends of the earth, and we have preferred to walk by ourselves, and to leave to others the task to which we feel ourselves unequal." On the contrary, I believe that you will go forth from this convocation with a more enlarged appreciation of the power and influence exercised by this National Body as the representative of Royal Arch Masonry in the United States, and as the medium through which our practice will become that of a majority of the nations of the earth; and that you will esteem it a duty to so labor in your several spheres, as to influence your several jurisdictions, that we shall all be drawn more closely together, and that instead of being reeds that bend before every blast, we shall by our firmer union become as a three-fold cord that can not be broken.

To do this, we need but firmly resolve to maintain and obey the fundamental law we have made for ourselves; to understand that the covenants into which we have freely entered—each for himself—are ceaselessly binding and operative, and so we shall come to understand that we have failed rightly to estimate our own powers, and the magnitude of the trust committed to our keeping. Resolve then, Companions, to be true to yourselves, to your vows and to Royal Arch Masonry, and the existence of this Grand Body is firmly assured.

And so, Companions, may the Great Architect be with us in our labors; direct and guide you in the paths of wisdom, concord, and fraternal love, that the stability of this Body may be increased, its just powers considered and established, the interests committed to our charge earnestly and unselfishly cared for, and the praise awarded, not to ourselves, but unto Him whose mercy endureth forever.

LETTER FROM G. M. D. C. CREGIER.

Dear Bro. Billings:—Your note of 26th at hand. I thank you in behalf of the Craft of our city for your kind tender of the columns of the *Mystic Star*, to communicate with the brethren, and will avail myself of same as soon as I can get time to do so.

At the late fire I lost everything; house, contents, office, library, and everything of a masonic character, nothing whatever was saved. Wife and six children lost all winter clothing, but their lives and mine were spared; for this blessing I am truly grateful to God. Among the lost papers is my address which you desire. I have no copy. I expect as soon as I get an office, to attempt to rewrite it from memory, or at least the substance.

Bro. Billings, I have experienced the severest trial during the past two weeks, that man could be subjected to. The destruction of our water works created a panic among our people, it was for me to put them in operation. I worked 400 men night and day for 7 days, during which time I did not leave the premises. I ate, and what sleep I managed to get, was in our water tower, where I am now writing upon a pine board. At the end of the 7 days our city was supplied with water. My wife and children are homeless; but my personal misfortune is nothing. With the help of God, and a measure of energy, I will start again. One thing I have lost which can not be recalled, that is 20 years time, for I am now just where I was 20 years ago; never mind, I do not mourn for my own loss, but the city with which I have been so long identified, presents such a desolated appearance that I can not help mourning.

With sentiments of high respect I am Fraternally Yours

Chicago, Oct. 28, 1871. D. C. CREGIER.

THE MYSTIC TIE.

BY JOHN J. LOGUGE.

We're brothers of the Mystic Tie,
Assembled in the Light,
To hear the word and see the sign
When all without is night.

'Twas Moses watching Jethro's flock
Who first beheld the sign,
And when he heard his Master's Voice
He knew it was divine.

And bowing low his shoes unloosed,
Obeying the command,
Surprised to find when he arose,
The sign was in his hand.

Then on his way rejoicing went,
To set his brethren free,
From Pharo's cruel bond and yoke,
By the divine decree.

Age after age has passed away
Since Moses saw the light,
And bow'd before the burning bush
In wonder at the sight.

From clime to clime the word has gone,
The light will ever shine,
And Temples will be rear'd on high,
By Craftsmen's plumb and line.

To worship Him who doth preside
In that Grand Lodge above,
Where brothers on the level meet
In harmony and love.

As Masons then sojourning here,
Show to the world our light,
The square and compass keep in view,
And have our jewels bright.

That when the Master calls us off,
From all the labors here,
To enter in that Lodge above,
The password will us cheer.

Then we will see the greatest light,
When all assemble there,
With new regalia, jewels bright
Freemasons then will wear.

—*Keystone.*

THE SECRET POWER OF FREEMASONRY.

BY REV. W. C. BROOKS.

Its history is proof of its power, and the word of its explanation is *work* The words explanatory of its interior work, its perfect system, symbolry and spirit are *beautiful* and *grand*.

It is thus around the altars of Masonry, that not only noble natures, but human nature, which is itself noble, has for ages caught so much of the very enthusiasm of fraternal feeling, by which alone the world can be redeemed.

To be consistent therefore, and to show forth the utmost of the secret power of Masonry, as every Free and accepted Mason should strive to do, it devolves upon all such to do the very best work possible for man to do. We have no authority for saying that the Good Samaritan was a Mason, nor that he was a Christian in the technical sense of the term; but in spirit, life and action, he must have been all of both, in all the essential particulars by which it is certainly the highest honor for man to be distinguished as such.

The Good Samaritan type of character, represents Masonry as Christ represents Christianity, and really is the next best expression to the divine in human life. The spirit and style of action for which it is so grandly distinguished in the brief history we have of it is by a singular coincidence, an exact life-expression of the spirit and teachings of Masonry. Whether the author of that most notable piece of history, or its subject, or both were initiated into the sublime mysteries of Masonry, is not given us to know; but conjecture, to say the least, leaves an open door upon the subject. Of one fact touching the period of Christ's appearing and work, and long before that we are quite sure, that while Judaism created and nourished the best religious sentiments, Freemasonry gave birth to, and maintained the best and most heroic moral life of the age. Its moral power was then, and long before diffused and felt throughout the then civilized world, as a sort of special providence in human history, not only in preserving the Ark of the Covenant, with its imperishable records instinct with life and the hope of the world; but also in immediately and persistently diffusing and fostering in that age of selfishness, the blessed feeling of a Common Brotherhood, into which Christ has since infused a new and quickening power, and with it girdled the world with a glory brighter and more enduring than Orion's belt, and as a common joyful enthrallment of the moral and spiritual life of the world, infinitely sweeter and more enduring than the binding influence of Pleiades.

Yes, such was the breadth and activity of the operative power of Masonry at the time in point of reference, that we can safely say it is at least no stretch of imagination, nor a violation of the rules of a reasonable inference in the premises to say, that the character of the Good Samaritan whether real or ideal, was an exact embodiment and practical expression of the fact of a Common Brotherhood, for which Masonry as an institution appears in history as the first, and even to-day, its best representative before the world, because a unit in feeling and action. In its broad fraternal spirit, Masonry was at first a sort of John the Baptist preparing the way for the gospel of Universal Brotherhood, now reasserted in the name, spirit and teachings of Christ; but which the Christian world does not seem yet to fully comprehend and appreciate. But time and the spirit of truth and love will sooner or later level all false distinctions and bind all in one.

The Good Samaritan was evidently not a disciple of the Jewish Priesthood, nor of Christ. Neither claimed him as such. He is simply spoken of in the narrative as a wayfaring man unrecognized by the world, sect, or party, who in a most unpretending, commendable spirit, seized an opportunity of doing good without fear, favor, prejudice of birth, character or condition, and did it grandly.

The point we make then is, that Judaism did not induce such action, nor produce such characters, as witnessed by Priest and Levite when tested by the same case of suffering. The reason is, that there was in it, as in the Christian sects to-day, too much exclusiveness and intolerance. Though possible, it is not probable that the Good Samaritan was a Christian in the special sense of the term. It is not so intimated, nor do the circumstances of the case as stated, favor such a conclusion. The subject of the narrative is simply called, *A Good Samaritan.*

In this view of the matter, the probabilities are, that Masonry then quite generally diffused in its spirit and teachings among the nations of the earth, as a strong bond of fellowship binding them individually and collectively in more intimate relations of fraternal feeling and intercourse, had no small share of influence in that most praiseworthy deed of the good man of Samaria, as he journeyed from Jerusalem to Jericho. The truth is, there was at that time no conception of Christianity, even in the circle of Christ's immediate followers, but what was dwarfed and distorted more or less by the prejudices of nations and races. Christianity was not then felt, nor even known as a power in the world. What Christ had then told his followers was to them as the foreshadowings of dreams to the understanding of which they had yet to come. But Masonry was then known and felt as a great moral power in the national life of the world; and was in fact the only educator of humanity, that had embodied in its organic life, the spirit that must fraternize all nations, races and people.

There was a providence in that honorable position of our "Ancient Fraternity." Through the workmen of the Temple at Jerusalem, it had sent out a combination of influence through the civilized world, which aside from mere selfish interests, had done the utmost of that age to fraternize humanity as one. The least and the greatest, the rich and the poor, of all peoples felt the divinity of its power. With such a power quick in the very atmosphere of life, the Good Samaritan character and action (aside from Judaism and the then incipient life of Christianity as their commonly supposed cause,) were not anomalies of human life and action; but directly or indirectly the natural products of a cause then most prominent and conducive to such results, namely Masonry; which then, as now, and through the ages, has by its spirit, methods of work, symbolry and countless benefactions, struggled to impress the world with its conceptions of the grandeur and blessing of the law of a Common Brotherhood.

This is the secret of its power, its blessed work and perpetuity in the profoundest and most thrilling necessities of our common nature. It puts the badge of primeval brotherhood on the breast of every man, and would hail all as brothers! Good Samaritan like, it would perform its deeds of mercy, charity and good will without ostentation, and the too common impertinence of first catechising the needy and the suffering as to the causes of their condition; or with curious searching gaze, look for the facial, or other signs of foreign birth, sect or party, as if perchance it might find cause to turn Priest and Levite-like away. It looks upon all such checks of fraternal feeling and causes of separation between man and man, as the most infamous and damnable inventions of selfishness. It would away with them all. And catching more and more of the spirit that works by love with friend and foe; and that shooting the electric currents of divine and human sympathy through every ligament of society, and every cord of affection that binds heart to heart and soul to soul, would encircle the world with the light of peace and the joys of its full fellowship, for which humanity intensively yearns. This, and nothing short of this, is what Masonry is wont to do. And this, and nothing short of this is the secret of its power with which it is doing its Good Samaritan work in the world, hastening on with Christian, and all other co-operative influences, the time when there shall be no longer a mockery of prayer in the market-places, a thrusting aside from altars of worship a brother man, nor a passing by of a fellow being in distress, by Priest or Levite,—a time when there shall be on every highway, and in every rank and condition of life, thousands and tens of thousands—the multitudes—the nations of the earth, ready to push forward the work that shall turn the fingers on the dial-plate of time swiftly to the hour, when like the needle vibrating to the point of its attraction, all hearts palpitating at last with the bliss of love's subduing power, shall "make their Good Samaritan journey round the globe," and cast their precious burdens of love for humanity into "hope of the glory of God."

Of this one grand fraternal feeling, Masonry is, and may well be jealous. It is the secret, and the right arm of her power; and the very pulse of her life. If some Enchantress of an evil purpose might charm that away from her, she would be shorn of her beauty and her strength. But with that, which has the stamp of Divinity upon it, she will part—never. It teaches the votaries at her shrines as the angel in the beautiful Legend of Indian story taught the noble chief:—

"Abou Ben Adhem—may his tribe increase!
Awoke one night from a sweet dream of peace,
And saw within the moonlight of his room,
Making all light, and like a lily bloom,
An angel, writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said:
'What writest thou?' The angel calmly raised his head,
And with a smile made all of sweet accord,
Answered, 'The names of those who love the Lord.'
'And is *mine* one?' said Abou. 'Nay, not so,'
Replied the angel. Abou spoke more low,
But cheerily still, and said, 'I pray thee, then,
Write me as one *who loves his fellow men!*'
The angel wrote, and vanished. The next night
It came again, with great awakening light,
And showed the names whom love of God had blest,
And lo, *Ben Adhem's name led all the rest!*"

This is the secret power, teaching and grand consummation of all true Masonic work. Nay more; such a badge of distinction as this, that emblazons before the world a Mason's affinity for every child of God, and thrills his inmost life with their joys and sorrows, he "prefers above his chief joy;" and in the midst of the world's allurements and the false distinctions that pride, wealth and ambition are perpetually flaunting in the face of day, he calmly, wisely says to the good angel of the "Mystic Tie:"

"Write me as one *who loves his fellow man!*"

For this spirit we have no sufficient qualifying terms to express our high estimate.

Nothing can speak for it as it speaks for itself, as in the divinest sense, one of the master powers of the universe. Minerva-like in birth, the genius of Masonry, fashioned from the brain of one who wore most worthily the crown of Israel in her glory, bridged the chasm that long held in check the fraternal intercourse of nations, and first formed the golden links of Brotherhood, through which from the infinite life of all life, and soul of all souls, love has flashed the mighty meaning of its great mystery, and the very divinity of its power into the heart of humanity. To what finer uses this power may yet be attuned in the present relations of life, since Christ has breathed upon it, and given it the personal grandeur of his life and death, nothing but its own prophetic voices can tell.

But this we know, that it remains the secret power of Masonry still. And when thrones shall have crumbled, and the star of empire shall have gone out in darkness, it will in the far, but sure coming era of Universal Brotherhood, when humanity shall be rich in soul as summer in beauty, bear up in the sunlight of the centuries, the glory-crowned monument of human greatness, around which in its own blessed light of peace and joy, the generations of men will look to hear God's glad—"Well done!"

IS HE A MASON?

He has been initiated, passed and raised, and why not? He says he is, and the outside world thinks he is. He visits the Lodge, and is therefore recognized by the Brethren as a member of the Craft. But let us briefly examine his "work" and see if it is square, plumb and true. As an E. A. he was informed that the tenets of his profession were Brotherly love, relief and truth. Has he been true to these principles? Love, in the true sense, is a stranger to him. Those of the Brethren who praise him, vote with him, vote for him, &c., he entertains a sort of selfish respect for; but if a Brother refuse to be governed by him, this peculiar respect ceases. Does he relieve the distressed? Not unless his own interests will be advanced thereby. He cannot conceive of any way of affording relief except by dollars and cents, and he considers himself too poor to contribute much. He pays his dues—at the eleventh hour—to escape suspension, but, if there is a widow or orphan to relieve, and an empty treasury, he never donates a cent. If the treasury is replete, he is remarkably generous in voting relief. If a worthy Brother's character is assailed, the probability is, that instead of vindicating his character, he will join with the attacking party in the effort to injure him. He dwells a great deal on "deeming them worthy." He talks a great deal about *Truth* being the "foundation of every virtue," but a close examination reveals the fact that it is not one of the foundation stones of his character. He frequently tells the truth, if his interests are not affected by it, but does not scruple to "stretch" a little if by so doing he can injure some other person, or benefit himself. He considers himself "bright," and delights in rehearsing the lectures. He always "shows off" before visiting Brethren, unless asked to show his pocket-book, in which event he is unavoidably "strapped." He talks much about Brethren indulging in the use of liquors, yet he was never known to refuse to drink when some one else "stood treat." He has been known to lounge about a saloon for two hours, anticipating a treat from some "good fellow." He has been "boozy" a great many times, but not at his own expense, which probably mitigates the offense.

We have not now the time to further notice the "work" of this recognized Mason, but will propound the question to all the readers of the STAR: Is he a Mason? Every Lodge is represented by a greater or less number of just such members, and, if they are Masons, is not the Order a humbug? If they are not Masons, cannot they be disposed of in some way? They do a deal of harm in a great many ways. They can injure worthy Masons, and they can prevent the admission of worthy applicants. They are usually very easily offended, and they do not scruple to carry their personal feelings with them to the ballot-box. What is the remedy? In our opinion, the fault lies at the outer gate of the Temple.

TYRE.

REPORT OF DEPUTY GRAND HIGH PRIEST.

The D. G. H. P. made the following report:

To the Grand Chapter of the State of Michigan:

The Deputy Grand High Priest would respectfully report, that on the 29th day of April last, Companion Bela Cogshall presented the petition of John Robinson and eight other Royal Arch Masons of Almont in due form, accompanied with their demits, from Romeo Chapter, praying that the usual dispensation be issued, authorizing them to confer the Chapter degrees; the petition was also accompanied with the recommendation of Romeo Chapter, No. 17, and a personal letter from A. E. Palmer, H. P., of Romeo Chapter, stating in substance that the names of Companions, John Robinson for H. P., John Armstrong for King, and P. H. Mackentee, for Scribe, had been handed him for recommendation as suitable persons to be appointed to take charge of the Chapter at Almont, and recommending them as of good, moral character, and worthy of the trust, and also vouching that their room was safe in every particular. I therefore, on the 29th day of April, 1879, issued my dispensation to the Companions above named, wherein I authorized and empowered Companion John Robinson to act as M. E. H. P., John Armstrong to act as King, and Patrick H. Mackentee to act as Scribe, and received from them the Constitutional fee, one hundred dollars, which I remitted at the time to the Grand Secretary, and, as an act of courtesy, advised the G. H. P. of my action in the premises.

On the 18th day of May following, I received from the M. E. G. H. P. a letter informing me that he had on file in his office a protest from Companions of Romeo Chapter against granting a dispensation to the Companions above named, and delicately intimating that the Deputy Grand H. P. had not the power to issue dispensations; a similar opinion I also found to exist in the minds of several Past G. H. P.'s with whom I met about that time, all of whom declared themselves of the opinion that the D. G. H. P. had no authority to issue dispensations; and wishing to avoid even the slightest suspicion of disturbing the peace and harmony of the Royal Craft, I revoked my dispensation, preferring that the true and zealous craftsmen of Almont should forego a temporary suspension and abide the judgment of this Grand Body, and thus verify our golden maxim, of "who can best work and best agree."

In revoking my dispensation, however, I do not for a single moment admit I was in error, or did wrong; but insist that my action was in strict accordance with the Constitution of the General Grand Chapter, and of this Grand Chapter. And without entering into an elaborate discussion of the constitutional question involved, I will state the law as I understand it, and the true deductions to be drawn therefrom, leaving this Grand Body to decide the question as to its judgment shall seem proper; and as this is a matter both of grave and great importance, it is highly important that it be thoroughly discussed, properly canvassed, and legally and judiciously determined.

Article 2d of the Constitution of the General Grand Chapter sec. 4 says: "The Grand and Deputy Grand High Priests, severally shall have the power and authority when they shall deem it expedient during the recess of the Grand Chapter of which they are officers, to grant letters of dispensation under their respective hands and private seals," etc. See proceedings of the Grand Chapter for 1859, page 97.

In the same proceedings, of that year, page 91, section 8 of the Constitution of the Grand Chapter, reads as follows: "The Grand High Priest and Deputy Grand High Priest, during the recess of this Grand Chapter, shall have power and authority to grant dispensations," etc.

Here we have a starting point in this investigation.

The Constitution of the State Grand Chapter is in perfect keeping and harmony with that of the General Grand Chapter; and in both cases the power of the G. H. P. and the D. G. H. P. are precisely the same and co-extensive in every particular.

The provision of the Constitution of the General Grand Chapter, above referred to, is the one now in existence, and was reprinted in our proceedings of 1869, on page 970.

Our Constitution was revised in 1867, (see proceedings of the Grand Chapter for that year, page 696, sec. 8,) which reads as follows: "On presenting such papers in the recess of the Grand Chapter to the Grand High Priest, or, *in the proper case*, to the Deputy Grand High Priest, he may grant a dispensation, having effect until the next Convocation of the Grand Chapter."

This section of the revised Constitution is identical with the old one, with one exception, the words, "or, in the proper case," are inserted.

Now, what can be the meaning of these words? Can they be construed as prohibiting the Deputy Grand High Priest from issuing dispensations during the recess of the Grand Chapter?

If so, how? What rule of construction or logic will warrant such an application, especially when the Constitution of the General Grand Chapter provides that the "G. H. P. and the D. G. H. P. SHALL have the power."

Now, what can be the meaning of these words, "or, in the proper case?"

They evidently must refer to something preceding, and the "proper cases" there must be that the papers be presented during the recess of the Grand Chapter, and are in due form. Nothing more—the Constitution of the General Grand Chapter above quoted says, when it is proper for the D. G. H. P. to issue dispensations, and our Constitution was enacted in obedience to its provisions, as in fact, *it must be;* and if it was the latent intention of our Constitution in this respect to supercede that provision of the Constitution of the General Grand Chapter, it must fail, as any law, passed by this Grand Chapter, which conflicts with the Constitution of the General Grand Chapter, can have no binding force or validity.

With these views, and assuring the Grand Chapter, that the D. G. H. P. has no personal feeling in the matter, let its construction of this Constitutional question be what it may, and claiming to have acted in the premises under the provisions of both Constitutions; all of which is respectfully submitted, together with all the papers in the case, and copies of the work done by the Companions at Almont during the life of the dispensation.

HUGH McCURDY, D. G. H. P.

CORUNNA, January 9, 1871.

The above report, as much as refers to Masonic Law, was referred to the Committee on Jurisprudence. The Committee was composed of three eminent lawyers, S. C. Coffinbury, Wm. S. Webber, and Geo. C. Munro.

They recommended the adoption of the following resolution, which was adopted:

Resolved, That the D. G. H. P. is authorised to grant letters of Dispensation for the organization of Subordinate Chapters, under and by virtue of the provisions of the Constitution of the General Grand Chapter, and the Constitution of this Grand Chapter.

LET US REBUILD THE TEMPLE.

[We take the following suggestion from the *Fort Wayne Republican*. And in behalf of the Craft in our ill-fated city in the great sorrow and fiery trial, do we thank the brothers for this kind expression? We most heartily second the laudable enterprise. It is hoped that every Mason in the world will make a deposite for a Temple in the once, and will be again, *Garden City*. Let us have an edifice that will reflect credit upon the fraternity for all future time.]

Almost every Mason in the West knows something about the Masonic Temple of Chicago. Years ago it was considered one of the finest structures of its kind in the Northwest, but the new and elegant blocks erected in later days seemed to dwarf its fine proportions by comparison with the more costly edifices surrounding it. However it may have appeared externally, none who have ever visited it can forget the courteous receptions, the warm greetings, the affectionate welcomes, the cheerful words and the pleasant hours spent in the hallowed halls of the Temple, among the beloved brethren who dwelt there together in unity. Where now is the Temple, with its sacred relics? It lies a heap of rubbish—of stone and mortar—a black and desolate ruin. The brothers who laid aside the cares of the outside world, and went there to learn to subdue their passions, to dwell together in harmony, to cultivate fraternal love and kindness, to open their hearts and hands in charity to those in distress, and to draw nearer to the Grand Master of the Universe, and praise Him with songs of praise—where are they now? Scattered, groping along the highways and brick-strewn streets of the ruined city, bowing in submission to the stroke, and contented in their adversity if they can procure the necessities of life, and the common comforts of home for their wives and children.

These thoughts are suggested as we ask, how can we brighten the skies for our brothers? How can we instill new hopes in their hearts? How can we testify our appreciation and sorrow at their great calamity? Let us rebuild the Temple! Our unfortunate brothers cannot do it themselves; let us do it for them The workmen are plenty, and the Grand Master will smile upon the craftsmen who assist in polishing the rough ashlars for a place in a new and magnificent Temple.

We make this proposition with all the zeal and earnestness of our heart, and with a confidence that cannot be shaken. We call upon every Masonic publication in the country to unite in the work. Let every Lodge in the land contribute its mite, and prepare a stone suitably inscribed to place within its walls. There are in the United States about 500,000 Masons. We can, "without injury to ourselves or families," each contribute $1. If this is done, our brothers in Chicago can rear an edifice that will be the pride of the whole country, and that will reflect credit upon our noble and glorious order throughout the world.

Will Grand Master Rice open the ball and promulgate an official address to the Craft in his jurisdiction, so that Indiana may be the first to help in this great and good work.

Let the monument rise!

IN MEMORIAM.

At a meeting of Holly Lodge, No. 188, of F. and A. M., the following resolutions were unanimously adopted:

WHEREAS, It has pleased Almighty God in his inscrutable Providence to remove from among us our Brother, WILLIAM BARTHOLOMEW, who received the call of the Great Master above from the labors and cares of earth to the refreshment on high, on the 18th of August, 1871, and

WHEREAS, The family ties which have long subsisted (for he was 88 years of age) have been severed, therefore

Resolved, That we, as Free and Accepted Masons, will cherish the memory of the virtues of our deceased Brother, who during so long a pilgrimage must have witnessed the rise and fall of many, having been made a Mason in the year 1818.

Resolved, That we cordially extend our sympathies to those who mourn on account of this bereavement.

D. H. STONE,
HENRY JENKINS.
ELIJAH H. PILCHER, } *Com.*

Mr. WM. BARTHOLOMEW was born in Ireland in the year 1783, and was made a Mason in 1818. After leaving Ireland he joined by demit the Lodge of Harmony, in Chichester, England, in the year 1815. He afterward moved to this country, and has lived in the vicinity of Holly since July, 1857, up to the time of his death.

In 1864 he, in consequence of age and bodily infirmities, became to some extent an invalid. After the organization of Holly Lodge, which took place in the year 1866, he presented himself to the Lodge and asked for relief. A Committee was appointed to look into his case, and reported him a proper subject of charity. The sum of $1 per week was voted him, on which he managed to get along together with what others donated. Fenton Lodge assisted to some extent to give him relief. But for the past two years he has been taken care of entirely by Holly Lodge, at an expense of over $4 per week. Much credit is due the members of the Fraternity for their generous course pursued toward a non-affiliated and distressed worthy Brother Master Mason.

By this record our Holly Brothers and all who assisted them have erected an imperishable monument in the breasts of all true Masons. Their deeds of love is the record of another verse in the chapter of charities, and goes to stamp the slanders of bigots, and the enemies of Masonry with falsehood. "Well done, good and faithful servants," is recorded in their favor. The old brother from a foreign country has been cared for, and the rough pillow of human life smoothed in the last days of his pilgrimage journey of earth.

We deem it worthy to record such deeds of brotherly love. How noble it is to smooth the pillow of an aged pilgrim brother, as he thus steers from the shores of earth, into that brightly illuminated Lodge above.

COMMUNICATIONS.

Bro. Billings:—We are receiving many letters of enquiry about an aged brother, whom we buried here lately, and I send you the following, which if you think of sufficient interest you may give to the Craft.

About the first of July last Prof. Felix Alex Bloom arrived in Chicago, from an eastern city, and there received a partial sunstroke, and after recovering found himself destitute. Remembering of an acquaintance at Monroe, Mich., he procured a pass to that place, but failing in his search he came to this city, found his friend and remained with him a short time, but needing more attention than his friend felt able to give, asked the Craft to take charge of him, and one brother took him home where he received all the aid necessary until he died, Sept. 8, 1871, and was buried by the Fraternity, the following Sunday. Prof. Bloom was born in Persia, of Russian parents, and claimed Russian nationality. He remained in Persia until he was fourteen, afterwards visiting Mecca and other noted places; speaking the language correctly, gave him access to all. Upon his parent's return to their native country, he was sent to Paris, and graduated at the famous schools of that city, receiving his *Masonic Degrees* there in 1805, he returned home and joined the army, and was opposed to Napoleon on his Russian campaign, was at the battle of Leipsic, Austerlitz, and commanded the Cossacks at Moscow. At Leipsic he received a saber cut on the head and face, and a ball in the hip, which had worked down to the ankle. After the retreat of Moscow, he for some cause joined the French, and rendered Napoleon material aid. Afterwards was arrested in Russia and banished to Siberia, but was rescued by his friends in the following manner: Feigning himself sick, he was one morning reported dead, and was buried with the military honor of his rank, (100 guns being fired over his supposed grave.) His friends hurried him through Siberia, stopping neither day or night, until they reached the shores of the Bosphorus, which he crossed into Turkey, then he sailed for

America, in full Turkish costume, and landed here about forty years ago. He had held the position of Prof. of Languages and Mathematics in a college of Georgia, could speak eleven languages, and had many inventions, and was well known for his extensive travels.

Fort Wayne, Oct., 1871.

THE GRAVES OF OUR DEAD.

BY JANE M. JACKSON.

Sacred and peaceful are the resting places of our beloved ones. Beside their lowly retreats we linger, for the lesson is useful, the teachings divine. Here we read the record of an aged parent, over whose venerated remains bitter, but unavailing tears were shed as the earth was heaped upon the form we loved so well. Another tells of the departure of the young and lovely, whose bright eyes, winning smile and the treasures of beauty and knowledge have passed from our homes in the stillness of death. A tiny mound at our feet tells of a babe, the sweet bud of promise, whose young and tender leaves are scattered by the touch of God's messenger, while upward we gaze and know that "it is well with the child," thus youth and age lie side by side. For each one, the the battle of life is over. For many death was indeed a friend, for he unlocked for them the prison door, and suffered the weary inmate to soar above earthly strife to scenes of a glory unsullied, a newer a purer existence, where no bleeding hearts are crushed by famine, sickness and want of sympathy. Plagues, pestilence or the sword, have no terrors for them, cities may burn, earthquakes may destroy, whirlwinds may uproot, they disturb not their rest, joys or miseries of those still struggling affect them not, for visions of beauty ever changing, greet their enraptured eyes, and they rejoice that they have entered "The Pearly Gates," where sin or sorrow finds no entrance, for they are barred upon mortality. Among the graves of our dead our souls thrill with solemn and prophetic warnings; as on a Sabbath day, when heavenly spirits walk upon the earth, hushing every breath of discord, when we approach nearer God in humble devotion, when even the birds sing in softer strains as peace descends into our hearts while we forget for a season, the toils and cares of daily life. Dreaming thus amid the graves, we aspire to a higher destiny. There is nothing here that speaks of death as a tyrant, but the graves seem to be footsteps of mercy, whose beam is resting upon them like a halo. The golden light of the sun, the silver sheen of the pale moon-beam gild by turns the splendid mausoleum and the lowly grave whose only ornament is the wealth of flowers gathered by the hand of affection, and placed upon the precious clay as a token of love, and accepted by guardian spirits, as God accepted the Widow's mite. Here all rest in coffins, alike in the sight of their Creator, whether in rosewood or pine. The same path to immortality trod by the rich and the poor, all followed the grim messenger, for God is no respecter of persons. Time, with healing on its wings throws a vail worn by angels, over the eyes of the survivors, and its halo wraps the forms of our loved ones in soft remembrances, until we can scarcely realize that the tranquil sleeper at our feet ever mingled with the busy throng that fill our streets, or that their active brains threw out emanations affecting the community, whose proximity was the life, the joy of our household, whose absence nearly broke the hearts of those who loved and cherished them. Thanks be to our God for the resignation given to our torn hearts, for the peace that followed, for the faith in His word that we shall not perish, but be born again into a higher life. To his almighty care we can fully trust our lost darlings, whether they entered into rest with disease, or met it amidst the flames of a burning city, God was *there!* This kingdom is then to bless them, and shelter them from storms and want.

THE ORIGIN OF THE CAVES IN KENTUCKY.

BY REV. DR. S. A. ALFORD.

(Continued from Sept. Number.)

As all the known writers on this wonderful stride, or freak in creation, are laboring to prove that Green river must at some remotely antiquated period, plowed through this table land, cut out of solid rock these great Domes, Halls and Rotundas; another idea might be as startling as the idea anciently conceived, that this mighty orb turned an entire summersault every twenty-four hours; but strange as it may seem, we believe that these chambers, Halls and stupendous Avenues, are prepared by the direct purpose of God, in the preparation of a place for his children; as much so, as the planting of the garden of Eden—the marking of Cain, or the clothing of the naked Adam and Eve.

If we consult the Book of Revelation in reference to a period, when the saints were OVERCOME (Rev. 18th: 6th 7th.) we shall readily learn that there were a portion of the race of Adam, that were once borne to a place in the wilderness prepared of God, (Rev. 12th, 6th) and there fed 1260 days supposed to be prophetic years. We also learn (Rev. 12th: 15, and 16) that the element of water became the weapon used for the destruction o this people, and that the earth refused to flood the surface and they escaped. Our strange notions of Biblical History led us to the following conclusions:

That this earth was once populated by a race of pure sinless beings, and that this race were the children of Adam, ("He called their names Adam") before sin entered into the world, and before the garden of Eden was planted. We arrive at this conclusion from three sources of evidence. First the Bible. God commanded our first parents to fill up the earth with a posterity; and blessed them to this end. We believe they filled their mission both in multiplying and filling up the earth, and also in subduing it. Second, the MYSTIC NUMBERS when properly applied plainly prove it, Viz. 8 and 12.

There have been three dispensations, viz: Of PURITY—before the fall—of TYPES, from the fall to the coming of Christ—of GRACE—from the advent of the Messiah to the close of time.

Nearly all concur in the duration of the Typical Dispensation or middle dispensation; to have been 4,000 years. If the other Dispensations are equal, it will develope the duration of time as 12000 years, or three times four.

We have also the corroborative testimony of the rocks, caves and relicts. These evidences reach a point in time where no other record save the Holy Bible comes to our aid.

We have been taught from our infancy that the Book of the Revelations of

God to man, through the beloved John on the Isle of Patmos, was anything else than a REVELATION—a MYSTERY—a PROPHECY—an ALLEGORY—a DREAM; that it alluded to Catholicism, Masonry and other secret societies.

But on reading the Book, we find the Revelator cautioned to "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Rev. 1:19.

Then a small portion of it has direct reference to the 7 churches of Asia, a large portion of it to a succinct history of the events before the flood; and another portion of it to prophecy or things to come.

The portion denominated "things that are" we understand to be a history of events from the fall to the flood; and in that history of events we learn something of the wonderful degradation of humanity, and a necessity of the world's overflow and destruction.

Prior to the planting of the garden of Eden, the whole world was an earthly paradise. Everything partook of the goodness of God. The population covered the entire earth, and God chose to translate from earth to heaven a vast portion of this sinless race, and to suspend procreation throughout the globe; and to plant a garden Eastward of the Holy City, (Ruins of an ancient city exist along the Nile from the Pyramids of Egypt up that river to El Kamark, extending more than eight hundred miles and some two hundred and twenty-five miles wide, see "MYSTIC NUMBERS OF THE WORLD,") and to retire the father and mother, of all living, to this beautiful enclosure.

The translation of the MAN, aggravated some of the angels, and their rebellion resulted in the fall of Lucifer, and a third part of those over whom he presided. Adam and the "Sons of God" still occupied the earth; and the tempter succeeded in his purpose in beguiling the head of the race; this, how ever, did not affect the "Sons of God," who were born to them, thousands of years before, and who worshipped God only. But when the first pair had sinned, and procreation again indicated that they were to become rulers of the world, the "Sons of God took to themselves wives of the daughters of the children of men," and in this revolt, only a remnant of the Sons of God remained faithful. This remnant we believe to have been of the direct lineage of Adam; children, grand children and great grand children; a hundred and fourty-four thousand. These were the sinless of Adam's race begotten during the first dispensation, and consequently were "without fault before the throne." Rev. 14:1-5. This remnant, soon after the revolt of the "Sons of God," when they intermarried with the daughters of the children, (see Gen. 6-1-4) became the objective point, to the world's corruption; and God prepared for them a place and fed them 1260 years. This brings the world's history down to near the flood, when the 144 000 are released from the caves of the earth and translated, but allowed to stand on Mount Zion and see the destruction of Babylon the Great, which corrupt city had rededicated the Holy city to devils and trodden it under foot during the 1260 years—'42 months."

The caves of Kentucky we believe to have been occupied by a portion of this 144,000. The earth helped the women, and in this vicinity even such a flood as the Revelator mentions would have been wasted in vain. There are evidences of labor performed in these caves that nothing but man could accomplish. There is carved work, a kind of stucco work, columns and gothic arches that indicate human toil of a masterly character. Prof. G. J. Phillips remarks. "Above what clouds of flowing drapery, festoons of romantic richness, architecture, ornaments of carved work in the form of a wreath, of garlands of flowers, of leaves twisted together."

This supposition may account for the ornamental of the caves of the world, wherein were incarcerated the 144,000 for 1260 years; and as the great deluge flooded the entire world, much of the beauty of the original drapery and ornamental imagery, has crumbled and fallen into decay.

MAD MADGE,

THE BELFAST FACTORY GIRL.—A STORY OF BURNING CHICAGO.—HOW A CRAZY WOMAN BECAME SANE.—AN ANGEL OF MERCY IN THE FIRE STORM.

The deeds of hereic daring, almost superhuman, performed by women in Chicago during the late terrible conflagration, would fill an immense volume. If all of these wondrous acts were recorded, the pages upon which they were written would glow with a grander light than illumed the story of Joan d'Arc. No romance is needed to narrate the deeds of those who bore their part as angels of mercy in

THAT TERRIBLE OCEAN OF FLAME,

whose wild waves dashed in mad billows over that ill-fated city. Among those who seemed born along by the wings of the fiery storm, unharmed, to rescue human beings from the dreadful brands when all hope seemed lost, was "Mad Madge," or Margaret Doon, a girl of twenty, who for four years had been insane. Her story may be briefly told.

The city of Belfast, Ireland, as is well known, is celebrated for the manufacture of linen, and in these factories a large number of girls are employed. In a new mill, put in operation by a young man named James Tiernan, Margaret Doon, a girl sixteen years of age, was engaged in a responsible position. She had been betrothed to the young owner of the mill since childhood, and loved him with that pure and strong affection for which the lovely and true-hearted daughters of Erin are celebrated throughout the world. We said "lovely," and what spot upon earth can boast of lovelier women than the "Green Isle?"

It is true that many are hard-featured and rude in speech; but cruel oppression, poverty, and famine, for generations, have made them so. Yet those whose lot has been cast in more pleasant places grow up in beauty, and preserve the brightest jewel with which beauty can be adorned—their virtue. Well, Margaret Doon was a golden-haired, brown-eyed,

BEAUTIFUL IRISH GIRL OF SIXTEEN.

She loved with all the impetuosity of her race. Her betrothed had, by industry and the help of friends, who admired his honest, persevering character and skill as a workman, built a mill and put it into operation. It was the close of the first day. The machinery had been running merrily, and it worked like a charm. It was the proudest day in the life of the young manufacturer, as he walked home in the evening with his betrothed, talking of future happy days. The day was fixed for their marriage, and the skies seemed bright and cloudless for them through all time. But just as they reached the gate of Margaret's home, there came wringing upon the evening air

A SHRILL, WILD CRY OF "FIRE."

The bells of Belfast caught up the note, and rang the dread alarm. Great God! It was young Tiernan's new factory. He saw the flames leaping through the windows as he rushed to it. The roof fell in, and over the waters of Belfast Lough was spread a crimson pall that faded slowly into darkness as the engines conquered the flames. The young man stood gazing in mute agony upon the blackened, tottering walls, where his hopes, an hour before, had all been centered. Margaret stood beside him, her long, golden tresses disheveled, and her tears streaming fast. There was little hope for them now, and she realized the situation. Under the smoke of the smoldering ruins, that rolled up and hid the stars, young Tiernan took

A DESPERATE RESOLUTION.

He would go to America, and try to build up his fortunes anew. The poor girl was in despair. She knew it was the best thing he could do, but the parting nearly broke her heart. In a day or two Tiernan sailed for this country with a pack of Irish linen, which he intended to peddle out in our country villages. Successful with this venture, he sent for more, and following his new occupation of peddler, he found his way to Chicago. By his familiarity with the quality of this kind of goods, he soon obtained a situation in a large dry goods house, and all seemed to be well with him. Yet all was not well. Shortly after his arrival in New York he had received a letter from a young man named Moody, in Belfast, that Margaret was so prostrated with grief from the dreadful calamity that had befallen them, that she was seized with a severe fit of illness, and died soon after his departure. This sad news was

A TERRIBLE SHOCK

to him, but time and a pressure of business reconciled him to his fate. Two years after his settlement in Chicago he married a daughter of his boarding house keeper, who had treated him with great kindness during his stay in that city. Now, Tiernan and Margaret were the victims of

A VILLAIN'S JEALOUSY AND REVENGE.

The wretch who had written to Tiernan that Margaret was dead, had long been impressed with her charms, but kept his passion to himself. He had watched the intimacy of the lovers, and the building of the mill with an eye that boded no good, and had professed friendship with Tiernan in order that he might better carry out his infernal plans. He it was who fired the factory to ruin his rival. With Tiernan out of the way, Moody thought his prey secure. Three weeks after Tiernan sailed, he circulated a report that he had fallen overboard on the voyage, and was drowned. He told Margaret this infamous lie, and in her weak state from severe illness, she became a raving maniac. Time developed the fraud, but it did not restore the poor girl's reason.

Moody escaped to America and went to Chicago. Among the infernal demons who fired the buildings on the terrible Sunday night, he was one of the most active. He had been leading a life of crime, and now he was to perpetrate deeds that rivaled in their atrocity those of the very demon of hell.

In her semi-lucid intervals, Margaret had caught a glimmering of the truth, and day and night she planned, with a persistence known only to those called insane, a means of escape to America. She had a double purpose at heart. She would find her lover, and have revenge upon the villain who had blighted their mutual hopes. She was not now so crazy as to be unable to restrain herself when she wished, and one night she eluded the vigilance of her friends, and at daybreak the next morning she might have been seen on board a vessel sailing to the land of the West. With that cunning remarkable to insane people, she had made it appear that

MONEY HOARDING

was part of her mania, and had, from the numerous gifts of a large number of friends, accumulated a considerable sum, which she always carried about her person. Thus prepared, she took passage from Liverpool, and in due time arrived in New York, without attracting any special attention on account of her insanity. She searched the city in vain for her lover and the wretch who betrayed them. Getting out of money she worked for several weeks in the large thread factory in Newark, where her eccentric ways attracted some observation, but as she was peaceable and quiet, and did her work well, she was not disturbed. Then she went to Philadelphia, and in the mills there searched for her lost one. Finally she reached Chicago, a week before the great fire. Now, one of

THE MOST CURIOUS PRESENTIMENTS

that this poor girl had, was, that she would one day behold a great conflagration, when she would become a prominent actor in exciting scenes, and perform wondrous feats to save those in danger. This idea grew upon her, till she saw continually, with a prophetic eye, the flames of a burning city, rushing madly before the wind, and thousands appealing for help. Like the famed Maid of Orleans, she soon became inspired with this vision. So thoroughly impressed was she that this conflagration would come, that she had prepared for it. She always wore at night a rubber hood and cape, and a brown woolen dress. In this garb, in the gaslight, she might have been taken for a Sister of St. Vincent de Paul.

The woman who allowed her old cow to kick over a kerosene lamp in the stable, while she went for salt, has achieved more fame than the youth who fired the Ephesian dome. Mad Madge was in this quarter of the city at the time, and saw the flames shoot up and spread. She put on her rubber hood and cape, and rushed among the falling brands. Wearing a charmed life, the fire did not harm her. She seemed to grow madder as the broad sheets of flames rolled over the buildings, and showers of fiery hail descended to the streets. The city became as a "sea of glass mingled with fire." Amid the great tongues of the consuming monster that darted up in every direction, might have been seen a form that seemed

A VERY SPIRIT OF THE FIRE,

leaping from house to house, and performing feats of superhuman bravery. As the fierce wind bore the demon flame-tongues onward, Madge sped before them, warning thousands of the inmates of houses of their peril. Now she was on the housetops, leaping madly from one to another, then she would lower herself to the ground by the water pipes, or whatever she could clutch in her descent. Then she would rush up stairways, where men were afraid to go, each time performing some deed of wondrous heroic bravery. As the scorching fiend came howling on, she threw water upon roofs, from buckets passed to her. When the fire had been fought in vain, all her efforts were turned to rescuing the helpless ones. The fire had swept to the river.

From the house-top in Van Buren street, Madge saw the brands carried across the narrow stream, and rush on to their work of destruction. In the house next to where she was, she saw through a third story window

TWO CHILDREN SLEEPING,

two fair little girls, all unconscious of the danger, clasped in each other's arms. Their father had gone out to try to save some goods over the river, not dreaming that the fire would reach his own house. A great sheet of flame lifted by the wind rose high in the air and fell upon the roof next to where the little slumberers were. In an instant one end of their house was ignited, and the children seemed doomed to destruction. The street below was full of people, pushing along in dense masses trampling down and crushing many to death. They yelled in frantic agony,and in the blood-red glare of the roaring flame that chased them seemed like so many demons trying to escape the burning hell that came rushing on. Madge might as well have appealed to the fire itself as to this maddened crowd to save the children, while she attempted to reach them from the door below, the top of the house would be enveloped in flame. The cornice was ten feet from where she stood, the ground forty feet below. With

A DESPERATE LEAP

she sprang and clutched the cornice, now so hot that it burned her hands. Her feet touched the window sill. Swinging backward, she gave the window such a vigorous blow with her feet, that the glass was shivered, and the sash fell in. To grasp the sleeping babes was the work of an instant. Looking out the opposite window she saw a way of escape through the back yard. Rushing down the stairs she gained the street, by leaping over the fences, and reached the reservoir.

Here she placed the children in care of a woman who seemed to be engaged in sending little lost ones to a place of safety. Up Dearborn street Madge rushed ahead of the rolling, roaring tempest of flame. In a large boarding-house she saved seven women from death by dragging them along the floor separately from their rooms when the smoke was so thick that it would have suffocated them had they stood upright The last one was nearly insensible, and proved to be the nurse of a little babe six months old, whose mother was dead. The child lay asleep in a room that the fire had not yet reached. When Madge found it the stairs were so blocked with people that she could not get down. A sheet of flame was driven through the hall by the strong wind, and her escape that way was impossible. Beneath in the street a furniture car was passing, in which was a feather bed. Holding the infant closely in her arms, Madge gave a leap, and lighted safely on the bed, and was borne along to Lake street. The great

SEA OF FLAME ROLLED ON

with tremendous surges, and soon the magnificent stores and warehouses on Lake street were in a blaze. Now the scene became one of horror and dismay. The thousands were hemmed in between the fire and the river. Those who were the strongest and most cowardly knocked the others down in their delirium; men, women and children were trampled under foot, uttering the most pitiful cries and groans of distress. The bed upon which Madge lay took fire, and she sprang out upon the crowd. It was now broad day, and she could distinguish faces. Among those upturned and near her was that of Moody. The wretch looked at her with a demoniacal grin, and then pushed on. In a moment he fell—a frantic horse drove his sharp iron heel into his brain, and his career was ended. They came to the Wells street bridge, and here Madge and her little charge were lifted upon the human waves, and thrown into the street on the other side.

At last the girl and child were beyond the reach of danger. The wind had died away, the rain came and the conflagration, like a satisfied wild beast that had gorged himself to repletion, disappeared. Blackened embers and smoke marked the track of desolation in the ill-starred city. But the girl saw with a clearer vision. The brain excited by fire to madness at first, by this terrible scene was recalled from its wanderings. The girl stood calmly upon the cold prairie and looked for the first time upon the features of the child she had rescued. "Can it be?" she said to herself, involuntarily. Then she saw upon its clothing a name—*his* name. Through her heart shot a thrill of joy. A touch upon her shoulder caused her to turn. She saw before her a man whose clothes were burned in holes by cinders; his hands were blistered and his hair singed. His face was blackened, but she knew that face. When his arms outstretched received the little one that he thought had perished in the flames, she too fell within the glad embrace and fainted on his breast.

SHE WAS MAD MADGE NO MORE.

Recovered from her long night of insanity by the terrible peril through which she had passed, as her tears fell and the stars came up from the prairie horizon, she pledged herself anew and gave and took a love literally twice purified in the furnace of affliction. Tiernan, with renewed hopes has gone to work with his habitual energy to assist in building up the "New Chicago," and when she rises in glory from her ashes, he will be among her most honored citizens.

New York Dispatch.

HADN'T JINED 'EM YET.—We heard a good thing recently, that every member of the Free and Accepted Masons will be apt to have a good laugh over, and for that we send it out on its travels:

A rather verdant young man, whose features exhibited every symptom of having been slightly tinged with the Emerald, lately entered a jewelry store in New York, and gazing earnestly into the show case, remarked:

"You've got a heap of mighty pretty breastpins thar, mister; what mought you ax for 'em?"

"What sort of a pin would you like to look at?" inquired the merchant.

"Well, I dunno," said the visitor, pointing to a plain Masonic pin, (the compass and square,) "how much is that worth?"

"Five dollars, only, sir," was the reply. "It's a very fine pin, eighteen carat gold, and"—

"You haven't got ary one with a little gold hand-saw laid across it, hev you?" interrupted the would-be purchaser.

"I believe not, sir," said the merchant.

"Wish yer had, it would suit me exactly. I'm just out of my time, and am gwine to set up as a carpenter and j'iner, and thought I'd like to have some sign to wear about me so folks would know who I was. What is that worth?"

"Seven dollars," said the merchant, producing a compass and square surrounding the letter G.

"Seven dollars, eh!" said the youth. "I'll' take it—sorry yer didn't have the hand-saw, though, but I reckon everybody'll understand it. The compass to measure out the work, the square to see it's all right after it's done measured; and every durned fool orter know G *allus stands for gimlet!*"

EDITORIAL.

MASONIC LANDMARKS AND OBLIGATIONS.

The landmarks of Masonry,and the obligations they impose,are to the brotherhood, what constitutions are to the citizen, or the body politic. A system of despotism may retard, if it does not overthrow Masonry, on the one hand, and the civil government on the other.

The government of Masonry has been, and is looked upon by many, as a complete system of despotism. That the W. M. of a Lodge, or the G. M., receives the instrument of authority, with the power to use it, as a tyrant and a despot. We are ready to acknowledge that the one who uses the gavel, when he receives it, takes with it the power to govern and rule. And it implies that those over whom it is used, are in duty bound to obey. But Masonry being a system of *perpendiculars right-angles* and *horizontals*, it confers powers harmonizing with her symbolry. Hence it does not confer the power to any in authority, to be despots, or tyrants. This would be the abuse. The power given to the W M. of a Lodge, therefore, is not unlimited. It has metes and bounds of duty,as much so, as the prerogative to obey, and to learn how to best agree. The power conferred upon the W. M., or the G. M ,is to be used with great care,caution, and Masonic discretion. The Master of a Lodge violates the teachings of Masonry, and breaks his Landmarks, when he acts the part of a tyrant,as much as an humble member would, to disobey a summons, or disregard the sign. The Master possesses the power and right to rule and govern so as to *protect* the rights of every member of his Lodge, and can have no power to infringe upon that right himself. If the Master, by the virtue of his situation and election, can do this, then the member has no protection.

The W. M., or the G. M., who may use the gavel in a despotic manner, does not protect the brotherhood, or benefit Masonry, nor reflect credit upon himself. We might just as well expect that the innocent lamb would find protection with the lion and wolf. Despotism, protection and rights, are fruits that do not grow upon the same tree or vine.

Masonry contemplates power that shall produce development, and development must project a destiny, and destiny must establish utility, harmony and happiness upon a broad platform, where wisdom and a sacred oneness prevails. Consequently the rulings of those highest in power must be so conducted that the walls of the temple will go up without confusion, oppression or sound of any iron-bound, despotic rule.

The authority of a W. M., or a G. M., and the edicts by the Lodge or their representatives in the Grand Lodge, can not be, if Masonry is observed, of a despotic character. From the fact, after all edicts and rules that are made directing all how to work, yet behind them we are to stretch forth the hand of love to save an erring brother from falling. This is duty, exemplified with feelings of regard, and despotism can never exert its baneful influence in harmony with our fraternity.

This in all the relations of Masonry must be kept in view. Let Masons in every capacity lose sight of this one principle, and they cease to be what Masonry designs them to be. And they fail to perform their duty, and work out the great mission of the Institution. The power, the progress, the development, and the manifest destiny of Masonry must be of the temperate zone. It can not be of the cold and frozen, nor of the tropical. This middle temperature, and moderate discretionary ground, must ever be observed by all in authority, who rule in the Masonic Temple. It is the center, and the circumference, the hight and depth of every true Masonic movement of power that emanates from Masonry. Power exercised by any in authority can not go outside of the line of the Compass.

The Compass keeps all true lovers of Masonry within due bounds. It allows none of its members to step across the circle, in disobedience of her upright rules.

T. J. MARSHALL—GEO. D. PRENTICE.

A BEAUTIFUL INCIDENT.

The following incident was told us, and permission given us to publish it for the first time, in the Mystic Star. It occurred during the days of *Whigs* and *Democrats*, in the life time and service of Chief Justice Marshall. The scene is illustrative of the power and influence of Masonry upon great minds. In those days party politics ran high, and oftentimes gendered strife, and produced very bitter feelings. Men would frequently forget obligations, and allow their passions to enter and govern them, instead of governing their passions. It was at one of these periods that the two distinguished individuals met in Louisville, whose names stand at the head of this article.

They entered into the controversy of their respective ideas of political economy and governmental jurisprudence, with all the power of their giant intellects. They both were well skilled in debate, both were outspoken, and meant what they said. They were positive and representative men.

At one of their exchange, conversational, off-hand discussions they started to attend the Lodge. On the way thither, they fired their heaviest guns at each other and at the policy of each party. Without the least hesitation or equivocation whatever, they hurled their invectives until they came to the door of the Masonic Hall. There they stopped and looked at each other in the face. They stood in that position some little time. Finally, one reached out his hand to the other, it was grasped, and they turned directly away from the Hall, arm in arm. They walked a number of squares, and uttered not a word to each other, returned to the Hall, and were announced at the door. Both walked in and took a seat with the Brothers, and never afterwards did they allow themselves to talk together on politics. They lived, and loved each other as Brothers in all after life. They conquered their passions, and cultivated a spirit of Masonic tolerance. How transcendently glorious, the principles of Masonry influenced these master minds. Under the excitement of debate they indulged in remarks that were derogatory to them as men and Masons. But before they came within the sound of the gavel, or in the sight of the altar, they subdued the angry controversy, and calmly reflected.

The symbolry of Masonry, and the lessons taught them in this sacred retreat which they were about to enter, rushed into their minds, and with power there was again rekindled the flame of Brotherly love and truth, which are so essential to be cultivated in the human heart. This is a lesson worthy of imitation. We would that every member of our noble Fraternity would thus keep in mind the due guard of Masonry, and scrupulously regard the rights of all men, but more especially the Brotherhood.

We append the following, which illustrates another noble trait of character in one of America's noblest sons. Such men never die:

CHIEF JUSTICE MARSHALL.—Miss Martineau, who visited Washington the winter preceding the decease of the venerable Chief Justice Marshall, speaks as follows of one trait of his beautiful character: "He maintained through life, and carried to his grave, a reverence for woman as rare in its kind as in its degree. It had all the theoretical fervor and magnificence of Uncle Toby's with the advantage of being grounded upon an extensive knowledge of the sex. He was the father and grand-father of women; and out of this experience he brought not only the love and pity which their offices and position command, and the awe of purity which they excite in the minds of the pure, but a steady conviction of their intellectual equality with men, and with this a deep sense of their social injuries. Throughout life he so invariably sustained their cause, that no indulgent libertine dared to flatter and humor; no skeptic, secure in the possession of power, dared to scoff at the claims of women in the presence of Marshall, who, made clear-sighted by his purity, knew the sex far better than either."

SYMPATHY AND AID FOR THE CHICAGO SUFFERERS.

The M. W. G. M. D. C. Cregier, himself among the severe sufferers, having lost all but his dear family, and in the midst of an overwhelming amount of business and care, has not lost sight of the poor distressed brothers and their families. He has effected the timely organization of a Board of Relief to receive and distribute aid such as the noble brotherhood are so generously giving. From every city, village, town and hamlet, comes the heart felt offerings. We would like to record each case, but it is utterly impossible. To give items, it would fill volumes. And as Masonry bestows her alms in secret, not letting the left hand know what the right doeth, we feel content, and are always satisfied to know that our donations reach the distressed. Brothers, let us appeal to your noble souls, and through you, to your dear families to remember the thousands who are entirely destitute, that must be *fed*, *warmed* and *clothed* through a long, cold winter.

OFFICERS OF THE BOARD OF RELIEF.

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D. J. Avery, S. W. of 411.
Samuel C. Smith, Secretary of 209.
T. S. Gurney, P. M. of 211.

The contributions received by the President are placed into the hands of this board. The officers of Lodges and P. M. are the Committees to canvass and report who are in need.

Our Michigan and Wisconsin brotherhood must remember the poor and distressed of their own respective jurisdictions. A number of towns have been severely visited by the fire fiend. Some Lodge Halls and many of the members have lost every thing. While Chicago is the chief sufferer, yet thousands in the country, and back settlements, have been driven into the wilderness to save their lives. Our good Masonic brothers of Michigan and Wisconsin most feelingly extend their sympathies to our ill-fated city, yet their hearts are naturally drawn to those whose all has been swept away, of their neighbors. We would say to our Chicago friends, that while the poor are scattered over these noble sister States, and have been bereft of all by the same enemy, still they remember with heart felt sorrow, your condition. All are willing and determined to do everything that can be done, to mitigate the distress that has fallen so heavily upon Chicago.

What a noble trait of character! All bitterness, feelings of envy and jealousies, are sunk into oblivion, and the great, noble soul of humanity, arises and opens a sympathizing heart, and extends a liberal hand to those in want and distress. It is truly sublime, and grand, and looms up above all low selfishness and ignoble desires, that are so often attached to humanity.

JURISPRUDENCE.

Bro. Billings:—I present the case of Bro. Roberts. He is a member of Lyons Lodge, No. 87, had a temporary residence in the jurisdiction of St. Louis Lodge, No. 188, was charged with gross and unmasonic conduct, was tried and expelled by St. Louis Lodge, without notice being given to Lyons Lodge, *until after his expulsion*, and then by request of the W. M. of Lyons Lodge, they sent the proceedings in the case to Lyons Lodge, and Lyons Lodge confirmed the action of St. Louis Lodge, without giving Bro. Roberts notice:

Now the question I would ask, is: Were the preceedings in the case legal and in accordance with Masonic Law?

Fraternally Yours,

Lyons, October 31, 1871. J. W. BURNS.

We look upon the proceedings as illegal and wrong, and consequently unmasonic. The complaint and charge should have been presented to Lyons Lodge. Then, as the crime was committed in the jurisdiction of St. Louis Lodge, the Lyons Lodge could, to save expense, commission St. Louis Lodge to take testimony. The evidence then comes before Lyons Lodge, and the accused notified to appear, to hear and be heard, and receive his sentence.

The custom is, that a member shall be tried in his own Lodge, by his own brothers. Still it is in the province of his Lodge to appoint whom they please to take the testimony, providing the board of commissioners are Masons in good standing. We readily discover a serious difficulty in the above case.

The brother stood as an expelled Mason. The Lyons Lodge could not invite him into their sanctuary, from the fact, expelled Masons are debarred from the rights of Masonry, and can not hold Masonic intercourse with a Lodge, or a brother.

And likewise, it is a Land mark in Masonry, that no member can be expelled, suspended or reprimanded without a trial. The members of Lyons Lodge were his peers, and by them he must be tried and condemned, at the same time he is entitled to a fair trial, and must be present, unless he refuses or neglects. In which case the accused can be dealt with the same as if he were present.]—Ed.

THE DUTY OF THE PRESS.

We do not favor the idea of directing the Masonic press into the advocacy of party politics, or sectarian religion. Yet we believe it to be the duty of our press to so set forth the principles of Masonry, that the people will be naturally led away from the bitter partyisms and sectarisms of the world.

The Masonic press can do much in cementing, and thereby making permanent, those true feelings of friendship and cordial good will, between individuals, communities, and nations. The great sentiments promulgated in the tenets of our institution, having their legitimate effect upon the human mind, will have a tendency to do away with all of that belligerent strife so much cultivated among diverging parties, and sects.

Masonry does not require, neither would it allow any one to cross the threshold of her sanctury and pledge himself to any outside issue. At the same time, her noble principles will cause her adherents to step upon a broad platform and direct the footsteps of her members to a better work than enmity and slaughter. It matters not what particular commercial interests may surround a people, in certain climates. And by the different systems and various customs sanctioned by governments, in education, they may foster those interests. Masonry teaches that a commerce can be instituted, and feelings cultivated, so as to establish in each heart a reciprocity of regard for all who may differ. Masonry instructs her pupils to abstain from all things that work evil and discord. And the more firmly all of these lessons can be riveted upon the affections for humanity, the better Masons shall we be.

A great principle that will do the individual good, will also improve society. And the tone of our journalism can do more than any one agency that we have to reform, and improve the moral delinquents and bankrupts that hang upon the skirts of Masonry. Keep the press clear from the blasting influence of all cliques and rings, and rebuke fearlessly the evils and wrongs that they will endeavor to foster upon us, if not checked, and it is all powerful. The true interests of every Mason,is in keeping clear from every thing that is unmasonic. If the Masonic press in general can be kept independent from the influences of leading demagogues, and work for the good of all, then the real problem of Masonry can be brought to bear upon the mind, and the teadings of her beautiful symbolry exhibited in the lives and conduct of Masons.

THE POWER OF RITES.

In this country of American freedom, our great fundamental principle is, and it has found a firm lodgment in the heart of true Americans, that we will have an untrammeled press—free speech, and the free expression of thought. We will have the divine right to worship God under our own vine and fig-tree, and allow none to molest. This is a grand and a sublime privilege, and a rich inheritance. Thus all have the inalienable right to stand upon their own foundation, or fall. No party can assume the power to destroy another, neither have they the right to say thus far you may go, and no farther.

These remarks touch the power of the various Rites. There are many in existence, and they all claim to have much of Masonry. . Some historians put many of them down as illegitimates, born by factions and nursed by charlatans. We have the York rite; Misraim rite; Memphis rite and the Scotch rite, and a brother informs us that he has the authority to work, and institute the Knights of the Red Cross of Constantinople, an Order that is flourishing in England. Then we have the adoptive Masonry, or the Eastern Star, sometimes called female Masonry. Then many of them are twigs that propose to belong to Ancient Masonry. Some of them assume to have the right to confer all the degrees in Masonry from the E. A. to the 33d.

If our memory serves us, a prominent Mason who has occupied the Grand East, says that the A. A. S. R. should take the charge of the three degrees now worked in the blue Lodge. Now as a masonic journalist, we enter our solemn protest against all interference of one Rite with another. We are of the opinion that each should stand upon their own platform There should be no mixing up, or interfering whatever. Let each one do their own work in their own way. And he who would encourage interference, meddling or the usurping of authority, will eventually go down in history as an enemy of the true principles of Masonry. The records of time will hand all such down to unborn generations as innovators, and as instrumental in obliterating the landmarks that the fathers established.

It behooves all true lovers of our grand and noble institution to watch in every direction, and duly preserve the freedom of the press, thought and word.

—The Plumb is an instrument made use of by operative Masons, for the purpose of erecting perpendicular lines, and which, in speculative Masonry, constitutes one of the working tools of the Fellow Craft. As the building which is not erected on a perpendicular line, but leans one way or the other, becomes insecure, and must eventually fall, by the force of gravity to the ground, so he whose life is not supported by an upright course of conduct, but whose principles are swayed by the uncertain dictates of interest or passion, can not long sustain a worthy reputation, and must sink beneath the estimation of every good and virtuous citizen. But the just, upright, the unwavering man, who bends not beneath the attacks of adversity, nor yields to the temptations of prosperity, but still pursues the "even tenor of his way," will stand erect amid the fiercest tempests of fortune, and, like a tall column, lift his head above the frowns of envy and the slanders of malignity. To the man thus just and upright, the Sacred Scriptures attribute as necessary parts of his character, kindness and liberality, temperance and moderation, truth and wisdom.—*Freemasons' Monthly*.

HOW TO HAVE A MASON.

The M. W., Bro. S. Lawrence, G. M. of Georgia, makes use of some very appropriate remarks touching the point, how to make a Mason:

"To take a candidate and pass him hurriedly through the ceremonies of the degrees with the bare recital of the ritual lectures, and too often with a modicum only of these, will serve to make a member of a Lodge, but can hardly be expected to make a Mason. You place in his hands a key to a lock of most intricate contrivance, and many wards, and you fail to instruct him in the use of the key. What marvel that he never opens the door? The open sesame has never been imparted to him. Something more is required. You must enlighten him in the principles of Masonry—its great moral beauty, and final saving object. It will not do to say, O, he is already prepared in his heart; for that heart, if you confine it to barren pasturage, will soon fall into leanness, and at length die out. No, you must clothe the body of Masonry with its garments of beauty; you must make it inviting to the eye, and refreshing to the soul. This cannot be done by unaided human genius. Genius may array it in the most graceful or the most gorgeous habiliments, but without the light from within, their hues will remain leaden and dull."

The institution of Masonry wants true Masons. How to have them, is to give her students proper instructions from the right source. Light must be obtained from the place where the neophyte is taught that it emanates. No individual can be a bright Mason, and ignore the source from whence Masonic light is produced. The moment he commences to repudiate the Great Light that moment the bright rays begin to grow less, and he passes away into darkness. And the interest required to be a shining light, will soon be on the wane, and he will become a useless excrescence, and unworthy of the name.

A REWARD OFFERED.

Comp. Joseph J. Rhodes, High Priest of Monroe Chapter, Detroit, was lost with the Steamer R. C. Coburn, the 8th of Oct., lost off Saganaw Bay. He was P. C. in the A. A. R. 32, an officer in Monroe Council, and Master of the Ceremonies of Kilwinning Lodge in Detroit.

He was very much beloved by all, and in his untimely death, the Craft mourn. In all the stations of his Masonic life, he proved himself true to the principles of Masonry. A reward of fifty dollars is offered for the recovery of his body.

—Our old friend and brother Jex Bardwell, one of the Detroit Artists, has visited the ruins of Chicago, and among the many observations that he has taken, is the *Arch* over the entrance of the Masonic Temple. Brother Bardwell brought away some relics of that Temple, which are deposited in the Masonic halls of Detroit. He has the finest Stereoscopic views of the ruins of our city that can be produced. Price, $3.00 per dozen.

MACKEY'S NATIONAL FREEMASON.—The first issue of this new Masonic journal has made its appearance, and we welcome it among our exchanges. It hails from Washington, D. C., 56 pages, $3.00 per annum, in advance.

THE MASONIC ORGANIZATIONS IN CHICAGO THAT WERE BURNED OUT.

Oriental Lodge, No. 32.
Garden City Lodge, No. 141.
Waubansia Lodge, No. 160.
Germania Lodge, No. 182.
Wm. B. Warren Lodge, No. 210.
Blaney Lodge, No. 271.
Accordia Lodge, No. 277.
Ashlar Lodge, No. 308.
Dearborn Lodge, No. 310.
Kilwinning Lodge, No. 311.
Blair Lodge, No. 393.
T. J. Turner Lodge, No. 409.
Mithra Lodge, No. 410,
Chicago Lodge, No. 437.
H. W. Bigelow Lodge, No. 438
Covenant Lodge, No. 526.
Lincoln Park Lodge, No. 611.
Keystone Lodge, No. 639.
CHAPTERS.—La Fayette and Corinthian.
COMMANDERIES.—Apollo and St. Bernard.
CONSISTORY.—Occidental.
Gorgas Chapter, Rose X.
Illinois Council, P. of J.
Van Ransalvlear, G. S. of P.

Some of these bodies saved some of their records and charters. Many of them lost every thing.

MASONIC DIRECTORY OF DETROIT.

Zion Lodge, No. 1, Wednesday.
Detroit Lodge, No. 2, Tuesday.
Union Lodge of S. O., No. 3, Monday.
Ashlar Lodge, No. 91, Thursday.
Oriental Lodge, No. 240, Tuesday.
Schuler Lodge, Friday,
Kilwinning U. D., Monday.
Monroe Chapter, R. A. M., No. 1, Thursday.
Peninsular Chapter, R. A. M., No. 16, Wednesday.
Monroe Council, R. and S. M., Monday, after Full Moon.
Detroit Commandery, No. 1. Friday.
Carson Grand Lodge of Perfection.
Carson Council.
Mount Olivet Chapter.
Michigan Sovereign Consistory.

COMMUNICATED.

INDIANAPOLIS, October 26, 1871.

ED. STAR:—At the Annual Communication of the Grand Council R. and S. Masters of the State of Indiana, held on the 17th and 18th instant, the following were elected Grand Officers for the ensuing year:

Comp. Martin H. Rice, of Indianapolis, M. P. G. Master.
Comp. Alexander Thomas, of Terre Haute, D. P. G. Master.
Comp. George H. Fish, of Evansville, G. T. Ill. Master.
Comp. Joseph Freeman, of Fort Wayne, G. P. C. of the Work.
Comp. Charles Fisher, of Indianapolis, Gr. Treasurer.
Comp. John M. Bramwell, of Indianapolis, Gr. Recorder.
Comp. Rev. John H. Lozier, of Franklin, Gr. Chaplain.
Comp. Robert J. Shaw, of New Albany, G. C. of the Guards.
Comp. William M. Black, of Indianapolis. Gr. S. and S.

At the Annual Communication of the Grand Chapter R. A. Masons, held on the 18th and 19th instant, the following were elected Grand Officers for the ensuing year:

Comp Rees J. Chesnutwood, of South Bend, G. H. Priest.
Comp. Eden H. Davis, of Shelbyville, D. G. H. Priest.
Comp. Lawrence B. Stockton, of La Fayette, Grand Scribe.
Comp. Charles Fisher, of Indianapolis, Grand Treasurer:
Comp. John M. Bramwell, of Indianapolis, Grand Secretary.
Comp. Rev. John H. Nevius, of Rolling Prairie, Grand Chaplain.
Comp. Charles T. McKibben, of Florence, G. C. Hosts.
Comp. Reuben Peden, of Knightstown, G. R. A. C.
Comp. William M. Black, of Indianapolis, G. Guard.

JOHN M. BRAMWELL, Grand Recorder and Sec'y.

AN APPEAL.

We would call the attention of our patrons to a very small item to each of them, but of some considerable importance to us. We have been more rigorously dealt with by the fire, than we at first supposed. Our loss is much more than we expected. Yet we did not lose all. And now we do not send out any circular asking donations, in the way of begging. But merely ask our subscribers to remit to us by *Post Office Order*, *Registered Letter*, *or Draft*, what is our due, and one year in advance. And let each one send us a new subscriber with the pay. To all new subscribers we will send the November and December numbers, and all next year for $1.50, making 14 months. Let us have an immediate response, and we shall recover from our loss and confusion, and be able to contribute to our more unfortunate brothers and their families, who have lost all, and have no place to shelter their heads.

—Our readers will pardon us for the small type that we were compelled to use for this number of the STAR. We have ordered new, and hope to have it for our next issue. We ask them to exercise a small degree of Masonic patience on the account of its not appearing on time. As soon as we become fairly settled, we intend that delays shall be out of the question. Also, we have been disappointed in getting the quality of paper that we agreed for. The great calamity in Chicago has deranged all kinds of business more or less.

OFFICERS OF THE GRAND LODGE OF COLORADO.

Grand Secretary's Office, Georgetown, Sept. 30, 1871.

Bro. of the Mystic Star.—I have the honor to certify to you that, at the Annual Communication of the M. W. and Honorable Fraternity of F. and A. Masons of Colorado, held at Denver, on the 26 of Sept., A. D. 1871, A. L. 5871, the following named Grand Officers were elected and duly installed.:

M. W. G. M. Henry M. Teller, of Central.
R. W. D. G. M. Webster D. Anthony, of Denver.
R. W. S. G. W. Harper M. Orahood, of Black Hawk.
R. W. J. G. W. Edmund T. Stone, of Colorado City.
R. W. Gr. Treas. Wm. W. Ware,of Georgetown.
R. W. Gr. Sec. Ed. C. Parmelee, of Georgetown.
Bro. Chs. Withron, of Central,
Bro. C. J. Hart, of Pueblo,
Bro. A. Sagendorf, of Denver,

were appointed Committee on Jurisprudence.

Bro. Ed. C. Parmeler, of Georgetown,
Bro. G· G. Brewer, of Denver,
Bro. Chester C. Carpenter, of Golden City,

were appointed Committee on Foreign Correspondence.

ED. C. PARMELEE, Grand Secretary.

—We would call the attention of the Masonic Brotherhood to the advertisement of Brother Wadhams & Co., on our cover, who was completely cleaned out by the late fire. He lost all, and was not able to get to his place of business to even see his goods burn. All *Lodges*, *Chapters*, *Councils*, *Commanderies*, *Sir Knights*, *Companions and Brothers* wanting any goods, we bespeak a word for our Brother. He is now poor, and almost penniless, but not discouraged. Call at his place of business, 463 West Madison Street, and throw a stone into his *garden*. At the same time fling one at the Mystic Star, as he is authorized to receive subscriptions and money for us.

—President Blanchard, of Wheaton College (?) who claims to be the thoroughly educated editor of the Anti-Masonic *Cynosure*, (late of Chicago,) in giving the readers of that sheet of darkness a series of articles, remarks:

"Do not fail to read these articles. They discuss a question which has long perplexed *Scientists with great force and originality*."

We would remark, that this profound President never was perplexed with the latter, and only with the former as it is connected with a bitter spirit of intolerence, and brute force. As a scientist, he need have no fears, unless there is some science in cultivating enmity and ill will.

—The *Grand Chapter* of Michigan, will hold an annual Convocation, on the first Tuesday, in Jan. 1872, in the City of Detroit.

Hugh McCurdy, G. H. P.

The *Grand Lodge* of Michigan, of Free and Accepted Masons, will hold the annual Communication, on the second Tuesday of Jan., 1872, in the City of Detroit.

J. W. Champlin. G. M.

INDIANAPOLIS, October 26, 1871.

ED. STAR:—At the recent Annual Communication of our Grand Council R. and S. Masters, of the State of Indiana, held on the 17th and 18th inst., the following preamble and resolution were adopted:

WHEREAS, We learn with deep emotions that in the terrible calamity which has so recently overtaken the city of Chicago, the publishers of the MYSTIC STAR and the *Voice of Masonry* are sufferers to the amount of *their all*,* therefore

Resolved, That the heartfelt sympathies of this Grand Council be, and the same is, hereby extended to the publishers of the aforesaid Masonic Magazines, and that it be recommended to the Companions of this jurisdiction to extend material aid to the aforesaid publishers, by the renewal of their subscriptions, and extending the circulation of said magazines.

Witness my hand and the seal of the Grand Council of the date first above written.
JOHN M. BRAMWELL, Grand Recorder.

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* We would say that our all is not gone. Our family, with our very limited effects, were in Elgin, and we saved our mail books. Still, our loss was considerable, and much more than we at first anticipated. We thank the Companions of Indiana for this expression of kind regards.

◆

—The office of the MYSTIC STAR in Chicago is 468 West Madison Street, with Brother A. S. Wadhams & Co. They are authorized to act as our Agents, receive subscribers, and receipt for all monies paid to them for us.

BILLINGS & NEWMAN.

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—Brother Wadhams & Co. are entitled to our sincere thanks for a fine chromo picture, representing WASHINGTON closing a Lodge. We had it presented to us but a few hours before the first fire on Saturday. We presume it was the last picture taken from his store. We shall keep it as a memento.

◆

—We are under obligations to the publishers of "Farmer's Railroad and Township Map of Michigan," in pocket form. Office, 35 Monroe Avenue, Detroit, Michigan.

◆

WHAT HOPE DID—A MASONIC WORD OF ENCOURAGEMENT.

It stole on its pinions to the bed of disease; the sufferer's frown became a smile—the emblem of peace and love.

It went to the house of mourning, and from the lips of sorrow there came sweet and cheerful songs.

It laid its hand upon the arm of the poor, which stretched forth at the command of unholy impulses, and saved him from disgrace and ruin.

It wells like a living thing in the bosom of the mother, whose son tarried long after the promised time of his coming, and saved her from desolation and the "care that killeth."

It hovered about the head of the youth who had become the Ishmael of society, and led him on to works which even his enemies praised.

It snatched the maiden from the jaws of death, and went with the old man to heaven.

No hope, my good brother? Have it—keep it always with you. Wrestle with it that it may not depart. It may repay your pains. Life is hard enough at best, but hope shall lead you over its mountains, and sustain you amid its billows. Part with all beside, but keep thy hope.

THE FIFTEEN ARTICLES.

1. The Master must be steadfast, trusty, and true; provide victuals for his men, and pay their wages punctually.*

2. Every Master shall attend the Grand Lodge when duly summoned, unless he have a good and reasonable excuse.

3. No Mason shall take an Apprentice for less than seven years.†

4. The son of a bondman shall not be admitted as an Apprentice, lest, when he is introduced into the Lodge, any of the brethren should be offended.

5. A candidate must be without blemish, and have the full and proper use of his limbs; for a maimed man can do the craft no good.‡

6. The Master shall take especial care, in the admission of an Apprentice, that he do his lord no prejudice.

7. He shall harbor no thief or thief's retainer, lest the craft should come to shame.

8. If he unknowingly employ an imperfect man, he shall discharge him from the work when his inability is discovered.¶

9. No Master shall undertake a work that he is not able to finish to his lord's profit, and the credit of his Lodge.

10. A brother shall not supplant his brother in the work,§ unless he be incapable of doing it himself; for then he may lawfully finish it, that pleasure and profit may be the mutual result.

11. A Mason shall not be obliged to work after the sun has set in the west.

12. Nor shall he decry the work of a brother or fellow, but shall deal honestly and truly by him, under a penalty of not less than ten pounds.

13. The Master shall instruct his Apprentice faithfully, and make him a perfect workman.

14. He shall teach him all the secrets of his trade.

15. And shall guard him against the commission of perjury, and all other offenses by which the craft may be brought to shame.

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*This reference to the wages of operative Masonry is still preserved in the formula of the Senior Warden's response in opening and closing a Lodge; but the wages of a speculative Mason consist in a knowledge of truth.

†Speculatively, no candidate shall pass to a higher degree, until he has served a "sufficient time" and made "due proficiency" in the preceding degree.

‡This is repeated in all subsequent regulations, and is still in force, notwithstanding some recent attempts to reduce its rigor.

¶This is the foundation of that principle of law by which a candidate may be stopped in any part of his progress—as, for instance, that an Entered Apprentice, being objected to, may be refused by the Lodge advancement to the Fellow Craft's degree.

§That is, no Lodge shall interfere with the work of another Lodge. These afford illustrations of how the operative allusions in all the old Constitutions are to be interpreted in a speculative sense.

THE FIFTEEN POINTS.

1. Every Mason shall cultivate brotherly love and the love of God, and frequent Holy Church.

2. The workman shall labor diligently on work days, that he may deserve his holidays.

3. Every Apprentice shall keep his Master's counsel, and not betray the secrets of his Lodge.

4. No man shall be false to the craft, or entertain a prejudice against his Master or Fellows.

5. Every workman shall receive his wages meekly, and without scruple; and should the Master think proper to dismiss him from the work, he shall have due notice of the same before H. xii.

6. If any dispute arise among the brethren, it shall be settled on a holiday, that the work be not neglected, and God's law fulfilled.

7. No Mason shall debauch, or have carnal knowledge of the wife, daughter, or concubine of his Master or Fellows.

8. He shall be true to his Master, and a just mediator in all disputes or quarrels.

9. The Steward shall provide good cheer against the hour of refreshment, and each Fellow shall punctually defray his share of the reckoning, the Steward rendering a true and correct account.

10. If a Mason live amiss, or slander his Brother, so as to bring the craft to shame, he shall have no further maintenance among the brethren, but shall be summoned to the next Grand Lodge; and if he refuse to appear, he shall be expelled.

11. If a Brother see a Fellow hewing a stone, and likely to spoil it by unskillful workmanship, he shall teach him to amend it, with fair words, and brotherly speeches.

12. The General Grand Assembly, or Grand Lodge, shall consist of Masters and Fellows, Lords, Knights and Squires, Mayor and Sheriff, to make new laws, and to confirm old ones when necessary.

13. Every Brother shall swear fealty, and if he violate his oath, he shall not be succored or assisted by any of the Fraternity.

14. He shall make oath to keep secrets, to be steadfast and true to all the ordinances of the Grand Lodge, to the King and Holy Church, and to all the several Points herein specified.

15. And if any Brother break his oath, he shall be committed to prison, and forfeit his goods and chattels to the King.

They conclude with an additional ordinance—*alia ordinansio*—which declares:

That a General Assembly shall be held every year, with the Grand Master at its head, to enforce these regulations, and to make new laws, when it may be expedient to do so, at which all the brethren are competent to be present, and they must renew their O. B. to keep these statutes and constitutions, which have been ordained by King Athelstan, and adopted by the Grand Lodge at York. And this Assembly further directs that, in all ages to come, the existing Grand Lodge shall petition the reigning monarch to confer his sanction on the proceedings.

NECESSITY OF STUDY TO A MASON.

Masonry is a succession of allegories, the mere vehicles of great lessons in morals and philosophy. You will more fully appreciate its spirit, its object and purposes, as you advance in the different degrees, which you will find to constitute a great, complete and harmonious system.

If you have been disappointed in the three first degrees; if it has seemed to you that the performance has not come up to the promise, and that the common places which are uttered in them with such an air, the lessons in science and the arts, merely rudimentary, and known to every school-boy, the trite maxims of morality and the trivial ceremonies are unworthy the serious attention of a grave and sensible man, occupied with the weighty cares of life, and to whom his time is valuable, remember that those ceremonies and lessons come to us from an age when the commonist learning was confined to a select few, when the most ordinary and fundamental principles of morality were new discoveries; and that the three first degrees stand in these latter days, like the columns of the old, roofless Druidic Temple in their rude and primeval simplicity, mutilated also and corrupted by the action of time, and the additions and interpolations of illiterate ignorance. They are the entrance to the great Masonic Temple, the mere pillars of the portico.

You have now taken the first step over its threshold, the first step toward the inmost sanctuary and heart of the Temple. You are in the path that leads up the slope of the Mountain of Truth; and it depends upon your Secrecy, Obedience, and Fidelity, whether you will advance or remain stationary.

'Imagine not that you will become a thorough Mason by learning what is commonly called the work, or merely by becoming familiar with our traditions. Masonry has a History and a Literature. Its allegories and its traditions will teach you much; but much is to be sought elsewhere. The streams of learning that now flow broad and wide must be followed to their heads in the springs that well up in the far distant Past, and there you will find the meaning and the origin of Masonry.

A few trite lessons upon the rudiments of architecture, a few unimportant and unsubstantiated traditions will no longer satisfy the earnest inquirer after Masonic Truth. Let him who is satisfied and content with them remain where he is, and seek to ascend no higher. But let him who desires to understand the harmonious and beautiful proportions of Masonry, read, study, reflect, digest and discriminate. The true Mason is an ardent seeker after knowledge; and he knows that books are vessels which come down to us full-freighted with the intellectual riches of the past; and that in the lading of these Argosies is much that sheds light upon the history of Masonry, and proves its claims to be regarded as the great benefactor of mankind.—*Albert Pike.*

—True charity consists not in the greatest gifts. Every kind action, every little attention in short, every degree of assistance given by man to man, for the sake of benefitting his condition, is but an illustration of practical charity. It is not hard, if we but will it, to do *some* good. To help our fallen brother up, to cheer a drooping spirit on its pilgrimage through the world, to impart words of sympathy, and manifest, even of themselves, trifling deeds of benevolence —this it is that is true charity.

NOTES AND QUERIES.—From this department in the London *Freemason*, we take the following article:

I, to a certain extent, agree with our worthy brother who asks for information respecting the word "Cowan." It is a corruption (doubtless) of the Greek, and if so, may be very ancient.

Among the Jews, "Cowans," or dogs, were no doubt scavengers, as now at Constantinople. As we see by the 'passage in Kings: "In the place where the dogs licked the blood of ——, shall the dogs lick thy blood—even thine." Of course, they were looked upon as unclean ghouls.

At Rome, on a certain day each year, it was usual to hunt out and kill them, in memory of the time when the geese by cackling saved the Capitol from the Gauls, while the dogs were silent.

St. Paul also uses the words in a bad or Masonic sense: "Beware of dogs," "Cowans;" beware of sorcerers—beware of the concision.

The philosophical sect, the "*Cynics*," were so called from the Greek word dog, (cowan,) and give the idea of one carping, sneering, snarling at their secrets, manner, and arts.

It is in this sense Lucian, in the 7th "Dialogue of the Dead," applies the word when he makes the Cynic philosopher, Menippus, claim kindred with Cerberus—"Being myself also a dog, (cowan,) tell me, Cerberus, how Socrates looked when, on coming down here, he first set eyes upon you?" His other dialogues give full proof how much a cynic was dreaded.

Taking, therefore, its comprehensive meaning in the bad sense, "cowan" would signify a sneaking, shameless, mocking, or railing eavesdropper, and such signification the Masonic context bears. For one may imagine that even a philosopher, if he claimed kindred with his infernal dogship, would not be a welcome visitor peeping through the crannies of a Masonic Lodge.

In the Welch, *cwn* signifies dÿg; in the Armoricon, or Brittany dialect of Welch, it is cuen, pronounced "chouan," hence the "chouans" of General de la Charette; so that "cowan" is evidently a word well known and well used, both in ancient and modern times.

We must be careful, however, in applying theory to Freemasonry, as much of what seems ancient may possibly be modern, and the philological student may at any moment be encountered by an elderly "Edie Ochiltree" with an exclamation of "I mind the bigging of it."

My son (not a Mason) suggests to me that it is very likely of Saxon origin—thus, "cowing," present participle of the verb "cow," to frighten, to depress with fear; hence, cowing-ones (by the slurred pronunciation of which Dr. Angus gives examples) would become "cowans," that is, "frighteners."

W. VINER BEDOLFE, M. D.

"It is a burning shame that any Mason should take a Masonic journal, and then neglect or refuse to pay for it, and such refusal should subject him to Masonic discipline," says a cotemporary.

—Some Lodges in California are hard up for material, one having initiated a candidate unable to read. The Lodge was sharply rebuked by the Grand Master.—*Family Visitor*.

A New Decision.—In the St. Louis *Freemason* we find a decision reported by the Grand Master of Missouri, so unlike anything we have ever seen, we copy it:—

"A lodge has a membership of about sixty, forty of whom are in arrears for dues over one year. Many of the members are able,but indisposed, to pay. The small minority of the lodge are tired of carrying the burden of non-contributing members, and paying Grand Lodge dues for them. Charges are regularly preferred against the delinquents, and the trials of all are set for the same night. The twenty contributing brethren fear that the forty delinquents will outvote them, as under our law all are voters in a lodge until they are suspended or expelled by a two-thirds vote of the members present. They ask for advice under these peculiar and exceptional circumstances. Ruled, that the forty delinquents were personally interested in the trial of any one of their number, and that they could not be permitted to vote on a question in which they were directly interested Advised the lodge to go into trial of each one under charges separately, they being all present in lodge if they choose so to be, hear the cases, and then order all delinquents to retire together during the balloting, which of course, must be done separately. This seemed to be the only way to settle this business rationally and equitably."

Neat, isn't it?—if it had been for any crime except non-payment of dues. But Masons so small as to refuse to pay such small amounts as dues, ought to be got out some way.—*Evergreen.*

Incident.—Bro. Vance, of North Carolina, relates the following incident, which is only one of many thousands that might be collected into a volume, illustrative of how Masons meet, act and part:

"In March, 1865, a Confederate officer was returning from a long and painful captivity to his own distressed and bleeding region. The splendid steamer on which he was still a prisoner passed old Fortress Monroe, the wrecks of the Congress and the Cumberland, associated with the fame of the Merrimac, and entered the majestic James river. It was a fine day, and the deck was crowded with Federal officers. It was a continuous line of "blue," broken only by the solitary "gray" of the officer mentioned. As "twilight gray" was coming on, he felt very lonely, although in a crowd. Desiring to see if any would recognize "a brother in gray," he simply *walked across the deck.* In a moment a man with silver locks was at his side, and the warm palm of the stranger caused a thrill in his. "I saw you," said he, "and you and your party (there were eleven others in the cabin) must take tea with me." They went. As the tea was finished, an officer with shoulder straps tapped the two brothers on the shoulder remarking, "you must now separate." No word was spoken, but the Confederate drew from his pocket a prison ring and slipped it on the finger of the stranger, while he took a beautiful Masonic breast-pin and placed in the bosom of the gray. Then, while the cold, lovely stars looked down on the love of their bosoms, they gave the last true grip, never to be forgotten on earth. The stranger was Bro. Jordon, of Boston, Mass., and the gray knows not if he is yet living."

Masonic Geometry.—A *point* may be represented by an Entered Apprentice; a *line* by a Fellow Craft; a *solid* by a Master Mason; a *cube* by a Past Master.

MASONIC RULES.—Never solicit a man to be a Mason.

Never recommend an applicant unless you know him to be a good man, who will conform to the precepts of the society.

Never cast your ballot in favor of a candidate unless you know him to be worthy, and his moral character free from reproach.

Never fail to exercise your rights as a member of your lodge, and vote upon every application.

Never let it be known, neither directly nor indirectly, how you vote upon an application for the mysteries of Masonry.

Never be afraid to do your duty if you believe a candidate is not worthy to be received into membership with us.

Never speak of Masonic matters in unseemly or improper places.

Never whisper and indulge in low conversation when the lodge is at work.

Never walk in irregular lines in procession, but observe proper distances, and step with the balance of your brethren.

Never indulge in a free use of tobacco, in the lodge room.

Never leave the lodge room until the lodge is closed.

Never smoke, tattle,or laugh in a funeral procession, and return with your lodge after the funeral ceremony.

SHALL MASONS NEGLECT THEIR LIGHTS?

The keeper at the lighthouse at Calais was boasting of the brightness of his lantern, which can be seen ten leagues at sea, when a visitor said to him: "What if one of the lights should go out?" "Never; impossible," he cried, horrified at the bare thought. "Sir," said he, pointing to the ocean, "yonder, where nothing can be seen, there are ships going to all parts of the world. If to-night one of my burners were out, within six month's time would come a letter—perhaps from some place I never heard of—saying, such a night, at such an hour, the light at Calais burned dim, the watchman neglected his post, and vessels were in danger. Ah, sir, sometimes in the dark night, in stormy weather,I look out to sea and feel as if the eyes of the whole world were looking at my light. Go out? Burn dim? Oh, never!

Was this lighthouse keeper so vigilant? Did he feel so deeply the importance of his work? And shall Masons neglect their lights, and suffer them to grow dim, when for need of its bright shining, some poor soul, struggling amidst the waves of temptation, may be dashed upon destruction?

—Toleration in opinion, religious and political, lies at the foundation of Freemasonry in theory. Is this great principle carried into Masonic practice? Is there not much intolerance among us, an indisposition to hear and examine candidly Masonic suggestions and theories? One brother is rampant for Rebold's theory and ridicules Oliver's. Another brother regards Oliver's as the proper theory of the origin of Freemasonry, and discards every brother who differs from him.

—A speaker at the Pittsburgh Woman Suffrage Association meeting remarked that "man is only an imperfectly developed woman."

THE CYCLE OF DESTINY.

Nothing is lost; 'tis change, eternal change,
  The globes that roll in the abysmal nature,
All that they hold in being's varied range,
  Or good or bad,—the law of every creature,
In a vast cycle seen from end to end,
Is conservation, howsoe'er they tend.

A world may perish, systems sink in night,
  And fell decay spread o'er the fair creation;
Corruption, waste, and ever-withering blight
  Riot apace; yet still the great salvation,
In matter's vast and wonderful domain,
Onward forever is, while God doth reign.

No straw or mote, blown by the winds about,
  Or lifeless plant upon the dry earth rotting,
Or ocean's slimy bed, but seeketh out,
  Through chance and change, great Nature still allotting
New order thence, and new creative sway;
From death springs life, and beauty from decay.

Hearken, oh man! While all things thus dissolve,
  Form and reform, preserving still their essence
Through thousand new creations that revolve
  In splendid order from deific presence,
Can then this higher world of spirit—soul,
A blank exception form, while ages roll?

Sin may deform—alas, it may destroy!
  What frightful horrors rage through hell's dominions
But is there not, O source of life and joy,
  A truth still soaring as on eagle's pinions?—
Is not destruction, howsoe'er it reign,
Freighted with life to spring forth thence again?

Behold how all things, from an inmost germ,
  Retain a spark that cannot, will not perish;
Wait but the time, the providential term,
  And lo! the hope which we so fondly cherish
Of somewhere glory, somewhere breaking bloom,
Fulfills itself above the darkest doom.

Thus to my soul when falsehood dares its sway,
  And seers or prophets speak of final evil,
I see the light of eternal day,
  And fling the lie back to its source—the devil,
Nothing so lost; 'tis change, eternal change,
And final good far as the thought may range!

DAY-DREAMING.

BY FRANCIS TIFFANY.

Mere imaginations! When the majority of men have contemptuously uttered these words, they think they have blown away, as with a puff at thistle-down, things so airy and unsubstantial as hardly to be entitled to the name of existences at all. They may as rationally attempt to puff away granite bowlders. There is no element of reality wanting in the tortures of the over-anxious mother, whose boys are off in the sail-boat or with the gun. You may laugh at them; but were your own brain actually ablaze with such images of your John brought back with his arm blown off, or carried up to the house dank and dripping from his watery grave, as she sees bodily before her and cannot help seeing, you would not laugh. Why did you, stolid, common-sense husband, jump out of your bed last night, shouting "Fire! murder! robbers!" and throw open the window, and fire a pistol out of it? It was only an idea, and you weigh solid two hundred pounds; but how it shot your burly frame out of the bed and thundered through your lungs.

Nothing refutes more absolutely the folly of contemptuously calling mere mental images unrealities, then the extent to which, when pleasant images, we delight in them and seek refuge in them. What a world of day-dreaming and castle-building we all do,—the Irishman at his spade, the seamstress at her needle, the housewife at her domestic duties, the boy at school, the merchant at his business! All of us are at home in a realm in which we are generals, statesmen, poets, philanthropists, millionnaires, kings of the turf, champions of the prize-ring, just in accordance with our tastes; all of us in a realm in which we force Gen. Lee to surrender, emancipate every slave in creation, pull the stroke-oar in the international boat-race on the Thames, make hundreds of poor families rich and happy, plant the stars and stripes in patriotic enthusiasm in a hole drilled exactly at the North Pole. Who so penniless or abject but he habitually enters at will a stately kingdom in which he owns country-seats, picture-galleries, wine-cellars, yachts, and hilariously enjoys the nicest possible times giving parties, making his tenantry happy, winning the prize-cup in his schooner "Mary" or "Alice," named after his dear wife or blue eyed sweetheart, whose face lighted up so rapturously when for the first time he rowed her round under the stern, and showed her her own name there in gleaming letters of gold.

Meanwhile, perhaps, the commonplace facts are, that we are not worth a dollar, do not own a dugout even, do not know the trigger from the hammer of a musket, are tenants ourselves, only blow the organ for the orchestra, and have just been threatened with losing our place if we did not blow better.—*From "Old and New."*

* * *

—They have an Anti-Masonic society up in Windom county, Vermont. They only want a place to stand upon to move the world. Some are practicing the modern art of raising themselves by the seat of their pants. There is another little space out West in the same predicament. Such places as these are where beggars starve.—*Landmark.*

* * *

—Religion is the golden cord which unites man to God; Masonry the silver line which runs from man to man.

GRAND LODGE OF ITALY.—The Lodge "Szechenyt," at Arad, Hungaria, has, in consequence of the removal of the Grand Lodge of Florence, Italy, to Rome, issued the following circular: "By order of the Grand Master, L. Frapolli, the Grand Lodge of Italy, hitherto located in Florence, will be removed to Rome, the present capital of Italy," and gives vent also to the following: "Our institution has been for centuries not only abhorred, but even madly denounced, by Rome. Thousands of our brethren suffered all sorts of miseries;—nay, even death was inflicted upon them by Romish fanaticism. But in a few days shall the light of Masonry spread its effulgence, and its rays will illuminate a night of superstitious prejudices, and Masonic works will dispel the deep-rooted antipathy." Hardly, if ever, can a greater triumph be found in the records of Masonry. On the ruins of a fled terrestial power, building upon the exploded air castle of human frenzy, rises, Phœnix-like, the glory of Masonry. Not mere chance, not constellation of power, has wrought such a change. No, it was to be. The "*when*" was a question of time. What by degrees is abhorred by every intelligent individual, nay, by nations, must crumble, must become extinct; and so it has come to pass that the Eternal City shall henceforth be the place whence the light of Masonry shall shine over all."—*Die Bauhutte.*

THE LEGEND.—The Legend, as it is called for the Master Mason, is one of the most touching and beautiful in the great drama of life. Founded, as it is, upon the mysteries and ceremonies of the ancient Egyptians, it has come down to us as the embodiment and substance of Masonry. It is an impressive exemplification of the birth, the duties, the death and resurrection of man. It stamps upon the intelligent Mason the sublime doctrine of the immortality of the soul; and it was a wise provision of all Grand Lodges, that that degree should never be mutilated, that is should never be given in part only, but should be completed at every undertaking. To omit this legend is to omit the degree itself. The legend is the grand landmark, the unfailing beacon of Masonic centuries. It is never changed; it will admit of no removal, for it is a rallying of the universal Brotherhood. It conveys columns of thought, and furnishes food to the reflective mind down to the grave, and as a simple drama, stands unequalled beside any of the productions of genius. No Mason ever participated in and forget it; he felt its moral upon his soul as though it were the touch of a Divinity, and when properly understood, it inspires a solemnity second only to the scene of death. Let no inventive and tinkering genius, therefore, ever tamper with the beautiful legend; it wants nothing added to it, and will allow nothing taken from it.

LOVE.—In its first approaches, ere it has assumed any definite character, it is full of light and beauty. Its hidden agency fills the soul with ineffable pleasure; it tinctures every object with new lustre. We do not ask ourselves why we are happy; we feel we are so, and that is sufficient. The fresh fullness, like new flowers, gives forth sweetness, delicate and spontaneous, and the spirit reposes under its influence in a beatitude of which, like the happiness of childhood, it is not conscious till it is past.

THE MYSTIC STAR.

DECEMBER,——1871.

THOUGHTS UPON THE SYMBOLISM OF WORDS IN ANCIENT MYTHOLOGY.

To the masonic student there is ever a charm in the presentation of ancient Symbolism; yet how few there are who realize that if our very *words* were traced to their original roots, we should have a menagerie of living Symbols that would startle us with force of life, and at the same time cause us to look with wonder at the different origin of ideas that we have consecrated to religion, and ideal sentiment.

Yet this very work of digging among the foundation stones of ancient Temples of human thought, is perhaps needed at the present time, more than any other one thing, in order that the true key to the living word may be found, and restored to its place of honor in the temples of *to-day's* faith and worship. By this means we shall be better able to read the Great Light aright, as it lavs upon our Altars, and thus rule and guide our faith aright as a band of Brothers, united in building a living temple of praise and worship to the Living God of Universal life.

And too, we may perhaps be led by the better knowledge of the ancient thought to exercise a more divine charity in our judgment, and entertain a deeper respect for those of the olden time of the dawning of the world's history.

I shall not attempt to present in these thoughts upon ancient symbolism, a continuous chain, or a perfected Arch—I may not bring to the light the key stone of the Arch, still if I can stimulate *your* thought —if I can by the humble tribute of honest labor, *provoke you to good works* in the same ample field, or if I shall aid in the preservation of the ancient Landmarks, then I shall not have toiled in vain, with Pick and Spade and Bar—and if some "True Word" of the olden time shall by the means be helped to resume its place of power, now held by substitution of Usurper, I am sure that Lance of Knightly grace will not be wanting in its retinue.

I said that we would learn to look with more of respect and veneration upon the ideas of the olden time, for I assure you that if we read aright the word, we would find often the inspiration of a truth where now we see only the fantastic folly of Mythology. Let us take for illustration the ideal truth that was veiled under the (to our eyes,) fanciful superstition of the Worship of SATURN, who was styled the Father of the Gods of men. The common story that is told us in history in respect to this heathen Divinity may be briefly summed up in this manner. His name among the Romans was *Saturnus*, but by the Greeks he was known as *Chronos*, and was said to be the son of the marriage of *Uranos* and *Titea*, and it is claimed that he was the first who possessed the government of the Universe. By his superior wisdom in combination and order, he obtained the throne heretofore held by his father Uranos, but pledged himself to rear no male children, and is represented by the symbolism of an old man devouring his own offspring.

Now *we* wonder how such a seemingly silly story could have ever been received by a people as a religious faith; but if we analyze the ancient writing, and see the living truth that is arrayed in such gross enfolding, we may find even in *this* something to admire, and accept. When we reflect that "Chronos" is but the Grecian name for *time*, that *we* do not hesitate to represent as an old man with flowing locks of white, holding the Hour Glass and the Scythe, and yet do not deem our ideal symbolism as at all inappropriate, or as taking away from the reverence due the one God of all living, then we may learn thereby two lessons: the first is, our liability to err, by the careless reading, or the bigots prejudice, and the next is, that perhaps as reverent inspiration of Truth may have been the foundation stone, as any of our own; especially, as in the reputed Father, (Uranos,) and Mother, (Titea,) we learn to recognize the familiar words "Sky" and "Earth."

Let us tell then the ancient story of the Orient, in the language of the modern Occident, and we hear the Ancient Master of Philosophy discoursing something in this way: "At the first, all was chaos—all confusion among the workmen—those various forces of Nature that are constantly building up the universal life—until at length, born of the divisions of Light, as observable in the progressions of Sky and Earth, TIME WAS; then order becomes established in the vast universe, and indeed, now behold the divine mystery that is here enfolded, "Time" we say, was born of the *Sky* and the *Earth*, but even the Sky in its order, and the Earth in its beauty is the product of Time; the spirits of the Ages in their wealth of power, both of production, and of destruction, of composition, and decomposition, are all dependent for their power upon this *Time* that to human eyes is itself a child of the things produced! *Eternity* is itself the ever *now* of time, and all the workmen upon the Divine Temple from the King whose scepter flashes with eastern morning light, and him who answers in royal robes of purple and gold in the

West, to the humblest bearer of burdens about the several departments; (*these all* I say,) are dependent for the success of their work upon this widows son, whose emblem of power is a pillar of Beauty, standing in the South, becoming the Finger Post of the Cosmos, by which to mark the High Twelve of all things that are.

Nor is the mystery of divine instruction finished here. Look upon the vast productions—the mighty *results* that are the children of Time! and yet not one shall live to sit upon the Father's throne. Time seems to devour his own male children—I say *male* children. Time never destroys *matter* of which all the creations are born. Creations with their changes, and their power of Wisdom, Strength and Beauty, are the Sons of Time; but these cannot live always! these, when they reach the meridian, the Highest Twelve of their beauty, immediately begin to decay, and soon the mother Earth out of which they were born, covers them with her dark mantle. The places that once knew them, know them no more for ever.

But the *Elements* of their production, *these* are, gathered from their *mother*,—matter, though it may be decomposed, is matter still, and from it Time may produce another offspring. *Time*, Creator that he is—*Time*, Destroyer that he is—*Time* himself must, as in the Ancient Aryan legend, be counted a Preserver also, and Time preserves alive with jealous care his female children, the Elements, and bids them marry, and he counts *their* children, *his* children forever. The Ancient story is retold, cannot the Mason learn therefrom a lesson, as he passes the Pillar of Beauty.

THE SOURCE OF TRUE HAPPINESS.

We are very apt to be mistaken as to the source of real happiness. There is a philosophy taught somewhere, that true happiness can only come from a mind that is at peace with every one. The spirit of this philosophy is, that a pure loving heart can have no sympathy whatever with discord, strife and hatred.

Masonry, in its instructions, inculcates this sentiment. Although we may have a closer feeling of friendship for the members of the craft, than for others, still, every Mason must cherish peace and good-will to all. It is utterly impossible to obtain happiness, where discord is a prominent element of life. We should as soon expect to have a plant grow and thrive, while every day in the intense heat of the sun, it should be transplanted, or pulled out of the ground, and left to die in the eyes of the sun. The natural element for it to flourish and do well is in a moist warm soil. So with growth of the soul. To flourish, and meet the wants of its nature, it must live in peace, virtue, and aspire to all things that will result in good.

MASONIC UNITY.

Among the day dreams of a certain class of Masonic philosophers is the vision of Masonic unity, the desire to so reconstruct the different nations, that in each shall appear not only the same understanding of the nature and design of the institution, but absolutely the same forms, rituals, and observances. Supposing that this were possible, the first step toward it would be a willingness to give up a part of one's own ideas, and to accept in their place the ideas entertained by others, and this is, of all others, just what the adherents of liberty are not willing to do.

Assuming Masonry to have started on its travels around the world immediately after the revival of 1717, we shall find that, in whatever nation it was welcomed, means were found to impress on it the peculiarities of the people, and that hence the ritual, even if at first accepted as it was promulgated by Anderson and his compeers, almost immediately underwent a change in form, so that the lesson sought to be inculcated was thought to be retained, but more clearly set forth in the new shape given to it. On the continent of Europe, the first and second degrees bear no resemblance at all to ours, and a bright American Mason suddenly transplanted to a French or German Lodge-room, in the midst of an initiatory ceremony, would be at an utter loss not only to say what degree he was witnessing, but whether he was in a Masonic lodge at all; nevertheless, the abstract idea taught a profane by Masonic initiation is just as much, and just as logically, the result of the German and French formulas as it is of our own. When Masonry was transplanted to America, it is probable that, for a time at least, the English forms were followed, with great exactness; but when the transcendent genius of Thomas Smith Webb dawned upon the craft, the spirit of change came over its dreams, and Masonry was thoroughly Americanized in form, ritual, observance, and sequence of degrees and orders, and this transition has kept on until, save in name, American Masonry is as far from the English, in one direction, as the French or German in another. We take pride in being denominated Ancient York Masons, and we cling to what we term the York Rite with filial reverence; yet it is a fact that—except, perhaps, in Pennsylvania—the York Rite is utterly unknown among us. The three symbolic degrees of the York Rite, as it existed, say one hundred years ago, in England, could be reasonably conferred in less time than we now require to give the first or third. It follows that we have added, or allowed to be added, as much matter as would make an additional degree; all of which, dating no further back than Webb, may be fairly carried to the account of innovation, and be adduced as evidence that, even between two countries speaking the same language, and the inhabitants of one owing their origin in a large measure to the other, there is in the forms of the institution not only no unity, but the widest divergence.

If we take the series of degrees, we shall discover even a more marked want of unity. Here, our Royal Arch system has four degrees, neither of which has anything to do with the other, and they have not even the merit of a correct chronology. In England, on the other hand, with no other qualification than that of having been for one year a Master Mason, a candidate can be exalted to the Royal Arch; which is to say, in other words, that the degrees of Mark Master and Most Excellent Master are of American invention, and not conferred in the English Royal Arch Chapters. So in the Commandery; here we have the Order of the Red Cross as a condition precedent to the Order of the Temple. In England the Red Cross is not practiced at all, and so in these two branches there is a hopeless incongruity. In the matter of government there is another divergence, quite as marked in its way as either of the preceding. We stand on the old ways and hold on to the old laws with immovable tenacity, while in England, from whence we derive them, they remove what we regard as landmarks, as cavalierly as the average American disobeys the "Maine Law." On the Continent they know nothing of our system of jurisprudence, and have no knowledge of landmarks at all. Indeed, the languages fail to convey the idea in the sense in which we accept it. Their laws are, therefore, such as may be enacted by their governing bodies, and always without the slightest reference to the old constitutions, except, perhaps, where there may be an accidental similarity. Their degrees are philosophical, ours biblical; their laws of their own manufacture, ours the sequence and logical deduction of the oldest known formula published in the name of the Fraternity.

We may take another step, and find that even among ourselves there is less uniformity than the untraveled and unread are willing to suppose. Every Grand Lodge has now a system of work approved by itself, and authoritatively promulgated in its jurisdiction; but that these systems all differ, in some measure, we know by the fact that frequent complaint is made that the labor of inculcating the local system is constantly impeded by the presence of brethren coming from other jurisdictions, and bringing with them the forms and ideas prevalent in their original workshops.

Now, to disentangle all this mass of differences, and reduce all these differing systems to one common form, which should be the same in all countries, among all peoples, and in all languages, is only one step removed from the undertaking of creating a language which will convey the same idea to every man on earth, and we may as well abandon it first as last.

Nevertheless, there is a unity in Masonry which neither time nor season, neither difference of customs and manners, language or climate, has ever been able to affect, and that lies in the principles on which it is erected, and the duties which it inculcates. In these things, Masons, wherever dispersed, agree, and, to a greater or less extent, carry into practice; and with these we shall have to be satisfied. Men will not consent to find their way to Heaven by any given road—how much less shall they be forced to forego their ideas in a matter of so much less importance? Let us endeavor rather to discover and exemplify these principles than to waste our strength in the vain attempt to undo the work of centuries, and re-create the world and all things therein contained.—*New York Dispatch.*

FREEMASONRY AND ITS DETRACTORS.

Where union and harmony constitute the essence of Freemasonry, and charity is its manifest work, the petty sneers of the ignorant are idle to deter good men from seeking the knowledge which Freemasonry bestows. And those who censure what they cannot comprehend, do little more than degrade themselves. In the dark ages of antiquity, when literature and science were very little known, the influence of Masonry was felt. The abbeys, churches, and other noble structures, now in ruins, which are scattered plentifully over the country, and which were alone the abode of learning and the arts when Ireland was eminently to be called the Island of Saints, attest the cunning hand of the Freemason. Notably so, the most beautiful piece of ancient architecture in Ireland—namely, Holy Cross Abbey, erected in the time of King Donald of Limerick, bears the impress of Masonic hands. The legend of the Tomb of the Good Woman's son, inscrutable to the uninitiated, is easily explainable by the Mason. There are very few antiquarians who have not heard of the great Irish architect, the Goban Saor, familiar in the traditions of the peasantry, and there is no doubt that he was a Mason. In England, even anterior to the days of Alfred the Great, we find traces of the Art. King Alfred himself was a liberal patron of the craft. Edward succeeded him on the throne, the care of the fraternity being entrusted to his brother Ethelward, founder of Cambridge University. Edwin, brother of the next monarch, Athelstane, was in like manner patron of the Masons. This prince obtained from Athelstane a charter empowering them to meet annually at York, where the first Grand Lodge of England was founded, A. D. 926, he himself presiding as Grand Master. Masonry continued to flourish under the fostering care of several of the succeeding monarchs. The next fact we would note as contrasting with the way in which Masonry is regarded at the present day is, that when Henry VIII. mounted the throne, in 1509, he appointed Cardinal Wolsey Grand Master. From that time we find the principal of the

English nobility occupying the post of Grand Master, as they do now. It will, no doubt, be interesting to state that King William the Third was privately initiated into Masonry in 1695. Several members of the Royal Family, from time to time, became brethren of the mystic tie. His Royal Highness the Prince of Wales was installed Grand Master in 1722. The chronicler of that event says:—"His Royal Highness performed the duties of his office in a style superior to most of his predecessors. His observations were clear, acute, and distinct; his expression was fluent, manly, and pertinent; and his eulogium on his deceased uncle, the last Grand Master, pathetic, graceful, and elegant." With so many illustrious predecessors, members of his own family, occupying the highest positions in the Order, it is little wonder that His Royal Highness the Prince of Wales should desire to preside over its interests. Despite the evil machinations of a certain class, we have no doubt that the step will be productive of good results in strengthening the fealty of the fraternity, who have ever proved themselves loyal to their Sovereign and their country.

MASONRY NOT CORRUPT.

BY REV. J. C. PATTEE.

It is neither corrupt nor corrupting. Of this the noble men whom the world in every age has delighted to honor, whose names are registered in our annals as workmen among the Craft, should be a sufficient assurance. Melancthon and Huss, those noble men who labored in the Reformation that brought Christianity up from the Dark Ages, were Masons; so also I believe was Zuingle. So were Locke and Newton. So were Washington and Franklin, and most of the men to whom under God we owe our Independence, and who guided our Ship of State through the troubled waters of the Revolution. So was Hosea Ballou, the father of that "New departure" in religion which ushered in and has fostered those liberal principles which at length have permeated all sects of American Christianity. And so are many of the wisest, best and most efficient Statesmen, Clergymen and Reformers of the present day. Did Masonry corrupt those men? Has it corrupted these? Nay rather, none but Masons can know how much of inspiration for their work those men received and these are still drinking in from the teachings and association of the lodge room.

This much is certain, they have all loved Masonry, and exemplified the spirit of its teachings; and the world holds them in grateful remembrance as men who were not corrupted by it.

"Do men gather grapes of thorns or figs of thistles?"

Burnett Station, Wis.

THE GLASGOW KNIGHT TEMPLARS' WELCOME TO THE AMERICAN KNIGHTS TEMPLAR.

A welcome to each noble guest!
We bid you welcome to our feast.
Templars offer not sumptuous fare,
But our crust and cup we freely share;
The shelter of our tent we give,
That all may enter in and live.
Then, pilgrim, tarry here, my son
Rest and refresh, and travel on.

Welcome, thrice welcome, to our board,
And to the best we can afford;
With joy we greet your kindly band.
On your arrival in our land;
With love your proffered hand we take,
And welcome you for friendship's sake;
With joy we recognize each other,
And hail each true Masonic brother.

From Allegheny's sides you come,
We welcome you to Scotia's home,
Five thousand miles o'er land and sea,
Then cordial let our greeting be.
You come to us with sword and spear,
Yet not as foes do you appear;
Fraternal greetings here you bring,
Fraternal greetings, too, we sing.

At home, abroad, on land, on sea,
Our mystic brethren we see;
In every clime throughout the world
Our Craft's broad banner is unfurled,
The flag whose color is light *Blue*—
Emblem of all that's just and true.
Beneath its ample folds, I ween,
True men of every rank are seen.

The pride of caste is here unknown—
Merit's the ownly rank we own;
As Widow's sons we help each other,
We're bound to always greet a brother,
But hailing from a distant land,
With extra zest we take your hand,
With heartfelt joy we hail your trip
And, joyful, give the Mason's grip.

Then as Companions of the ARCH,
We greet you on this friendly march.
Sojourners in our land awhile,
We meet you with a friendly smile;
We know that in your train you bring
The Priest, the Prophet, and the King,
And Scribes, expounders of the Law
From whence we inspiration draw.

The Master's Mark and the Keystone
To you alike are both well known;
You've passed the Chair, likewise the vail,
And know what mysteries they reveal,
And kindred Orders, too, no doubt,
The world would like to know about;
Companions of the *Red Degree*,
It is with pride we welcome ye.

All Masons learn from early youth
"Brotherly Love, Relief, and Truth,"
Of these, no doubt, you are bright exemplars,
But something more's required of Templars;
And still as brighter grows your sight,
The less you need of outward Light;
Upon your arms we trace with glee,
The emblems of the *Black Degree*.

We own those claims to our goodwill,
As proof of something nobler still;
You a more Holy cause espouse,
You all have taken deeper vows,
A longer pilgrimage have ta'en
And washed your hands from earthly stain,
Have been engaged in solemn rites,
And pledged yourselves as brave Sir Knights.

Have girt upon your thighs the sword
To bravely battle for the Lord,
His cause and Temple to maintain
Till all His foes are crushed and slain.
The virgin and the widow, too,
Succour and help may claim from you.
Then enter our tent awhile, my son,
Rest and refresh, then travel on.

As all are pledged to serve the Lord,
Apostles of His will and word,

Upon this consecrated ground
May ne'er a Judas e'er be found,
But each, like taper firm and bright,
Shed a pure, calm, refulgent light,
That all the world may plainly see
How Templars dwell in unity.

Then drink to Hiram King of Tyre,
Who fed the true Masonic fire;
Another cup then let us bring
To Solomon, the wisest king,
Who the first temple built to God,
And all who have his footstep trod;
Then a libation let us pour
To him, the Widow's son of yore.

Now pause awhile, and let us think
Ere we the next libation drink;
Let no vain idle thought intrude,
The drink be pure, the cup be rude,
Now take the draught with bended knee,
In His name we shall conquerors be;
But sacred is the Templar's vow,
And I no more dare utter now.

* * * * * *

When you return across the main,
May this one feeling still remain;—
In England, Ireland, Scotland too,
We found the brethren firm and true,
Lodge and Encampment all the same,
Each warmed at a Mason's name,
With open hand and kindly heart,
Masonic knowledge to impart.

While in our tent refresh a while,
Then travel on through Britain's Isle,
Where'er you go, I dare be bound,
A kindly welcome will be found—
But none more cordial, while you live,
Than what the Girvan Knights now give.
So I'll conclude as I begun:
A hearty welcome to each one.

Keystone.

—Freemasonry is too often among us merely passive or receptive. It should take us into the "highways and hedges," "the streets and lanes of the city," the home of the widow and orphan, and the place of sojourn of the stranger.

A MASON AT HEART.

At the point, on this side of the mountain, where occurred the transhipment of passengers from the west, was moored a canal boat, waiting the arrival of the train before starting on their way "through" to the east. The captain of the boat, a tall and sun-embrowned, rough, and sometimes profane man, stood by his craft, superintending the labors of his men, when the cars came up, and, a few moments after, a party of half a dozen gentlemen came out, and deliberately walking up to the captain, addressed him:

"Sir, we wish to go east, but our farther progress to-day depends on you. In the cars we just left, there is a sick man whose presence is disagreeable. We have been appointed a committee, by the passengers, to ask that you will deny this man a passage in your boat. If he goes, we remain. What say you?"

By this time, others had come from the cars.

"Gentlemen," said the captain, "I have heard the passengers through their committee. Has the sick man any representatives here? I wish to hear both sides of the question."

To this unexpected interrogatory there was no answer; when, without a moment's pause, the captain crossed over to the car, and, entering, beheld a poor, emaciated, worn-out creature, whose life was nearly eaten up by that fell destroyer, consumption. The man's head was bowed in his hands, and he was weeping.

The captain advanced and spoke to him kindly. "Sir!" said the trembling invalid, looking up, his face now lit with hope and expectation, "are you the captain, and will you take me? God help me! The passengers shun me, and are so unkind. You see, sir, I am dying; but oh, if I can live to reach my mother, I shall die happy! She lives at Burlington, sir, and my journey is more than half performed. I am a poor painter, and the only child of her in whose arms I wish to die."

"You shall go," replied the captain, "if I lose every passenger for the trip." By this time the whole crowd of passengers were grouped around the boat, with their baggage piled on the tow-path, and they themselves awaiting the decision of the captain before engaging their passage. A moment more and the decision was made known, as they beheld him come from the cars with the sick man cradled in his strong arms. Pushing directly through the crowd with his burden, he ordered a mattress to be spread in the choicest part of the cabin, where he laid the invalid with all the care of a parent. Then, scarcely deigning to look at the crowd alongside, he shouted to his hands: "Push off the boat!"

But a feeling seemed to possess the astonished passengers—that of shame and contrition for their inhumanity. With one common impulse, each seized his own baggage and then walked immediately on board the boat.

In a short time another committee was sent to the captain, asking his presence in the cabin.

He went, and from their midst there rose a white-haired man, who, with the tear-drops starting in his eyes, told that rough, sturdy captain that he had taught them a lesson—that they felt humbled before him, and they asked his forgiveness. It was a touching scene. The fountain of true sympathy was broken up in the heart of nature, and its waters welled up, choking the utterance of all present.

On the instant, a purse was made up for the sick man, with a "God speed" for his welfare.

The true-hearted captain of the boat was Samuel D. Carns, and the incident is worth remembering.

THE TWO ORPHANS.

The following touching incident was related by brother E. G. Storer, at the revival of the Masonic Lodge at Lower Mystic, Connecticut:

Bro. S. drew tears from many eyes by his recital of the history of an orphan boy and his little sister, who, by that awful scourge, yellow fever, had lost both father and mother.

After the last mournful rites had been paid to the departed, the boy took his little sister by the hand, to walk fifteen miles to try and find an uncle residing in an adjoining city.

Every weary mile of the road was walked in hope, in bright hope of finding a home and a friend. They arrived at their destination, but alas! death had been there before them; the uncle was dead, and the world had lost one to whom the "burdened heart" never came to pour out its sorrows, or distress preferred its suit, in vain. The hand that had been "guided by justice" was palsied, and the heart that had been expanded by benevolence had ceased to beat, and the orphans' hope had been buried in the grave of the uncle.

Tired, hungry, and discouraged, he sat down on the door-step, and taking his little sister in his arms, he wept—yes, wept as those who have no hope.

A stranger, passing along, asked the little boy the cause of his grief, and with many sobs he told his simple tale. The death of his father—mother—uncle—all to whom he could look for protection, or even a crust of bread. The stranger told him that he knew his father and his uncle; and, for the friendship he bore them, he would take him and his little sister to his own home, and if he would endeavor to be a good boy they should find in him an uncle and a father too. The boy strove to be a good boy—the stranger kept his promise, for he adopted them into his own family, giving the girl an education and the boy a trade.

Years passed on—happy years; for the kindness of the foster-parents, the orphans almost forgot they had been orphans, or if they remembered it, it was only to shed tears of gratitude, and bless their Heavenly Father who had raised up kind friends, through whose instrumentality they had been saved from starvation and perhaps disgrace. And the foster-parents were happy in the love and affection of the orphan children, as they filled the place in their hearts of those whom death had taken from them. Years passed; the girl grew to be a woman, and was about to be married to one of the most prosperous merchants of the city, and only awaited an event of much interest in the family, viz.: when brother George should come of age. The long-looked-for day arrived—his own master. His kind benefactor called him into his office and remarked, "George, you have been with me more than ten years, and have proved an affectionate son and companion, and I bless God that it was my good fortune to find you and your dear sister in your loneliness and distress, and offer you an asylum and home; and for this act I have been repaid a thousand fold. And now, George, if you are satisfied with what I have done for you, and you will yet remain with us, my cup of joy would be full, for I dread the idea of your leaving us." George did not answer; he could not; his heart was too full for utterance. Memory was running back ten years, to the little friendless boy and girl, to all the kindness and fatherly love—to the love and affection that had been showered upon them—when the kind benefactor again asked, "George, will you stay with us?" The orphan grasped his hand, and exclaimed, "Stay, yes, where else can I go? Is not this my home? Are you not my father, yes, more than father? for all I have and am I owe to you; and the orphan's prayer and the blessing of God shall ever attend you for all your kindness to me, for God only knows what I would have been to-day had it not been for you. How often I have thought of the strange Providence that threw me in your way, and many times I have wondered at the peculiar interest you have ever taken in me. Why was this?" "I will tell you why," was the ready reply. "You know that I am a Freemason, and the tenets of our Order are Brotherly Love, Relief, and Truth. Your father and your uncle were both Masons, and it was your father who initiated me into the Order, and raised me to the sublime degree of Master Mason. From his lips I received my first instructions; and as soon as I found that you were the orphans of my dear brother, my heart went out in affection toward you for the love that had existed between your father and myself, because our hearts were knit together like those of David and Jonathan, and I knew that if he had been alive he would have done the same to my children. This, George, is the reason why I adopted you, and for the peculiar interest you speak of."

The speaker stopped; the moisture had gathered in his eyes; a big sob choked his utterance; a bright smile suffused his manly face, as, looking kindly around him, he added, "Brothers and friends, the orphan George has told his own story."

THE GREAT CONFLAGRATION.

SERMON BY REV. W. C. BROOKS.

Preached in Grand Rapids, Mich., Oct. 15, 1871.

"Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?"—DEUT. 4; 33.

This purports to be the language of Moses to the Children of Israel, just after his descent from the Mount that thundered and flamed with the awful grandeur of God's presence and power. By the sublime moral import of this, and the indications of the same presence and power in all their past history, he sought to impress them with the fact that they were, in a peculiar sense, the favored people of God.

We propose to use the language of the text in an accommodated sense, as expressive of our thought concerning the great conflagration which has swept and desolated so large and fair a portion of our country, and left Chicago, one of the greatest of the great cities of the continent—the pride of our nation, and even wonder of the world—a wilderness of ruins, the *debris* of her former magnificence, which shone upon us with such an air of surpassing freedom that to have seen it once is to have a life-long remembrance of what she once was, and feel something of the inspiring contagion of the spirit of her people, which has made her what she *was*, and *is to be.*

While, therefore, we feel and must extend a heartfelt, helping sympathy to the suffering of our own and sister States, caused by the late fires, our eyes will turn with peculiar tenderness of expression on the suffering condition of the people of Chicago; and our hands, not forgetting others nearer home, must also send our heart's blessings to its many hungering and homeless ones—the half of whose sufferings, in body and mind, neither daylight nor history will ever unfold.

And now that she whose liberal hand has so frequently staunched the wants and woes of others is, with so many towns, villages, and districts of country that have been swept by the consuming breath of the fire-fiend, gladly receiving help from others in the bitter extremities of her present sufferings, it is, it seems to us, a matter of profoundest interest, pointing the lesson of the hour. This fact also gives us a better conception of what we have heard of the "voice of God speaking from out of the midst of the fire."

We hold it to be an indisputable fact that God, in his daily Providences, does speak to us in his many direct appeals to our quick, inexhaustible, incomprehensible susceptibilities of thought and feeling. We, therefore, waive the issue between scientists and the household of faith in Christ, whether it ever was, is, or can be, in accordance with the possibilities and eternal fitness of things, for God to speak audibly to mortals, as person to person. We do not now, as others in the ages past, look for special signs, wonders, and miracles, in evidence of God's presence and power, nor for his actual voice and speech to man. And whether we are now to regard those things simply as indications of a transient, febrile condition of mental, moral, and religious growth, of little consequence and soon to be forgotten in the further progress of the race, are matters which, of course, we do not now propose to discuss. Freely according to science and philosophy all they may rightfully claim of the honor in settling the many vexed questions of life with which we have directly to do, we are free to announce it as our position in respect to the terrible experience through which we are passing, that "the voice of God has spoken to us out of the midst of the fire." And, although we do not believe that it is in the breath and sound of articulate speech that we "hear the voice of God," nor that he causes the elements of nature literally to give out audible expressions, as of his own organic speech to man, yet we do most devoutly believe that, in an infinite diversity of ways and means, God ever has, does, and ever will, speak intelligibly to man, for purposes of infinite wisdom and goodness.

To realize this fact as we may and must, the necessities of the case demand for us a higher wisdom than that of science and philosophy, which puts God in the objective conditions of human thought, and so cuts off the natural and needful sense of intimate and personal contact with him, in so much that, if we recognize him as speaking to us at all, it is through an infinite *media* of law, and at an inconceivable distance from us. And we instinctively feel that we need something more and better than this, suited to a more perfect development of our higher nature.

Therefore, the fact and the mystery of it are (not as opposed to, but in correspondence with, the insulated facts of science and philosophy) held in solution by the faith of the human heart, which, by its quick intuitions, perceives, realizes, and, from the highest point of conviction possible to man, declares God intelligibly present in all things—not as a metaphysical abstraction of school-men; but intelligibly present in all things, in the most intimate, vital sense of life-giving and life-controlling power. It is with such a faith as this, born of our natural, intuitional susceptibilities of heart and soul, with which we most clearly and effectively penetrate the mysteries of our being. It is with such a faith as this, coincident with and corroborated by the facts of science, yet not *of* them, that we can face, to best advantage, the stern problems of life.

And nothing, surely, could more fully test its power in aiding us to do so, than the event which is, unavoidably, the one all-absorbing topic of the hour; and from which "God has spoken to us out of the midst of the fire." We have no inclination nor heart to dwell upon the facts and incidents attending its wide and fearful sweep of destruction, and which the press has so faithfully and painfully detailed to us. Besides, the event baffles description in all its fearful extremities of suffering; and the only relief we can find from the painful thoughts it crowds upon us, is in the faith which declares God was in it, making his voice to be heard, "speaking out of the midst of the fire."

But there is only one interpretation of "God's voice speaking to us out of this fire" that can reflect the true, soul-cheering light upon the dark picture of human suffering it has spread before us. It is not found in the traditional conceptions, so tinged with the falsehood of Paganism, that there is an evil spirit in the universe, antagonizing the nature of God, and on which he finds it convenient, in full many instances, to shift the responsibility for many things that come to pass. Nor could we find relief from the many painful reflections we have of the reality of such sufferings as we are often forced to witness, or even to know exists, by accepting the old absurd notion that there is an element of chance running riot in the universe, by which the least, the greatest, or all of human suffering, by any possible contingency, may be accounted for.

To attempt to rid ourselves of such difficulties by such unfounded assumptions has proved the folly and failure of too many, of whom we have a right to expect better things. Such, and all kindred conceptions of real and possible evils, known to be incident to, and inseparable from, the present imperfect conditions of life, either tend in our thoughts to distance God from us, and to force within us a denial of the natural faith of the human heart, that God is ever with us—"our ever-present help in every time of need;" or that, being with us, he indifferently leaves many of the most important concerns of life to the fickleness of the human will or the many contingencies of action that continually hang about us, and through which Chance is left to slip the cue of evil fortunes upon us.

No. It is not in such vain fancies that we can find real and needed comfort in time of trouble, and him who gives it so freely from the hiding places of his love and power. It is only in the thought that God is in all things, and that, out of a very tempest of fire, which has been fearfully destructive of human life, and property by the hundreds of millions, has spoken to us.

What he has said, and is still saying, to us "out of the midst of the fire," its ruins, its shocking and untimely deaths, and, worse than all, the hidden sorrows and heart-aches, and blasted visions of delight, that now mantle over many of the once favored of fortune; these, and all things now drifting in this new and wide channel of human woes, are among the further considerations of the lesson of the hour.

We know not how others may hear, see and interpret these things; but to us, the voice that "speaks from out the fire is the voice of God," "still and small" to our ears, and the only note of heavenly cadence in the wail of sorrow now sweeping over the land. Besotted, indeed, with ignorance and superstition, must be the mind that can contemplate this dreadful calamity and call it a special judgment of God upon the people who have been forced to smell, and fight, and curse the frightful demon of the flames, which rioted far and near, in utter disregard of life, property, prayers, and tears.

Our version of the matter is different from this. We believe that the fire started, continued, and is by this time, we hope. stopped, as in fact it only could be, by the intervention of natural causes. Those, therefore, who find themselves the special victims of this calamity we all so much deplore, are not to be so considered as if more desperately wicked than others; but, because of the peculiar conditions and circumstances that providentially conspired, through the action of natural laws, to precipitate it upon them. Thus it is that our reason forces us to interpret "the voice of God from the midst of the fire." He has not sought to literally kill and destroy, either for the wickedness of the people, nor from sheer wantonness of cruelty. The event which has arrested and which holds our attention in such a thraldom of painful and perplexing thoughts, is (not with God out of it, but God in it) the result of one of the incidental combinations of the mighty forces of nature, that no human foresight can avoid, and for which, in the action of the laws of nature, there is, to all human observation, no provision for an abrupt countercheck upon their action; and, therefore, no interposition of human power can be made effective in preventing the temporary destruction of life and property that must follow. It seems to be the established order in nature, that the action of her laws, under given conditions, will have their course against all our most insistant protests, prayers, or tears.

The only provision, in such cases, that affords relief from our pressing and otherwise overpowering difficulties, does not impinge upon the action of nature's laws; but seeing, in given cases, that their action is inevitably against our good fortunes (as we interpret them) gives place in our minds for a transfer of lower for higher interests, that balance well, and even grandly to our satisfaction, against our temporary losses and greatest ills; as we thus, more than in any other way, come to feel and see the scale of our higher interests rising steadily and surely heavenward.

This, as we understand it, being the provision God has made for our escape from the otherwise crushing evils and misfortunes of life. It is here in point to state the important fact that, in this solemnly impressive event we now have under consideration, God has once more, with an ever-to-be-remembered emphasis, distinctly enunciated the universal, immutable law of sacrifice. We all instinctively shrink from a compliance with its demands; and especially are we inclined to do so, when fortune has led us high on its enchanted ways of life. But, sooner or later, we must all bow before the supremacy of its power, as all others have and must, even from kings to the beggar and "the falling sparrow." Then, and not till then, shall we find the "pearl of great price." Yes, this law of sacrifice is world-wide in the sweep of its power, and never once admits of true excellence of character, or the least desirable attainment of life, without demanding and receiving a corresponding sacrifice, or in some way paying the cost of it. How beautifully this law is symbolized by the casting in of the widow's mite; the giving up of an alabaster box; the bearing of the rude cross; and the giving of lives for truth, God, and humanity; and from which has grown the glory of the ages, and the hope of the world!

It is by the exactions of the law of sacrifice upon us, and the constant, skillful shaping of all our best wishes and purposes of life in accordance with its demands, that we come to know how nearly we can approach the Mount of Transfiguration, and even at times find ourselves upon it and at the culminating point of life's grandest earthly achievements, not by the number of years we have lived, but by what we have sacrificed to attest our devotion to truth, God, and humanity. In short, by the law of sacrifice, we learn the mystery and the glory of "giving our life" that, in a diviner sense, we may "find it." The loving Master, whose perfection of life was cast in the mold of the conflicting pressure of this great law of sacrifice, we trust will lead us through the mysteries and the glory of its power, to the life and the crown of our immortal years!

In the grasp of this law, as by the clinched fist of gravity God holds the shining worlds in space, millions, in the event we are considering, have been forced to feel its dominion over them, in the exactions it has so sternly made of each and all. Over the widespread desolation, the ruins, the dead and dying, oh, how many heavy, sorrowing hearts have been silently beating the funeral marches of their fortunes, hopes, and happiness! They are, as yet, thinking only of the present; and, amid the rubbish of their lost fortunes, are painfully confounded with the visible ruin and confusion of all that which was, in their minds, ledgers, and books of entry, as orderly as the planetary systems. They do not see, as yet, the good angels of life intreatingly approaching them as never before, from the lingering sunshine of happier days, to point for them the sure ways to unfading riches, and life's greatest, grandest triumphs.

"The voice of God speaking to them from out the fire," says to all the immediate sufferers: "Look up and away from your losses, and the spectral shadows of want that may already haunt you, and letting one natural pang of regret suffice, look again hopefully to the future, and more than ever before will life prove a blessing, first and brightest of all God's bestowing. It is the free and full surrender, in time of disaster and defeat, and the quick heartfulness of the spirit of resignation, which, looking up to the great God and Father of all, says "Thy will be done!" this it is that turns into favor the fortunes of an evil hour. When the shining baubles of wealth are dashed from our hands—and sometimes too fond and feverish grasp—and the allurements of fortune that seem to tether the bright moments as the servants of our wishes, vanish from our sight, he is greatest whose pulse then beats steadiest and strongest. The coming years will turn again to all such the lap of fortune; and, from the broken tendrils of thought and feeling that once bound them too closely to earth, and that part at every fresh stroke of adversity, there comes, with increasing force and intensity of feeling, the irrepressible desire for something more and better than earth can give.

This desire once fairly formed, earthly things are henceforth cast and held, in our moral judgments, at their proper value; and we take a sort of astronomical reckoning of these present finger-pointings of faith, and hope, and destiny, that make the real joy and peace of heaven responsive to our souls.

So in this respect works, with man, the law of sacrifice, in its exactions and compensations.

But there are other features of its manifestations that demand a passing notice. When misfortune befalls an individual, community, city, or nation, there starts and spreads a wave of common sympathy, of fraternal feeling and interest, that touches, encircles, and electrifies the world with the love of human hearts. Of this fact the event we are considering is proof in point. The lightning flashed the terrific intelligence of it into all parts of the country, and with corresponding speed the forces of mind, and heart, and steam were, from the life-centers of the nation, dashing into the frowning face of misfortune such visible and palpable outpourings of sympathy for the suffering that makes us proud of the common nature we bear, and more charitable for its many faults, that so often cause our cheeks to mantle with the blush of shame. Doubtless you perceive the point we would here have you particularly notice. It it that we all feel the shock of this terrible disaster. Those against whom it came first, from Chicago to the smallest village and humblest dwelling of the far-spreading burnt district, felt it most in almost every respect that could tend to crush the heart and courage of mortals.

But they have not felt it all. The great North West feels it; New York city feels it; all the great commercial centers of the continent feel it; the whole country feels it; and from the great Ocean Cable, Europe has already felt the shock. And all this results from the fact that our humanity is one—our interests common—always blending—and frequently, and quite generally identical.

Hence strike hundreds of millions of property out of existence with one fell sweep of destruction, and to the financial interests of the country it is simply impossible to tell to what extent it will not be felt. Such a crash comes into this department of active life like a mighty earth-quake, the shock of which all must feel, more or less, as a great disaster.

But above all these more immediate and tangible results of such causes, there is the higher consideration that the whole country has been almost instantly moved by one common impulse of sympathy to relieve the sufferings of the unfortunate. These quick and generous responses soon passing into history, will add fresh glory to the Nineteenth Century, and to humanity forever.

And the dignified bearing of the business men of Chicago in the time that tried men's souls, when they bid their calm "Good-bye!" to their immense fortunes, saying: "We'll try it again!" these things present them as shining examples of the heroic in human nature, and challenge for them the unqualified admiration of all. So the law of sacrifice in its perpetual, and sometimes earful demands, renders prominent the fact that humanity is a *unit* in all its interests, feelings, conditions and destiny. The price it demands for the knowledge of this fact is inconceivably great; but the knowledge of it is infinitely greater in practical value to man; for it is the price of his greatest possible victory. It breaks down the barriers of distance between individuals, communities, cities, states and empires; up-roots our too common selfishness; impels us by one common impulse to generous giving, till Christ-like, we would even wave back the powers of the air, that we too, if need be, may die to redeem.

So under this universal, immutable law of sacrifice we are being educated slowly but surely, up to a thorough practical realization of the grand idea that humanity is an *indivisible unit* whose interests in thought and feeling are perpetually blending as the colors of the rainbow to belt the globe with the heavenly promises of fraternal love.

This we conceive to be the essence of the wisdom and goodness of God in the lesson of the hour.

But finally: The text, which in an accommodated sense has served our purpose thus far, in like manner fitly points our conclusion by the significant question: "Did ever people hear the voice of

God speaking to them from out the fire, as thou hast, and live?" Our answer is, They still live. Some, it is true, have taken the flames as their winding-sheet of death, and passed away; but as a people they still live. And in them all is yet the very soul of energy and enterprise that made them what they once were, and guarantees for them a future greater than the past. The wasted fields will ripen again with untold harvests of plenty. Towns and villages now in ashes, will spring up again like magic. And the great city on the other shore of our beautiful lake, though fallen, will rise again. Yes, the ashes in which the lingering pulse of her life are yet faintly stirring, are as the ashes of the fabled Phœnix, from which she will yet rise to a nobler, grander life.

In her great misfortune, as in all such things, from the least to the greatest, there is a hidden purpose of good, from whose invisible chemistry of love and power, comes the resurrection life and glory of the passing ages. "Out of offence to the individual, to communities, cities, and states, God brings good to the whole; for he pets no nation, but trains it for the perfect globular life of all nations—of his world—of his universe. As he makes families mingle to redeem each from its family selfishness, so will he make nations mingle, and love and correct and reform and develope each other, till the planet-world shall go singing through space one harmony to the God of the whole earth."

THE ECLIPSE.

BY J. B. PAUL.

The great eclipse, how grand the sight,
As day put on the robes of night,
And Nature played, in quiet way,
The grandest tableau of our Day.

That solemn pause, how short, how grand,
Yet reaching far o'er this, our land,
A moments space when all was peace,
A moment, Oh! how short the lease.

We thought, as passed the scene away,
And once more shone the King of day,
How small were all the things of Earth,
Compared with those of Heavenly birth.

How can it be, that sun and star,
As scattered o'er those fields afar,
Are each endowed with sparkling light;
And Earth, old Earth, is clothed in night.

Perhaps the *Great Grand Architect*,
Whose lines and shades are all correct;
Designed the darker orbs of night,
As antechambers to the *Light*.

That Light, which lights the realms above,
And burns on Earth, in flames of love;
Which, from the portals of the *West*
Shall light the pathway to the *East*.

HAVANA, ILL.

POOR CHICAGO!

BY FREDERICK BELLOWS, JR.

The fire-fiend, with wings of flame,
Fierce as the hell from which it came
Broods, while the dreadful night goes by
Afar along the lurid sky!
Poor Chicago!

With hurrying feet and faces pale,
The houseless go! naught can avail!
And mothers clasp their children fair
God's pity on their dire despair!
Poor Chicago!

When morning blushed above the world
It saw, to shattered ruin hurled,
A city, in her youth and pride,—
Gone, like the dews of eventide!
Poor Chicago!

"Help for the needy and distressed
Help from each kind and noble breast"
And flashing wires proclaim to all
Not idly did those pleadings fall!
Poor Chicago!

A million hearts, with sympathy,
Beat now in unison with thee!
Treasures outpour in kindliness
To thee, our sister in distress!
Poor Chicago!

Not long in ashes shalt thou lie!
Thy dome shall mount to yonder sky,
Soar like the Phœnix from its flame!
Brave Chicago!

A GOOD GHOST STORY.

It was in the days of our grandmothers, when there were brick ovens in the land, that Mr. Hubbard bought a house—the haunted house of R—, very much against his wife's will. It was a lonely house. It was next to a graveyard, which, though long unused, was not very cheerful, and it had the reputation of having a ghost. However, Mr. Hubbard did not believe in ghosts, was too cheerful to be depressed by warning, and never intended to be lonely.

"Mother Hubbard," he said, when his wife shook her head over the purchase. "I got the house cheap, and it's a good one. You'll like it when you get there. If you don't, why then talk."

So the house was bought, and into it the Hubbard family moved.

There was scarcely a chance for a ghost to show his face in such a household of boys and girls. The rosy-faced master of the house and his little wife had ten of them. It was in view of the eternal cry of "mother," that the jolly husband had dubbed his Martha Jane "Mother Hubbard," using it in jest at first, and at last because of an old habit. Hearing it, the rest of R— fell into the habit of calling the motherly soul Mother Hubbard, so that it was more her name by far that her baptismal Martha Jane.

Having once expostulated and "spoken out her mind," Mother Hubbard gave up the point. She scrubbed and scoured, tacked down carpets, and put up curtains, and owned that the place was pretty, and as not a ghost appeared for a week, made up her mind that there was no such inhabitant, and even began not to mind the tombstones. So the house was got to rights at last, and baking day came about. In the press of business they had a great deal of baker's bread, and were tired of it.

Mrs. Hubbard had never enjoyed setting a batch of bread to rise, as she did that which was to be eaten for the first time in the house. "For I can't get up an appetite for stuff that nobody knows who had the making of," said Mother Hubbard, "and all puffy and alumy besides." So into the oven went the bread, and out it came at the proper time, even, and brown and beautiful as loaves could be.

Mrs. Hubbard turned them up on their sides as she drew them forth, and they stood in the long bread tray, glorious proofs of her skill, and of the excellence of the oven, when Tommy Hubbard bounded in. Tommy was four, and at that age one is prone to believe that anything will bear our weight. Tommy, therefore, anxious to inspect the new made bread, slung himself off his feet by clutching the edge of the bread tray, and over it came loaves, Tommy, and all. Mother Hubbard flew to the rescue, and picked up the loaves. All were dusted and in the tray again but one; that lay bottom upwards under the table.

"A bothering child to give me so much trouble," she said, as she crawled under the table. "Ah—oh—ah—dear—oh, my!" and there on the floor sat Mother Hubbard, screaming, and shaking her head. The children screamed also in concert. Mr. Hubbard rushed in from the garden where he was at work.

"What is the matter, mother?" he gasped.

Mrs. Hubbard pointed to the bottom of the loaf laying in her lap. "Look there, and ask me?" she said. "It's a warning. William, I'm going to be taken from 'em all."

And as Mr. Hubbard looked, he saw on the loaf a "death's head and cross-bones," as plainly engraved as they could possibly be.

"It's accident," said Mr. Hubbard. "Such queer cracks do come, you know. Don't fret."

But Mother Hubbard was in a troubled state of mind. "The stories about the haunted house were true," said she; "and the spirits have marked this loaf. I'm afraid it is a warning." And the loaf was put aside, for even Mr. Hubbard did not dare to eat any of it.

Mrs. Hubbard got over her fright at last, but the news of the awfully-marked loaf spread through R—, and people came to the Hubbards' all the week to look at it. It was a death's-head and cross-bones, certainly—every one saw that at a glance—but, as to its meaning, people differed. Some believed that it was a warning of approaching death; some, that the spirits "wanted to frighten the Hubbards' away." This latter supposition inspired her with courage. Finally, she leaned to the belief, and, when another baking-day arrived, put her loaves into the oven once more. prepared for cross-bones, and not to be frightened by them. The loaves baked as before. They came out brown and crusty. Mother Hubbard turned each in her hands. There were no cross-bones visible, but on the last were sundry letters or characters—what, no one could tell, until there dropped in for a chat a certain printer of the neighborhood, accustomed to reading things backwards.

"Halloa!" said he, "that's curious! That is curious—r-e-s-u-r-g-a-m (I shall rise again); that's what's on the loaf—resurgam."

"It's what they put on the tombs, ain't it?" asked Mother Hubbard, faintly.

"Well, yes," said Mr. Hubbard; "but it ain't so bad as the cross-bones and skulls."

Mother Hubbard shook her head.

"It's even solemner," said the little woman, who was not as good a linguist as a breadmaker. "I feel confident, William, that I shall soon be resurgamed; and what will those dear children do then?"

And now that the second loaf was before her eyes, marked awfully as was the first, Mother Hubbard really grew thin and pale, and lost all of her cheerfulness.

"I have a presentiment," she said, over and over again, "that the third baking will decide who the warning points to. I believe it's meant for me, and time will show. Don't you see how thin I'm getting?" And though Mr. Hubbard laughed he began to feel troubled.

The third baking-day was one of gloom. Solemnly, as to a funeral, the family assembled to assist in the drawing. Five loaves came out markless; but one remained. Mother Hubbard's hand trembled, but she drew it forth; she laid it in the tray; she turned it softly about. At last she exposed the lower surface. On it were letters printed backwards; plain enough to read this time, and arranged thus:

"DIED, APRIL 2,
LAMENTED BY HER LARGE FAMILY."

"It's me!" cried Mrs. Hubbard. "I'm to go to-morrow. This is the first. I feel faint. Yes, I do. It's awful and sudden;" and Mother Hubbard fainted away in the arms of the most terrified of husbands.

The children screamed, the cat mewed, and the dog barked. The eldest boy ran for the doctor. People flocked to the Hubbard's. The loaf was examined. Yes, there was Mother Hubbard's "warning"—her call to quit this world.

She lay in bed, bidding good-by to her family and friends, her strength going fast. She read the Bible, and tried not to grieve too much.

The doctor shook his head. The clergyman prayed for her; nobody doubted but that her end was at hand, for people were superstitious in those days. They had been up all night with Mother Hubbard, and dawn was breaking, and with it she felt sure that she must go; when clatter over the road up to the door came a horse—on the horse a man. He rushed in. There was no stopping him. Up stairs he went to Mother Hubbard's room, he rushed in. Every one stared at him. He took off his hat.

"Parding!" said he, "I heerd Miss Hubbard was a dyin'—that she'd had warnin's on her bakin's. I came over to explain. You see I was sexton' o' the church here two years ago, and I know all about it. You needn't die o' skeer just yet, Miss Hubbard, for there's neither spirits nor devils about, nor yet warnin's. What marked those letters is old Mrs. Finkle's tomb stone. I took it for an oven bottom, seeing thar war no survivors, and bricks war dear. The last folks before you didn't have 'em printed off cos they made pan loaves, but we was used to 'em ourselves. Cross-bones and skulls in the ginger-bread we didn't heed, and I never thought of carin' for the resurgum. So you see how it is, Miss Hubbard, and I'm sorry you was skeered. I'd orter a mentioned it when I sold the property."

Nobody said a word. The minister shut his hymnbook. The doctor walked to the window—there was deathly silence. Mother Hubbard broke it.

"Father," she said, "the first thing you do, get a new bottom to that oven."

And the tone assured the assemblage of friends that Mother Hubbard was not going to die just then. Instead she sat up the next day, and as soon as the oven was re-bottomed invited everybody to a tea-drinking, at which no one discovered awful warnings on the bread, or ghostly printings on the gingercake.

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—Brother Rice, of the *Masonic Advocate* is entitled to our thanks for his kind words expressed in his November issue. We do not desire to take a single subscriber from the *Advocate*, but say to brothers, they both are less than many others, and no family will be the poorer by having them both to read, we will club with the patrons of the *Masonic Advocate* for $2.50, and remit $1.25 to *Bro. Rice*, from one subscriber up.

In his December number, he asks "*What is the matter in Illinois?*" We say, nothing now, things are begining to settle down, and light is breaking. We would say to Bro. Rice, that we had no reference to our brotherhood in Indiana, or anywhere else out of our own jurisdiction. And surely, our good brother must have been napping, when he conceived the idea, that we were over the line. Bro. Rice, please dream with one eye opennext time.

ADVICE TO YOUNG MEN.

The evidence given by men of thought and large experience, is, that the great secret of success in life, consists in directing all the energies of mind and body, to perfect the business in which you have embarked. Changing business, and allowing the mind to waste the power of thought upon wild vagaries, will bankrupt your whole being of life. Young men should never cast regrets, or allow a sorrowful mood to take possession of the mind over present legitimate business and industry.

Industrious habits cultivated and improved, constitute the richest legacy that can be obtained.

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Freemasonry in Europe.—The Ultramontane journals of Baden, Bavaria, Austria, and Prussia, have apparently received orders to attack Freemasonry without mercy. In the face, however, of this opposition, the Order is making great progress in Hungary, in Germany under the leadership of the Emperor himself, and in the former centres of Ultramontanism, Augsburg, Munich, Wurzburg, &c. In Italy the Grand Lodge has lately been removed to Rome, right under the eyes of the Pope and infallibility.

EDITORIAL.

WHAT IS THERE IN MASONRY THAT IS VALUABLE?

This interrogatory comes from the sincere inquirer, and from the unscrupulous bigot. Each approaches us, however, with quite different motives and objects. One, with an honest purpose, desires to know what is to be found in the system of Masonry which can benefit him as a moral and an intellectual being. The other approaches us with intense feelings of hatred and prejudice. He sees the power of our Order in the country, and, through his bigoted blindness, can see no good emanating from Masonry.

We are willing to answer the honest inquirer, who comes with feelings of friendship, believing that there is something good for him. With all who will give us an honest audience we are ready to converse. They will listen and learn, while the other has blockaded the way to his mind, and cannot be reached. He who stops his ears with prejudice, and freezes over the fountain of his feelings with bigotry, cannot be reached. But he who can come having ears open to hear, and a heart prepared to receive, the truth, and give it due consideration, is the one that Masonry can help and improve. With honesty of purpose, he inquires wherein, and in what way, can I be made better by Masonry? What will it unfold to my mind, calculated, in its power, to make me more wise? And how will its workings produce more happiness and develop a better citizen? In the grand achievements of Masonry, when and where does she benefit and bless humanity? In what direction shall I look for her moral strength? Where are her weak points?

These are some of the inquiries coming from an honest heart, sincerely desiring to know more of this mysterious Institution and organization.

We do not deem it necessary to minutely answer the honest inquirer all these interrogatories; but, in general, we say that we know that Freemasonry, as a system of moral ethics, is one of the best mediums, in all of her working power, for an honest man, for a man of a tender heart, one who desires to rid himself of selfishness and exhibit all of the nobler qualities found in a human being.

We do not intend, neither is it our desire, to elevate Masonry above the benign system of that religion revealed by God to the world; but this much we believe we can say, Masonry far exceeds the religion of sect and party, and directs her votaries to live upon a higher plane. She teaches them nobler sentiments, and more exalted results, ends, and aims, than is taught by party intolerance and by the sectarians of the world. Masonry instinctively cultivates a confidence between individuals, that party and sect can never accomplish; and, although that confidence may be basely betrayed by false members, still it is better for us to live and be controlled and schooled by a confiding influence, than to be distrustful of humanity.

Masonry gives authority to its members to speak confidently, yet prudently, to a brother. If a member travels not upon the true circle, which touches the two exact perpendicular lines and the great spiritual light of Masonry, it is the bounden duty of a brother to administer rebuke in love and mercy; to whisper counsel, give warning, manifest sympathy, and proffer aid.

From time immemorial, Masonry has furnished her members with a language that can be spoken the world over, among the Craft, without an interpreter. Her words, her symbols and ceremonies, are unknown to the world—the profane can know nothing of this language. By obligations, under all the vicissitudes of human life, one brother is bound to do another good, and all are in duty bound to give heed to advice and counsel. Selfishness, animosity, hate, revenge, and indifference, must be buried or left without the courts of the sanctuary of the Temple. The edifice of Masonry must come together without these discordant elements. As the ancient Temple of Solomon was erected, every portion thereof being put together without iron tools, so must the materials for the moral superstructure of Masonry become fitted, and its members harmoniously united in love, without any of the confusions and jarring elements of sect and party.

Freemasonry comprises a code of principles which inclines the life of her members to do good, and intensify all the noble aspirations of the soul. We claim this for it when members will apply the principles to their every-day walk in life. Masonry, like all things which are good in the world, was designed for the good, to do good, and not for the evil, to do evil. We do not deny that men may use it as a cloak to deceive. The wolf may appear among innocent lambs, with the lamb-skin, for the purpose of destroying them; so the hypocrite and selfish join the church to promote their evil schemes. In like manner some of those wolves, in white gloves and aprons, are among us, and disgrace the fraternity. Masonry, when, like precious seed, it falls upon good soil, or becomes implanted in a congenial heart, will produce a rich harvest. When the heart of the good and the great receives her life-giving power, an hundred fold of the fruits of love, joy, and peace, are garnered in a faithful breast, as the rich reward of every true Mason.

We find Masonry, in our investigation, to be the good seed of the husbandman; but some, as it is sown, falls upon stony, selfish hearts, some by the wayside, indifferently cared for and without being cultivated in the affections. Some falls among the thorns and weeds of human folly and dissolute habits of life, and her teachings are disregarded and her moral lessons are neglected—producing the result as recorded in the sublime lesson given us by the mild voice of Wisdom. Still we find much of this good seed finding a congenial repository in the hearts of the good. Masonry brings all shades of faith together. Representatives from every school, conducted by every party, appear upon our level platform, and all unite in the bonds of love and good will. It unites men and employs them to work for a common good, whose party and church predilections forbid them to work for humanity in any harness except the one buckled by the authority and sanction of their party or church. In this mystical organization, men learn to unite heart and hand in doing good. They are taught the true power which must renovate and make purer the hearts of the children of humanity. Therefore, we do not find inscribed upon the banner of Masonry sentiments of war and strife, which are exhibited among many other organizations of the world.

The more, then, that we look into her system of symbolry, and learn the alphabet she presents, the more will we find that is valuable. Her noble lessons are like diamonds by the side of the common pebbles of the stream, compared with the instructions of the intolerant bigot, the scurrilous fanatic, or the self-righteous hypocrite.

WARS AND RUMORS OF WARS.

From experience and observation, with all the teachings and benign lessons of religious influence, and the assistance of many other organizations for benevolent objects, and the banners of peace which all pretend to unfurl, we learn that the people have not arisen high in moral goodness above the arts of war and carnage. The moral, mental, and intellectual faculties have solved the problem of evil, and the retrograde movements of the morals of society have been seriously felt by the effects of war; yet the age of settling wrongs or differences has not dawned upon the earth. The bright sunshine of the glory of peace has not, as yet, warmed the hearts of the people. If the heavenly influences of a pure love could, in reality, reach the affections of the rulers of the world, wars would cease.

Or, if the noble principles of Masonry, and the precepts taught within her precincts, could bring all the moving spirits under her influence, in harmony, no two nations would think of going into a deadly combat, to adjust wrongs.

Masonry, as far as it has a religion, is a religion of peace. In all of her counselings, peace is her watch-word and countersign. We may truly affirm that *peace* is one of her immovable *land-marks*, that no ruthless hand can move and remain in her household.

It will not be amiss for Masons to reflect seriously upon the devastations of war. Look from a Masonic standpoint, and see how the morals are affected. Look at the results, pro and con. Weigh accurately the advantages and disadvantages. Study well the causes, and then prepare our minds to present to the world a truer system and a more just judgment than war.

Across the waters, in Europe, two of our neighboring nations, each in possession of sufficient physical power, intellectual ability, and more or less of religious reflection—still, with all of these blessings, they enter into one of the most deadly conflicts that the civilized, christianized, and we might say Masonized, world has ever witnessed. Now, from whence come all these terrible strifes? Is it not from a secret influence that has been brought to bear upon one of these powers, to despise, hate, and denounce all the liberal teachings and broad principles of Masonry, by the most powerful religious hierarchy of Europe. If the better influences and teachings of Masonry could have borne sway, instead of the teachings of an assumed head of a church, many of the wars of the past, and the one to which we refer, would never have had a history. The head of that church, having learned the natural tendency of Masonic teachings, must either abandon Masonry or discard the church; and, as Masonry offers no worldly aggrandizements or crowns of worldly royalty, he, like the fabled evil one, turned to destroy the good and cling to the evil; and in reality comes the nearest to verifying the saying of "stealing the livery of heaven to serve the devil in," of any who ever made the attempt.

There is no doubt but the more liberal principles that are taught by the nations more liberally educated in Europe have had much to do in projecting this war, yet they are not to blame; and the church which manifests so much bitterness to Masonry has, in her secret communions, drawn her plans upon her ecclesiastical trestle-board, and her dupes have worked in harmony with the designs, and the anti-Masonic, illiberal element is at war upon the broader universal designs of Masonry.

We do not say that Masonry has been, or is, directly at work upon the leaders and rulers of the nations, to produce the more liberal governments—to directly encourage universal education; but her peaceable teachings will leave the mind to reflect upon the great advantages of knowledge over ignorance—of peace over war—to promote real happiness on earth. Masons learn that individuals who are strongly attached to sect and party can unite and form a brotherhood which can live in peace and harmony. They learn that morality, wisdom, and beauty are productions of this union; and when Masons learn this, and behold its moral grandeur, and go out to take a part in the civil, religious, and domestic relations of life, seeing the real benefits of Masonic principles, they will have a strong desire to bring all these other organizations under the same benign influences.

A Mason who studies the true import and object of Masonry will see at once that a prosperous nation cannot be harmed, but will become wiser, better, and stronger, with the moral principles of Masonry, than it possibly can without them. He will see that his individual church can take a higher stand by inculcating the moral tolerance of Masonry, than to be governed by a narrow, contracted, selfish bigotry. He most readily learns that his neighborhood relations can be made more valuable by inculcating the peace and kindness of Masonry, than for every one to plant himself upon his own homestead, and live an isolated life, and have no friendly interchange with his neighbors.

When he reflects upon his own home, and desires to have a sweet rivulet of peace run smoothly from the threshold of his domicile, he says the pure principles of Masonry will do much to this end, and can do no harm to any domestic relations. He knows that it will benefit every member of his household to learn of the workings of Masonry. Thus it is, when Masonry can, with her principles be brought to bear upon all the relations of humanity, do away with war. By education and knowledge, establish the principles of a true brotherhood.

We would inquire wherein has the arbiter of war improved the nobler qualities of humanity, when that humanity has been brought face to face, to slay and kill? Wars and rumors of wars may do something to civilize the world, in the absence of some better system, but nations whose rulers and subjects have partaken of water flowing from the fountain of peace, of love and mercy, have no right to resort to wholesale destruction.

And as long as the political, religious, and secular press keep silent upon these great demoralizing evils of the world, the Masonic press should speak plainly against all the pernicious results and effects of war. Not that we would parade ourselves in any of the ranks and files of party or sect, but set our influences at work to prevent such cruelties as wars produce.

Let the doctrine be promulgated, that the nation which will not yield to the principles of peace and reconciliation shall be expelled from all the rights and benefits of a commercial intercourse with all other nations of the globe. Serve such a nation as a disloyal member is served in the Masonic fraternity, who disregards the requirements of Masonry. Let such live outside of the advantages of commercial trade, until such times when they can unite in cultivating the noble principles of peace and good will.

EDITORIAL NOTES BY THE WAY.

TOLEDO, OHIO.—It was our good fortune to be in this enterprising city not long since, we renewed our old acquaintances, and formed many new ones. *Grand Master Newcomb* resides here in all his glory, and is now occupying the *Grand East* on his third term. There are but few men in our Order that stand higher, wherever known. In fact, as a Masonic Journalist we are willing to risk the record in saying that he is *amply* qualified in every particular, for the station he holds. For the brotherly kindness, and courtesies shown us by him, we shall ever remember with gratitude.

While visiting Toledo, we had the pleasure of meeting the brotherhood at their Lodge. They had a reunion of all the Lodges in, and near the City. And it was one of those profitable times, exemplifying the fact, that brethren can dwell together in unity. There was a good attendance. After the regular business of the Lodge, whose evening it was for work,

W. M. Finch, invited the W. M. of *Sanford S. Collins* Lodge, and his officers to take the stations, and do the work of conferring the first degree upon a blind profane. And it was *well done.*

Then, all were invited to the only *side degree* connected with Masonry that we ever fully approbated. In order to confer it properly, and have it duly appreciated, the Lodge was called from labor to refreshments, and invited into a fine dining hall, where the benefits of this side issue were fully exemplified. All present were well pleased and satisfied, both with the operative and symbolry of the degree, and seemed to understand the exoteric work to perfection. There was a uniformity of "the work," and all tested the ancient ritualism of this degree, by proving who could best work.

Our Fraternity in Toledo, have an elegant hall, well furnished, to amply accommodate the different Orders of Masonry. They have a mutual Relief Association in successful operation. It is designed to accommodate the members of Northern Ohio. The object is a commendable one. As Masons, who intend to live up to our obligations, we have the widows and orphans of poor worthy brothers to look after, and this association provides the means and equalizes the expense. There might be an organization of this character in every congressional district in our country, which would be of great benefit. Bro. R. E. Richards is the Secretary of this association.

While on our stay in the vicinity of Toledo, we accepted an invitation to visit *Collinswood Lodge*, a short distance in the country. We had a very pleasant time. And rested from our head labors of the week, with Bro. *Blanchard*, over Sunday. He is no kin to the man bearing that name in Illinois, who has made himself absurd and notorious in the anti-masonic move of the day. But this our host is one of a nobler race, who can trace his genealogy to a tribe who were true and faithful in the work of the Lord. His brotherly kindness, and the hospitality of his family we hold in dear remembrance.

We visited our old friend, Comp. W. Mack in East Toledo, who, since our last visit, has buried his wife. It was a severe blow to him and his family to be deprived of so amiable and excellent a companion and mother. Her calm spirit is solicited to be with them, through the journey of life.

PERRYSBURG.—All know where this town is located; but every Mason is not sure that Masonry unfurled her banner in this vicinity a long time ago. The history of our Order, has many of the most prominent men who settled this country at an early day, recorded upon the roll of honor. The lights of masonry have ever since burned brightly. We find that our old friend *John Hollister* was the first W. M. of the Lodge here. In 1839 we journeyed for the far west, we called to refresh ourselves at this place and tarried with Hon. John Hollister. The records testify that previous to the Morgan raid upon Masonry he was an active member of the Craft.

Capt. David Wilkinson was well known, and not ashamed in those exciting times to declare his allegiance to the Order. He is yet living, and keeps the light-house on the Bay, and is a beacon light to Masonry.

The present W. M., Brother *Wm. Crook Jr.*, has occupied the East since 1865, which is an excellent comment, that he is well qualified for the station he so well fills with profit to the Craft.

MAUMEE.—This town is opposite Perrysburg. The brotherhood here claim to be the successors of that noble band of craftsmen who petitioned for a Lodge in 1817. As the ancient brethren were so far north of the Masonic equator, they called their Lodge *The Northern Light* No. 40. In most respects the Lodge has a noble history. She has stood as a mother of all the lodges in the northwestern part of Ohio. Many noble souls of the Craft, have their names recorded on the historic page of *Northern Light Lodge.*

We had the pleasure of visiting this Lodge, with quite a number of the brothers from Toledo. *M. W. G. M. Newcomb,* being present, conferred the 3d in a very impressive manner.

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A year has passed away since we commenced traveling in the interest of the "*Star*," and yet we have visited only about half of our magnificent State. No one can have an idea of what the resources and capabilities of Illinois are, until they do as we have done—take time to spend about a day in every town of any ordinary size in it. And, also, no one can have a correct idea of the extent and influence of the Masonic Fraternity in this State, until they visit them as we have done.

It is with pleasure that we, therefore, renew our flying visits, with the sincere hope that we may add to the usefulness of our beloved Order, strengthen the effect of its moral teachings, and be of some benefit to Masonry, while we are asking the Fraternity to help us in sustaining a magazine which shall not only be a pleasant companion at their firesides, but also an honor to the Fraternity..

TONICA.—We leave our interests here in the hands of Dr. Wood, of whom we have only time to say that we like to find such men in the *East.* A flourishing Masonic Lodge in a town without a grog-shop, shows that the influence of the Order (though perhaps few know it) is felt, if not seen.

LOSTANT.—We spent a pleasant evening with the brothers here, and thank them for many acts of kindness, and additions to our list.

WENONA.—We were so unfortunate as to visit this place when the public mind was fully occupied with local matters. The question as to who was, and who was going to be Postmaster, was the absorbing topic of conversation; yet we obtained some subscribers, and hope to get more when they have time to see that we really deserve them.

MAGNOLIA.—The brothers here show that they keep up their interest in the Order they belong to, by the very appearance of their hall—large, comfortable, and well taken care of. We added to our list of valued acquaintances, and also to our list of subscribers, and remember a pleasant Sabbath spent in their quiet village, with much satisfaction.

RUTLAND.—A wide-awake little place, and some *live* men in it; and the result is, that they not only are noted for the amount of business done at that station, but their Lodge is known as a *live* Lodge. If any one don't know what that means, let them read the "Live Blacksmith," in our October number. We accomplished about as much there in an hour as we frequently do in a place in half a day.

MINONK.—All right here, and things are now pointing the right way. We had a jolly time among the brothers, and hope they will not forget us, as we shall most certainly not forget them.

El Paso.—Working Lodges and earnest Masons. Among our new friends here we number, W. Bros. Cole and Wilkie, of Woodford and El Paso Lodges, both of whom show their love for the Order by their interest in the work. And, being interested themselves, they inspire their Lodges with a love for the Order, and, of course, they are good, working, prosperous Lodges—such as any Master might be proud of. They are building a new Hall here, which they intend shall be the finest in this part of the State. The building was not far enough advanced for me to judge fully, but we are glad to say that the exterior has all the appearance of being put up according to the instructions of our Order—it certainly has *strength* and *beauty*. Go on brethren; make of yourselves the best working Lodges in this vicinity, and then you will have two things to be proud of when you get into your new Hall, the attainment of either of which is something worthy of strong effort. Bro. Pendleton, of the Johnson House, takes good care of those who give him a call.

Secor.—We were here election day, and, of course, found everybody engaged; but, after all, added several to our list, and expect more sometime.

Eureka—Needs stirring up. I am always perfectly satisfied if I find a Lodge taking the "*Trowel*" or "Voice," but I do like to have them take something, and can hardly conceive a good Lodge where they don't "take the papers."

Washington.—If all the brothers here were like brother Miles and brother Gorin, we should be right glad of it; but two such men must influence a Lodge for good. They have a fine Lodge-room, and, we think, do good work. We met many pleasant brothers, and wish them success.

Washburn.—Bro. Alexander, of the Alexander House, gave us a *square* meal, and we cheerfully recommend him and his house. All the Masons we saw, but one, subscribed for the "*Star.*" We only wish there had been more of them.

Metamora.—Here, at the county seat of Woodford County, we found a regular wide-awake set of Masons, and regretted that time did not permit us to stay longer with them. Our visit was not only pleasant but profitable. Thanks, brothers. "May your shadows never be less." Bro. Kipp represents us here, and we owe him special thanks.
G——

FREE-BORN.

In Masonry, this has had a significant meaning, and with many a more significant understanding. Masonry requires every one who knocks at her door to come as a free individual; and Masonically, it refers to his present condition and surroundings—which are of self-control, disposal, and the right to make a contract that is binding. This, we hold, is the true Masonic interpretation; for Masonry takes for its basis the great principle of regarding no man for his wealth or worldly honors, fame or titles. Erecting her temple upon this broad platform, we must not give an interpretation to her requirements that will destroy its foundation. As Masonry, in all cases, teaches obedience and observance of the laws of the country, it does not propose to allow any to cross the threshold unless they are free, and have the legal right to control themselves and make a bargain which will be binding upon them.

In ancient times, when Masonry existed in its operative character, the master builder could not hire a minor, or a slave, without the consent of the one to whom service was due. Such a person was not able to make a contract that was binding. So, when the symbolical institution was projected, it was just as necessary to have free persons present themselves at the shrine of Masonry as in the operative art. If a minor or a slave presented themselves, they could not be received. They must wait patiently until such time when the disability should be removed.

This condition existed as an *objection*, but when that *objection* was removed, then they could be examined, providing there were no other obstacles in the way.

We are aware that many of our brothers, whom we respect very highly, contend that if a person be born a slave he is forever disqualified from being made a Mason; but we do not so understand the requirement. The unfortunate circumstances of birth may be removed, and not exist as an *objection* at the time of knocking at the door of Masonry. There are many disqualifications which may prevent a man from being made a Mason at one time, but at some subsequent period they may be removed. Him who is under age, added years may allow to be made a Mason. At one time an individual may be blind, but on being restored to sight he can be inducted into the sublime mysteries of the Order. Immoral conduct may close the door at one time, but reformation and a pure life will cause it to be opened.

So with a slave, when he is emancipated and the shackles have fallen, he is no longer a slave, and in every sense of the word, as he stands knocking for admittance, he is "*free-born.*" He is no longer a bondman, but a free man, or free-born. When a slave, he was not his own, and could not enter into a Masonic contract. He could not agree to relieve a poor distressed brother, for his master might prohibit him. But when liberated from that yoke of bondage, he is his own master, and holds a new relation to society. He is now a citizen in its full sense. By being emancipated, or by purchasing his liberty, he comes out from his slave-born kingdom into a free-born empire—born from a state of slavery to a state of freedom. Therefore, he can no longer be looked upon as a slave, but is, in every legal sense, as a free-born individual, and can affirm in truth that he is, at the present time, free-born; and, in that condition, can desire to receive the benefits of Masonry, and they can be given to him and not violate any principle or requirement of the Institution.

About getting into the Order is another thing. No man, no matter how white he is, can be sure of gaining admittance. The matter of fellowship rests with the lodge receiving the petition. It is true, there are certain qualifications that a candidate must possess. He must be hale and sound, and have all the faculties enabling him to perform the work required. He must be able to see the sign, hear the word, and feel the token, and give the same.

TAKE HEED.

Every true Mason should keep in mind that a duty rests upon us, that we should be true to ourselves as Masons—true, in a sense that will harmonize with Masonry; true and watchful over the entrance into the Mystic Temple. As gold in weight is worth more than lead, so quality is of more value than quantity. Remember this at all times when called upon to select who shall become members. Then advance no one only as he makes full proof of his proficiency in the preceding steps he has taken.

We should all take heed, after due care, to the ritual, and instill in our own minds a correct knowledge of the *spirit* of Masonry. All feelings of party strife and sectarian hate must be kept down, and find no place to hide in or about the Temple. All bitterness should be forever locked out, and no key ever turned to allow it to molest the harmony of the Fraternity.

Our zeal for a party or church which exists outside of this organization, should never be uttered in the Lodge, so as to give the least offense to a kind-hearted brother. If my brother conforms to what Masonry requires, by putting trust in the One Ever-living and True God, it is enough for me as a *Mason;* and when I do this, it should satisfy him as a Mason. As a sectarian, he has a right to require more. As a politician, it may need something more to accomplish the object desired.

As Masons, we should never forget to practice, out of the Lodge, the noble principles taught in the symbolry of the Order. In all things, and as much as in us lies, let love be without dissimulation, ever remembering that love is the corner stone of our Masonic Temple.

MASONIC OFFICE SEEKERS.

That such a thing should ever exist, as seeking for office, or "laying the wires," and pulling the ropes to secure position is truly lamentable. It is derogatory to the noble institution of Masonry. In our lives we are not to practice that which will subvert free thought and action. Every member should be left free to act when an office is to be filled. The one to fill a station should be sought out, by the free act of the members. The office should be filled, by the unbiased and candid judgment of the members.

No Mason is justified in seeking to obtain authority, or fame only that which will enable him to advance in light and knowledge. If the office seeks the officer, then let him be competent to obey the wishes of the Fraternity. In this way office will be more likely to be honored. The buttonhole practice in and about the temple of Masonry is becoming a dangerous thing, and many times presents a strange page to be recorded in masonic history. And if not put in check by the second sober thought of Masonic wisdom much mischief may be entailed upon the Order. All transactions pertaining to Masonry should be open, free and frank. No rings or cliques should ever be allowed to cross the threshold of the temple, or have a being connected with Masonry. When it is done, Masonry becomes degraded for selfish ends, to build up walls with untempered mortar. Sooner or later the superstructure must fall in ruins. It is out of the question to erect a firm substantial edifice upon an unprepared foundation. If we put up the walls, on sand, rock and an uneven surface, giving them a variety of bearings, they will surely fall to pieces.

In like manner when we engage to build the symbolic temple of Masonry. It can never stand when there is no wisdom displayed. Selfishness, hypocrisy and chicanery can never be used to strengthen and cement the walls of Masonry.

A FAVORABLE OPINION.

It is well known that an individual must have obtained some knowledge of the principles of Masonry, before he can knock at its door. And, in an honest mind, that knowledge must work a favorable opinion. So much so, that he comes of his own free will If Masons will only mind their own true interests, and the interests of the institution, they will only let the profane see the noble effects of Masonry in the lives they present. This is the only, and the true recommend that can be given. This is the Masonic mode of proselyting.

Masonry is like a tree that bears good fruit, the very best among all the trees. The tree bearing this fine fruit, does not invite every one to throw clubs at it, to obtain its fruit. But they come of their own free will and get the fruit, and the best tree is known by the multitude of missiles that lie around it, while some are lodged in its branches. This is the test, to know which tree bears the good fruit.

So with Masonry, men of thought, reflection, and some wisdom come of their own free will to partake of her benefits. They discover that good belongs to the system. They see when the clubs fall, that the bitter enemies of Masonry hurl, it continues to live and flourish. Presenting to the world that kind of fruit which will elevate, reform and make mankind better.

HIRAM.

This is the true name given to the Worshipful Master's gavel, and its symbolical meaning is interpreted thus: Anciently, King Solomon ruled and governed a vast body of Operative workmen, that he employed upon the Temple; and, as it was impossible for him to oversee them in person, he had those best skilled in the art to see that the work was done according to design.

In the government of so many men he was materially assisted by Hiram, an experienced Master Builder; and, as he was the person used by the King to keep peace among the Operative Craft, and oversee the work, superintend them, and see that they did not spend their time in idleness; so the gavel is an instrument used by the Worshipful Master of a Lodge, to keep order among the Craft of Symbolical Masonry.

By the gavel, members are called from the refreshments of the world and the physical labors of the body. Their minds are called into mental employments, set at work, and receive needful instruction. Members are called to mental labor, intellectual improvement, and moral cultivation, by the sound of the gavel, as it is now symbolically called, or by the remembrance of Hiram, the Builder.

THE MORAL ASSASSINS OF THE WORLD.

This world has more than one class of assassins, who hang upon the skirts of humanity. There are those who secrete themselves behind a bulwark of worldly fame, and watch for an opportunity to make the confiding and innocent a prey to their selfish designs. As it were in some by-place, when least expected, they thrust the cold steel of slander at the heart of their victim. The moral assassin is a more dangerous foe than the one who, under the cover of darkness, demands your purse, or even life. There is now and then one of this class, who will waylay, and, for no good only to gratify some selfish end or aim, will make the attempt to destroy you at all hazards; and when you obtain the true history of these persons, their lives have been morally bankrupt. They have subsisted upon the hard earnings of the unsuspecting, and at every step have defrauded the honest and confiding. They stab you with their foul tongue of slander, and try their skill at destroying what will not benefit them; but are content if they can inflict an injury in some form.

The poison which lies beneath the smooth tongue of the unscrupulous hypocrite, the deadly fangs of the slanderer, make up the moral assassin, and is one who is the most dangerous, and one who should be shunned. Such breed a moral pestilence wherever they go, and no one is safe within the reach of their pernicious influence. The only safety lies in walking away from them, if their lurking-place is known.

Judas-like, their selfish plans ensnare the innocent, and those most securely guarded against temptations fall victims to their evil purposes.

Thus we warn all to beware of the moral delinquent—the one who wears the cloak of hypocrisy; whose tongue is oiled with the poison of asps, and whose stings are like an adder. How important for all organizations for the improvement of society, that they keep clear of the paralyzing influences of the morally bankrupt. The friendship, zeal, and companionship of all such is evil, against which all should be warned.

It matters not what position or station such may occupy, or what professions and pretensions they may make. It is of no consequence whose employ they are in—shrink from them. If must be, to protect the ignorant, bring the powerful lever of *truth* to bear upon them, that they may learn to stand upon their own sandy and rotten foundation.

These moral delinquents are the counterfeits of humanity; and, like spurious currency, let them be rejected wherever found. We have some, and they have worked their way into the best organizations on earth, and occupy high seats, whose lives have placed a blot upon every page of their history. Marks of injustice and dishonesty are on record of the past, and connected with their lives at every step. Beware of them; watch them; shun them; and shake them off, as you would the viper.

SHEKINAH.

This is a sublime symbol of Jehovah's divine presence. It unfolds to the morally and spiritually minded a ray of divine light. Inspiring the soul with the light of Heaven's truth, forming a sweet communion with the infinite I AM. The benefit of this sacred influence enables the trusting and confiding student who contemplates all of the works of God in harmony, to bow reverently to his royal mandate. And as such, he will, as he receives the light of truth from time to time; as he may progress in the mystical art of Masonry,—never lend a thought, or commit an act, derogatory to the character of the Being, from whom all blessings flow.

It is the privilege of every workman in symbols to draw near in the spirit to this divine light. To become more familiar with the spiritual use of the emblem. To possess brighter hopes, and nobler thoughts of Him who rules over all. To call into a higher life the noblest faculties of our minds, and become more acquainted with His unchanging goodness, mercy, wisdom and power.

Let the current of our thoughts run in this direction, and the walls of the moral and spiritual Temple of Masonry will go up plumb, without any confusion. If the whole fraternal brotherhood of all nations, climes and dominions, would keep an eye single to this divine light, all wars would cease from off the fair face of human existence. Peace like a mighty flowing river would spread over the entire civilized world. And as each individual drop of water helps swell the magnificent ocean, so each member of the craft can do something to bring about the practical result and mission of our Order.

INTEMPERANCE.

We clip the following from the *Odd Fellows Companion*, Columbus, Ohio, a worthy co-laborer in the cause of humanity. The remarks are as applicable to us, and as just,—we are sorry to say, as to the Order for which they were made.

"How humiliating, how sad, how deplorable the truth, that any Brother should be subject to this peace-destroying disease. And I fear that the Order is somewhat at fault in not watching over and timely administering to the happiness and welfare of Brothers thus afflicted. If he is struck down with any other misfortune, the Order flies to his relief, and stands by him in his suffering, doing all that can be done to restore him. But how in this case? Do brothers always do their duty in the right way; do they watch over the early symptoms of his growing danger, and administer the true and elevating principles of the Order, before the disease takes deep root? Ah! if this was done oftener than it is, in the pure spirit of Brotherly love and regard, how many would be saved that go down to ruin and misery for the want of *timely*, gentle, judicious admonition!

"Oh that men should put an enemy in
Their mouth, to seal away their brains!"

Science is fast demonstrating that this alluring appetite should be classed among other *diseases*, (inherited or otherwise) that afflict our physical organization, and that it can best be treated by gentle means—by mental panacea, compounded and administered to suit the circumstances, development, surroundings and associations of the case. Let the good and true Brothers of the Order note the first symptoms of the malady, and in the true and loving spirit of friendship, (ignoring all false policy,) promptly do their duty in a quiet Brotherly way, using the ennobling principles of our Order as a sedative, and they will witness the happy result.

Nothing is so powerful as the practice of kindness to win obedience. The wayward Brother should not be approached in any spirit of dictation or command, to induce a belligerent response or thought that you had "better mind your own business." Neither should the disease be allowed to take deeper and deeper hold, until it is necessary to bring the case before the Lodge, before some good gentle Brother goes to him with the healing and soothing waters of friendship, when, perhaps, a small potion judiciously administered would prove a final cure, and save a Brother from a downward career, and place his feet firmly on a solid rock of self-respect and duty.

Reader: I linger upon this subject because I know from experience, how much may be done by proper and prompt action—how strong is the power of Brotherly love and kindness to save the weak and wayward.

If a Soul thou wouldst redeem,
And lead a lost one back to God:—
Wouldst thou a guardian-angel seem
To one who in guilt hath trod,—
Go kindly to him—take his hand
With gentle words within thine own,
And by his side a *Brother* stand,
Till all the demons thou dethrone.

JURISPRUDENCE.

Brother Billings:—A brother changes his residence. Sends to his Lodge to obtain a dimit. The Lodge grants it, and the Secretary sends it. He receives it, but finds that he made a mistake; he designed to have sent for a diploma. He, therefore, returns the dimit, and requests the change. Can the Lodge, by his request, receive the dimit and give him a diploma?

Not without his petition and its reference to a committee, a report in the usual form, and the spread of the ballot to re-instate him again as a member. His dimit effectually severed his connection with his Lodge, and we know of no method whereby a membership can be given, only by a unanimous ballot.

In a late decision, Grand Master Rice, of Indiana, says: "Charges may be brought against a brother in the Lodge in whose jurisdiction he resides, regardless of where he holds his membership."

But how is the Lodge where he holds that membership affected? He is still a member there, and may continue his fellowship. The Lodge that entertained the charges may suspend or expel him; still his home Lodge do nothing in the premises. If *they* expel him, they must do it in a legal way, and that is by a fair trial. Yet how can that be done without his presence, if he claims it? At the same time, his brethren are prohibited from sitting with an expelled Mason.

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We have received, since our October issue, the following "Proceedings," for which the donors will please accept our thanks:

Proceedings of the Grand Commandery Knights Templar of the State of New Jersey, at the 13th annual conclave, held at Trenton, Sept. 12th, A. D. 1871, A. O. 753.

Proceedings of the Convention and Grand Council of Royal and Select Masters of Minnesota, at its first convocation, held in the city of St. Paul, Dec. 12th, A. D. 1870, D. C. P. 2871.

Likewise, Proceedings of the M. W. Grand Lodge of Free and Accepted Masons, for the State of Missouri and its Jurisdiction, convened in the city of Memphis, Tenn., July 3d, 1871, being its fifth annual communication. All neat copies, the one of N. J. particularly so. That of Mo., as it lies on our table, looks as "white" as its neighbors.

Also, Constitution of the Grand Council of Ontario, and Proceedings of the Convention to Form Grand Council, held at Toronto, Tuesday, 8th Aug., 1871.

◆

Mr. J. Billings—Sir:—I intended writing you long ago, to discontinue the "*Mystic Star*," but waited, hoping to be able to pay for it; and now I have not the money to pay what I owe you. I feel badly to part with so old a friend and so welcome a visitor. I think I have drank the dregs of sorrow's cup. My husband was taken from me by death a year ago last August, leaving two little girls, and a little son which he never saw. The *Star* is full of the kindness of Masonry in such cases, and dear Henry always said, when paying his dues, if I was ever left alone, I should find them so. How long have I to wait for it? We live in a very strong anti-Masonic place. I hear of them saying, "Do not the Masons help Mrs. Brooks?" "It is a shame the Masons will let Mrs. Brooks saw her own wood" (and I might add, pick it up, too); but I keep still and wait.

Two persons (one a Professor and an A. M.) have asked me the question, "Do the Masons help you?" I have to say, "No, I try to help myself." Now, what am I to do? To let my children be in need is hard. If I could have a little help to eke out what I can do toward maintaining us, it would be very acceptable. The little girls are in school, and should be there this winter; and I can do but little more than care for them and baby. I have no complaints to offer—I only ask, is it right, or not? Mr. Brooks was buried with Masonic honors, and such a charge as was given the Lodge or Fraternity by Professor Spaulding, of Sturgis, I should think they could never forget. Was it real, heart-felt, or only romance and show?

ONTARIO, Nov. 20, 1871. MRS. HENRY BROOKS.

BLOOMINGTON, Nov., 1871.

EDITOR OF MYSTIC STAR.—In the *Trowel* of this month is found the following question under the head of—"Eastern Star."

"It will be said that we have heretofore *opposed* the Order of the Eastern Star. When? Where? We stand by all we have said so far as the Eastern Star itself is concerned."

As an answer to the above, allow me to quote from the "*Trowel*" of June 15, 1865.

"EASTERN STAR."

"D. W. Thompson says he has never received one cent or one dollar for conferring the Eastern Star degree.

It is not the receiving one dollar, for if the degree is worth anything, it is worth five times that sum, but it is the vile swindle of attempting to deceive good women and credulous or thoughtless brothers with the idea that the Eastern Star or any other side or clandestine degree is Masonry. If any one wants to invent or propagate degrees for pastime, or even for a useful purpose, no one has a right to interfere, unless the inventors or propagators undertake to make Masonry god-father to them. All who undertake to pervert Masonry to such purposes are base swindlers or thoughtless brethren. Again we say, ladies beware of the whole thing. It is a cheat, a lie, and fraud, and nine times an injury, when it is a benefit once."

I felt like italicizing some of the words in the foregoing quotation—but finally concluded to let it go as it is. And if any one knows where to find a more correct description of the Order of Eastern Star, I would like to see it. I thought it was true then, and think so now, and how the writer of the foregoing can lend his influence and aid to "propagating such degrees"—I can't see.

Consistency has ever been called a jewel—but we fail to see it in the present conduct of our former Grand Master. Yours

W—— B——

—One of the rules of the Grand Lodge of Iowa is, "That no man should be made a Mason, or advanced afterwards, who is not capable, physically and mentally, of learning and communicating the ritual of Masonry in all its parts. If he can do this, he is perfect enough; if not, not." The rule is very simple, very easy of comprehension, and very easily remembered.

Charge given by a Father to his son on
being initiated into freemasonry — 15

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